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HISTORY



OF THE

CHURCHES OF GOD

IN THE UNITED STATES OF
NORTH AMERICA

BY

C. H. FORNEY, D. D., LL.D.

Thou, too, O church! which here we see,
No easy task hath builded thee.
Long did the chisels ring around!
Long did the mallet's blow rebound!
Long worked the head and toiled the hand
Ere stood thy stones as now they stand.

—Breviary.

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*Authorized by the General Eldership of the Churches of God, in session at Fort Scott,
Kansas, in 1909*

Read and Approved by the Book Committee of the Board of Directors

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Dedication

To the heroic ministers of the gospel who, in the early decades of the nineteenth century, despite disparagement, persecution and poverty, under the leadership of John Winebrenner, of whom none but himself could be his parallel, set up their banner in the name of the Lord, in defense of one common faith once for all delivered unto the saints, and for the building of the house of God, which is the church of the living God, the pillar and ground of the truth, the following pages are appreciatively inscribed.

The Author.



(Standing)
(Sitting)

A. L. BIERBOWER
J. F. WIGGINS

C. H. GROVE

I. A. MACDANNALD

H. M. ANGLE

C. H. FORNEY

H. J. FORNEY

BOARD OF DIRECTORS ELECTED IN 1909

INTRODUCTION.

HOW far wrong **Napoleon** was in his definition of history, when he said it is "but a fiction agreed upon," the following pages, with the bibliography of even French history, will abundantly testify. In one particular **Faust** is more nearly right, when to an enthusiastic student he said: "My friend, the times which are gone are a book of seven seals; and what you call the spirit of past ages is but the spirit of this or that worthy gentleman in whose mind these ages are reflected." The biographies of a dozen ministers, thoroughly written, would be the history of the churches of God. Hence, the pages following necessarily give pre-eminence to a few men out of the two thousand and more which have been ordained to the Christian ministry in the churches of God. Yet this characterization does not describe the History of the Churches of God as now written. Nor yet do these pages conform to the thought of **Bishop Butler**, who says, that "the best book which could be written would be a book consisting of premises, from which the readers should draw their own conclusions for themselves." And so the reader of these pages is apprised in advance, that they contain few, if any, direct conclusions drawn by the Author. In an elaborate outline of a proposed "History of the Church of God in North America," published in 1872, the suggestion was made, that the work should have nine Divisions, the writer concluding, that "doubtless upon mature reflection many other important and useful things will suggest themselves which are not here mentioned at all." Histories are written on a variety of methods, or plans, the best of which are an imitation of "God's plans, which like lilies pure and white unfold."

The first recorded suggestion of "History of the Church of God" came from the pen of **A. Snyder**, who in a two-column article in *The Advocate* of March 6, 1872, strongly urged the General Eldership in May, 1872, to make provision for the writing and publishing of a "History of the Church of God in North America." There were no public funds which said body could use for such a purpose, and it was too expensive a project for private capital to undertake, and so it fell through. But later, when funds were available, on at least three occasions the General Eldership took definite action to have such a work written and published. In 1899, the Committee on Resolutions reported the following, written by **S. G. Yahn**, which was unanimously adopted:

"Whereas, there is among us an unquestioned need for a brief, but comprehensive, work covering the history and doctrines of the churches of God; and

Whereas, we believe that such a work would be of great value to the brotherhood in general, and especially to the ministers; therefore,

Resolved, That we request **Rev. C. H. Forney, D. D.**, to write, and the Board of Publication to publish, such a volume, provided that a sufficient number of advance subscribers can be secured before January 1, 1900, to justify the undertaking."

Nothing resulted from this action because the suggested writer of the work

was already burdened with other labors and duties. In 1902 the Committee on Resolutions reported, and the General Eldership adopted, a resolution, "recommending and urging **C. H. Forney** to edit and publish a concise, plain and practical treatise, setting forth the history, doctrines and polity of the churches of God as held by this body in the United States." But for a like reason this action bore no fruit. In 1909 **C. I. Brown** submitted for action by the General Eldership the following, which was "adopted by a rising vote."

"Whereas, there is a continued and deepened conviction among the members of the churches of God, that the history of the Church, together with the doctrine and polity of the same, should be carefully written and published so as to be available for the class-room of our educational institutions, our Eldership Courses of Study, and for introduction into the homes of the Church; and,

Whereas, the conviction deepens from year to year, that **Rev. Dr. C. H. Forney** is the one man pre-eminently qualified to write such a historical and doctrinal treatise; therefore,

Resolved, That the General Eldership hereby most earnestly requests **Rev. Dr. C. H. Forney** to write, and the Board of Directors of the Publishing House and Book Rooms to publish, a work in one or more volumes on the History, Doctrines and Polity of the churches of God."

Having retired from the editorship of *The Advocate* in 1909, the suggested writer of the work indicated would have the time to write the volume or volumes; but it was early realized that this undertaking would require a vast amount of exhausting and laborious work, extending through several years, at least, and so was undertaken with unconcealed reluctance. But in July, 1909, work was begun. It was entered upon without a definite plan, excepting the guiding principle of all true history, that it be a faithful record of facts. The thought of forming a plan in advance, and gathering the facts to suit the plan, did not commend itself sufficiently to be accepted. The outline given by **A. Snyder**, in 1872, was suggestive, to wit:

1. "That the material would be gathered from living men and women, witnesses of the facts. That this should be done by a paid Agent, or by committees of Annual Elderships."

2. "That the contents should consist, first, of chronological reports of the origin and progress of the Church, containing names of all the first preachers, with short sketches of their lives and labors; first churches organized, location and names, and the names of members and of their officers."

3. "Reports of the first regular circuit, where it was formed, its limits, and what it was called, and who traveled it. When and where the second, third and other circuits were formed, and what they were called, and the name or names of the preacher or preachers who first traveled on them."

4. "When and where the first Eldership was held, the names of all the members that constituted it; the order in which it was held, its name, etc."

5. "When and where the first protracted meetings and camp-meetings were held; when and where the first, second, third, etc., meeting-houses were built."

6. "When and where the first General Eldership was held, the names of the members that constituted it, its order of business."

7. "Report of the extension of the Church in the several States of the Union; the name or names of preacher or preachers who were first sent into this or that State, and where and when the first churches and circuits were formed."

8. "Of the special awakenings in the different counties, towns and neighborhoods; why they occurred; what preachers labored there, and also of the special opposition and persecution of the wicked, and all other remarkable occurrences."

9. "Of the missionary operation of the Church, where the first missionaries were employed by the Church; the name or names of the mission or missions, and the names of the preachers employed as missionaries; also of the formation of missionary societies, when and where first formed, and the second, third, etc., and the names of the officers."

10. "History of the printing press, and when it was started; the name or names of its editors; the difficulties it encountered; its success." He admitted that this was not an exhaustive plan; but it was suggestive.

For sources of information The Advocate was found the best and most reliable. Next to this, the Journals of the Annual Elderships, and of the General Eldership. Recourse was also had to the prominent workers in the mission enterprises, in missionary societies and in the Christian Endeavor work. The formative idea of the work as it is now given to the public was first to get all the available historical facts, classify them and then organize the work. In large measure this has resulted in a History embodying all that, and much more than, was contemplated by **Snyder**. It required an amount of labor which experience alone can appreciate. Nearly seventy-seven volumes of The Advocate had to be searched, page by page, and a score of books of historic value, besides hundreds of documents in pamphlets and manuscripts. Notes or data thus taken filled nearly 800 pages of manuscript, which would cover nearly 400 pages of the work as printed. First to gather all this material, and then to rewrite the Notes under classified Divisions, occupied the Author's time from July 1, 1909, to July 19, 1911. The work of writing the History was entered upon July 17, 1911, and was finished September 11, 1913. The amount of material gathered was so enormous that it required constant efforts at condensation and abridgement. And with all the strenuous endeavor to keep the work within 800 pages, it was found impossible. It was to be a "history of the churches," and, hence, they occupy more than customary space. With the countless details and dates found in the work, it is conceded that there may be many inaccuracies and errors. Explanations for these are easy to find. How true the words of **ex-President Roosevelt** are was realized, and, too, how difficult the task he lays down for the historian, when he says in a historical address delivered at Boston, in 1912: "The great historian of the future would be the man who had the genius to reconstruct for his readers the immense panorama of the past. He must possess knowledge and wisdom. He must use his material with such potent wizardry that we shall see the life that was, and not the death that is. If the facts permit him, he will put before us the men and women as they actually lived, so that we shall recognize them for what they were, living beings." This has not always been possible, for a vast amount of the material is impersonal and official.

One of the most critical features of the work was that which relates to character sketches. The material was mainly of an incidental nature. The danger of underestimation or exaggeration was an ever present one. It was not thought necessary in order to be true to facts to give any prominence to foibles and natural human weaknesses. The critical judgment would use these to modify the coloring of the picture, knowing that this faculty rarely works in unison with the creative faculty so as to secure harmony and unity. It is a dangerous thing to label a personality, and possibly the more so where there is personal knowledge. The reader may have a different angle of vision, or he may belong to the class spoken of by the Roman poet **Horace**, when he says: "The luster of a lofty character and an excelling genius is galling to inferior men; but when the man of genius dies, envy is changed into love." The supreme aim in all that is written along this line has been to see character vindicated and truth and justice come to their own.

When the question was tentatively decided that the insistent request of the General Eldership should be heeded, at a meeting of the Board of Directors, held on October 7, 1909, the question of one, or of two volumes was taken up. The decision reached was that there should be two. One was to be "The History of the Churches of God;" the other, "Doctrine and Polity of the Churches of God." This was also to be historical, and not a System of Theology. It was also decided that the History should be illustrated, which added to both its size and cost.

The work has been done with special care. Not only is this true so far as the gathering, arranging and classifying of the materials are concerned, and the composition, or preparing, of the manuscript; but the manuscript before going into the hands of the printer was critically read by a very competent committee. Another committee read the proof with special care. The inaccuracies, mistakes and errors which doubtless will be found, despite special care to be accurate, are such as no vigilance could reasonably have avoided, and which charity will cover. The weary hours, running into months and years, while the execution of this great task has been in progress, have also been hours of unusual pleasure. The historian walked and communed with the fathers of the Church over their old fields of labor and toil for the Master, and through scenes which are now unknown. A vast majority of these he had personally known, and so in prosecuting the work he was associated with those whose labors and merits were an open book, and for whom, whether living or dead, he cherishes the sentiments of true Christian affection and regard. If the readers of these pages should become equally absorbed in their contents they will become better acquainted with the past labors and triumphs of the Church; will cultivate a higher regard for the noble and heroic, the altruistic and self-sacrificing spirit, and the true greatness of the early and later leaders in the Church, and will have their zeal for future enlargement greatly quickened. That these may be results of the publication of this work, leading to the praise of the Great Head of the church, is the cherished hope of him who commits it to the considerate judgment and the good will of all its readers.

THE AUTHOR.

Harrisburg, Pa., Sept. 11, 1913.

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DIVISION I.

GENERAL CHURCH HISTORY.

DIVISION I.

GENERAL CHURCH HISTORY.

CHAPTER I.

1797—1820.

HISTORY in general, in a work on "The Study of Biology," is defined by **Thomas Hobbes** to be, "The register of knowledge of fact." But as Church History especially has two sides, a divine and a human, it must include more than a recital of bare facts. On the part of God it is his revelation in the economy of grace and in the order of time of his plan of infinite wisdom, justice, mercy and love, looking to his glory and the eternal well-being of mankind. On the part of man it is largely the biography of prominent actors, and of the moral and spiritual development of those who have come under their influence, or through their agencies under the saving power of the gospel. And in the establishment of a religious body of people its history is largely the history of one man. Hence, the story of its founding, like that of the great Reformation, is best told by a biography of the man under God whose work assumed the largest proportions. Every movement, political and religious, also has its indirect, previous and often hidden causes, which may extend into a more or less remote past. It is not against a divine providence, nor yet against an intelligent human purpose, that this fact is recognized. The environment, physical, moral, political and economic, has a determining force in the history of even our highest activities. This important feature of written history requires some investigation into these mediate causes and their portrayal in a clear light. That the picture itself may be clearly and correctly painted it is a prerequisite that there be first a true historical background. More than a century has passed since the man was born who, in the divine providence, laid, humanly speaking, the ecclesiastical foundations of the churches of God. It is, therefore, the more necessary, in order that the history of the churches of God may be as nearly complete as practicable that the reader have a correct perspective; that the antecedent facts be given their relative importance. True history requires that, so far as may be, the view be taken from the standpoint of an actual observer. Neglect of this important principle gives a distorted view of the distant past. Or, on the contrary, as **Hazlett** so justly remarks: "Seen in the distance, in the long perspective of waning years, the meanest incidents, enlarged and enriched by countless recollections, become interesting."

The proper measurement of the present is by the past. And only as we know the past in its entirety can we correctly estimate it. We live in a new world. Marvelous changes in every department of human life have taken place. Not only in State and Nation is this true, but in all ecclesiastical affairs. A century ago the wildest romancer could not have pictured the present age. Nor can the living generation, in the absence of historical data, conceive conditions at the close of the eighteenth century.

"With smoking axle, hot with speed, with steeds of fire and steam,
Wide-waked to-day leaves yesterday behind him like a dream;
Still from the hurrying train of life, fly backward far and fast
The milestones of the fathers, the land-marks of the past."

The growth and development of our common country have had no parallel in the world's history. The meager millions of '76 have become almost one hundred millions to-day. The first census of the population of the United States was taken in 1790. The total population as then computed was 3,929,214. In 1900 it was 75,303,387. Three years after the birth of **Winebrenner** it was 5,308,483. This population was scattered principally along the Atlantic sea-coast, extending a few

hundred miles inland. Of the sixty-seven counties in Pennsylvania only twenty-five were organized prior to 1800. The population of the State of Pennsylvania in 1790 was less than one-third of the present population of Philadelphia. This relative proportion is everywhere evident. The total Continental troops in the entire period of the Revolution was but 130,917. Great things then would seem insignificant now.

There are many land-marks of historical and biographical importance which the thoughtful reader will recall with profit in this connection, so as to secure a proper setting for the story of the founding of the churches of God in the United States. They will transport the reader into the environment of the last decade of the eighteenth century. Thus, the birth of the great American Republic occurred twenty-one years before the birth of **Winebrenner**. Seven years before the latter event the Constitution of the United States was adopted by the last one of the original thirteen States, while a year earlier **Washington** was inaugurated the first President of the new Republic. The corner-stone of the Capitol at Washington was laid but four years prior to the birth of **Winebrenner**, and it was not until three years after his birth that the archives of the Government were removed from Philadelphia to Washington, preparatory to the convening the ensuing November of the first Congress in the new metropolis. Two years after the birth of **Winebrenner** Columbia's most honored, venerated and renowned son, **George Washington**, ended his illustrious career. His Farewell Address was published in September, 1796. In his case, as in many in less exalted station, the ordinance of divine wisdom was verified, that the great boon of earthly immortality shall be attained only through the portals of the grave, to which decree the illustrious and the humble are alike subject.

While every youth in America remembers that **John Adams**, the second President, was inaugurated in 1797, and **Thomas Jefferson**, Vice President, it is not so generally remembered that among the distinguished men born in that year are **Dr. Charles Hodge**, a powerful ecclesiastical leader and a fine example of the modern expositor of the dogmas of Calvinism; **John Hughes**, Catholic Archbishop of America; **Samuel Joseph May**, American clergyman and abolitionist; **Franz Schubert**, "the immortal melodist"; **Thurlow Weed**, one of the oldest American journalists, and that **Abraham Lincoln** was born but twelve years later. **John Wesley**, founder of Methodism, died six years before the birth of **Winebrenner**, and **Charles**, his brother, the celebrated Hymn-writer, nine years earlier.

At the close of the eighteenth century the economic conditions of the country, with its largely preponderating rural population, were of the most primitive and antiquated character. Slavery was not yet abolished in Pennsylvania, as in 1780 there were 11,000 slaves in the Colony, which probably marked the highest figures in its history. Maryland in 1800 had 105,635 slaves. There were no public service utilities; no transportation lines except the stage coach and the Conestoga wagon. In 1790 there were only twenty-five post-offices in the whole country, and up to 1837 the rates of postage were twenty-five cents for a letter sent over four hundred miles. There were no canals, no railroads, no telegraph or telephone lines, no gas or electric lights. The most sententious contrasts can be drawn between 1801 and 1901 in economic, civic, political, scientific and religious conditions. In area alone the figures for 1801 are 827,844 square miles, and for 1901, 3,631,000 square miles. Then they had the quill pen, now we have the fountain pen and the typewriter. Then the springless stage coach, now the locomotive, the dining-car, the bicycle and the automobile. Then the tallow-dip, the flint and steel to strike fire; now the sulphur match, the Roentgen rays and the electric light. Then the needle; now the sewing-machine and the knitting-machine. Then the sickle, the scythe and the flail, the farmer's harvesting tools; now the reaper that cuts and binds and the header and steam thrasher. Then hand type-setting and the slow printing press; now the almost human linotype machine, and the octuple steam press, turning out one thousand papers a minute, pasted, folded and counted. Such wonderful achievements as these and scores of others make the grandest epochs in the history of the world. They are also the exponent of the mental development of the race.

In newspaper enterprise the same remarkable progress has been made. Its beginning dates back to 1690, when "Publick Occurrences" appeared in Boston. Progress was slow the greater part of the century which followed. By the commencement of the struggle for independence the Colonial press numbered but thirty publications, all weekly. But with the opening of the nineteenth century the periodical press grew rapidly in number, circulation and influence. And at the

close of the century the number of the newspapers and periodicals of the United States easily leads the world. The annual expenditure of a single metropolitan daily operated on a large scale is computed at not less than \$3,000,000. The religious press has had an equally rapid development. The first distinctively religious newspaper the world had ever seen appeared at Portsmouth, N. H., in September, 1808. To-day the number of religious publications of a periodical character exceeds the wildest anticipations of a century ago.

The churches of God in modern times having had their origin in Eastern Pennsylvania and the border counties of Maryland, it is quite important that something should be said of the early immigrants to these sections, their culture, language, customs and religious peculiarities. In the study of the history of any people, as **Pierson** says of all great forward movements, "it is always important to begin at the beginning." For "history is a constant ethical lesson to the studious and candid observer." The first general settlement of Pennsylvania by **Penn** with a colony of English Quakers was in 1682. This was followed by the first cargo of German immigrants in October, 1683. A few years later this immigration assumed large proportions, aggregating over thirty thousand names of Germans, Swedes and Hollanders by the close of the year 1776. They were all of the poorer class of people, and lived at first in small log cabins in the primeval forests. In many sections extending as far westward as the Cumberland Valley, in Pennsylvania; the northern counties of Maryland, and the Shenandoah Valley, in Virginia, they formed fully nine-tenths of the population, while throughout the Province they constituted more than one-half of the population. The Netherlands, the Palatinate, Scotland, Ireland, Bavaria and other countries contributed their proportion to the mixed population of Pennsylvania at the close of the eighteenth century.

Religiously these people who fled from the terrible persecutions of the Old World represented quite a variety of religious organizations. English and French infidelity was also represented, especially during and following the War of Independence. The principal denominations thus early established in Pennsylvania and the border counties of Maryland were the Dunkards, the Mennonites, the Moravians, the German Reformed, the Lutherans, the Presbyterians, the Quakers and the Methodists. There were also organizations of some less widely known bodies, such as the River Brethren, Schwenkfelders, Swedenborgians and Shakers. The United Brethren Church originated in Lancaster county, Pa., with the revival preaching of **Philip Otterbein**, of the German Reformed Church, and **Martin Boehm**, a Mennonite minister, about 1789. Simultaneously the "outward organization" of the Evangelical Association, then more generally known as the German Methodist Church, was effected. In the formation of both these religious bodies the pressure of external circumstances, the passion in a few devout souls for a deeper spiritual experience and the burning desire and zeal for the salvation of their fellow men, under the divine providence, were the predominant factors.

The religious life of the church has been a succession of ebbs and flows, of high tides and low tides. It is human to degenerate. And so after the high tides of spiritual revivals in the past two centuries there followed a season of depression and dearth. Ritualism, sacramentalism, secularism, rationalism and infidelity proved fatal to genuine piety and spirituality. The Mennonites, Dunkards and those of other faiths fled from the intolerance and oppressions of the Old World to enjoy liberty of conscience, and a free worship in the New World, but to become enslaved in forms and ceremonies. When they reached the New World their piety was unaffected, their morality of a high order, and the spirituality of their religion genuine and sincere. But before the middle of the eighteenth century there was a general eclipse of vital godliness. In most sections of the country religious experience had ceased to be a test of church membership and disappeared from the pulpits as a theme of discourse, and even the ministry was filled with unregenerate men. Laxity of belief and morals prevailed, and candidates for the ministry often refused to answer inquiries in regard to both faith and experience. Then came "The Great Awakening" under **Edwards** and **Whitefield**. It did not, however, deeply effect the spiritual life of Churches in the Middle States, and was soon followed by the inevitable reaction. General moral degeneration, skepticism and infidelity prevailed to an alarming extent. This condition was somewhat relieved by the introduction of Methodism, which dates its organic existence back to 1766. A more general revival followed all over the country, which has been characterized as a counter reaction against the skepticism and immorality which had distinguished that period of the century. These earlier Methodists were originally from the

German Palatinate, and were to some extent scattered among the German settlements in eastern Pennsylvania. Their first house of worship was erected on Fourth street below Vine, Philadelphia, in 1769. They were self-sacrificing, zealous and persevering in their efforts to disseminate experimental religion in the Colonies. Their converts multiplied with unprecedented rapidity. The first Conference was held in 1773, in Philadelphia, with ten preachers and eleven hundred and sixty members. But when the General Conference convened in New York City in 1812 there were reported six hundred and eighty-eight preachers and one hundred and ninety-five thousand, three hundred and fifty-seven members. But the Methodist ministers followed in the main the English population. They discouraged German preaching, believing that the German language would die out at an early day.

The Revolutionary War had a disastrous effect upon the Churches. Moral deterioration is a concomitant and a consequence of war. The twenty years following the Revolution was a time of the lowest general morality up to that date in American history. In the churches there was general lukewarmness and grievous apostasies. There was a lamentable decay of vital piety, and gross immoralities increased to a signal degree. French infidelity came into the country during the continuance of the war. It spread with unusual rapidity, and swept over the country like a devouring fire. Colleges and universities were filled with youthful skeptics. At Yale, in 1795, there were but four or five who were willing to admit that they were members of churches. Similar conditions existed at Harvard, Princeton, the University of Virginia and others of the then large institutions of learning. They were as thoroughly hotbeds of skepticism as they were nurseries of higher learning.

The dawn proverbially follows the darkest hour of the night. It was hastened by the labors of such men as **Otterbein, Boehm, Albright, Dwight, Asbury, Griffen** and a host of local co-laborers. British Christianity had been powerfully quickened, and new beneficent agencies were starting into being. There were indications of an immense advance all along the lines of Christ's militant host. The churches of the new world happily were destined to share in this onward and upward movement. The Great Awakening under **Edwards** had been arrested in Pennsylvania by the German language. The German churches were now themselves to be the agents in this new awakening. And so the pen of history has recorded on its annals the equally great, but more widespread, revival of the closing years of the eighteenth and the opening years of the nineteenth centuries. The influence of this revival extended into almost all portions of the country, quickening and multiplying churches, turning back the dark and desolating floods of infidelity and immorality, and giving birth to numerous powerful religious and reformatory agencies. Perhaps the Churches least affected by this great revival were the Dunkard, the Mennonite, the German Reformed and the Lutheran, whose members and adherents constituted the largest part of the population of eastern Pennsylvania and the northern counties of Maryland. In these Churches the spirit which prevailed to so unhappy an extent was arrayed against men who preached experimental religion, and procured the expulsion of most of them from the communions in which they stood.

It was at the inception of the great revival of 1800-1803 that **John Winebrenner** was born. Two different dates have been published, one in *Histories of Dauphin county, Pa.*, respectively by **Dr. William Egle**, and by **Luther Reily Kelker**. The other is given in the "Biography of **Elder John Winebrenner**," by **Dr. George Ross**. The former give the date of March 24, 1797; the latter gives it as Saturday, March 25, 1797. The publications of the churches of God, however, uniformly quote the date given by **Dr. Ross**. The correctness of this date is verified by **Winebrenner** himself in the article which he furnished over his signature for "The Testimony of a Hundred Witnesses." He says: "I was born in Frederick county, Maryland, on the 25th day of March, 1797." He was the third son of **Philip** and **Eve C. Winebrenner**, whose maiden name was **Barrick**. The place of his nativity is Glade Valley, Woodsborough District, Frederick Co., Md., near the present town of Walkersville. This section of the county is known as the Glades, the most fertile and wealthy part of the county, having within its limits five farms, with beautiful and picturesque scenery, affording the delightful variety of mountain and valley and woodland. His parents were of German descent, but German was not spoken by them in their family. His father was born near Hanover, York Co., Pa., Dec. 4, 1759, and when a young man moved on the farm in Maryland, where he died Dec. 11, 1841. His mother was born

June 1, 1757, and died Sep. 14, 1831. His father had a limited education, but possessed a strong mind, a remarkably retentive memory and unusual decision of character. His mother was a woman of gentle and pious disposition, with a good mind and scripturally adorned character. The father pursued the occupation of a farmer with a good measure of success. The farm which he owned, and on which his eminent son was born and raised, is a valuable homestead of about two hundred acres, with a spacious stone mansion, built in 1810, to take the place of the old log house in which **John** was born. Both his parents were members of the German Reformed Church. Their bodies rest in the Glades Reformed church grave-yard, a country church about one mile from the old homestead. Young **Winebrenner** received his rudimentary education in the Glades school, a log school-house, standing by the roadside within a stone's throw of the church, and about a mile from his home. It still stands, and is occupied as a dwelling house.



Glades School-House.

Thence he went to an academic institution in Frederick City, eight miles south-east of his home. Later he went to Dickinson College, Carlisle, Pa., at that time and until 1833 under the control of the Presbyterian Church. Here he pursued his classical course, being a non-graduate of the class of 1818. From Dickinson College he went to Philadelphia, where he studied Theology for about three years under the instructions of **Rev. Dr. Samuel Helfenstein**.

Winebrenner's religious training began in infancy. He was baptized according to the ritual of the German Reformed Church when two months old, May 28, 1797, by **Rev. John William Runkel**, pastor of the Glades Reformed church from 1784 to 1801. At this church he attended services while at home, **Rev. Daniel Wagner** becoming his pastor in 1801. In Philadelphia he attended the ministry of **Dr. Jonathan Helfenstein**, pastor of the First Reformed church, Race street, between Third and Fourth. These ministers are characterized in "The Fathers of the Reformed Church" as "eminently good, active in the ministry, and aiming as much as possible at immediate effects."

But **Winebrenner** contemplated the ministry and was pursuing his studies with that end in view, when he was as yet destitute of the saving knowledge of God. It was in Philadelphia, in his twenty-first year, when his theological studies had been already commenced, that he became scripturally converted. The graphic narrative of his conversion is thus recorded with his own pen, dated at Harrisburg, Pa., July 22, 1858: "As my mother trained me from my youth up in the fear and

admonition of the Lord, and instructed me in the great principles and duties of religion, I was graciously brought to feel my obligations to God at an early age, and my mind was deeply exercised on the subject of my soul's salvation. These convictions, however, would sometimes wear off, and then be renewed again. Hence I continued sinning and repenting for a number of years, till in the Winter of 1817 [But in a Note in *The Gospel Publisher* of Feb. 18, 1842, he says: "I was converted, or born again, in the Spring of 1817"], when deep and pungent convictions laid hold of my guilty soul. Then, like Job, 'I abhorred myself'; like Ephraim, 'I bemoaned myself'; with the prodigal, I said, 'I will arise and go to my Father,' and with the publican, I cried, 'God be merciful to me, a sinner.' And after 'chattering like a swallow,' and 'mourning as a dove' for three or four months my poor woe-fraught soul found redemption in Immanuel's blood, even the forgiveness of sins. It was on Easter Sabbath, in the city of Philadelphia, in the presence of a large congregation of worshipers, that Jesus, the 'Sun of Righteousness' arose and shone upon my soul 'with healing in his wings.' Truly that was the happiest day of my life! My darkness was turned into day, and my sorrow into joy. Jesus became the joy of my heart and the center of my affections. His people became lovely and precious in my sight. His word was my delight. In it I beheld new beauties and beatitudes. Sin, that dreadful monster, became more odious and hateful to my soul. Zion's welfare lay near my heart. My bowels yearned for the salvation of sinners. I was in travail for my friends and kindred. I felt constrained to join with 'the Spirit and the bride' and say to all, 'Come, O, come to Jesus.' " **Winebrenner's** conversion is in many respects almost parallel to that of **Albright**, the founder of the Evangelical Association. He was instructed in the catechism and confirmed by a Lutheran minister, baptized and entered as a member of that Church, but knew nothing of true conversion. He had similar experiences before conversion, and finally his conviction became clear and deep, and he emerged into the light with unspeakable joy. And still a more complete parallel is the religious experience of **Otterbein**, founder of the United Brethren Church. He was brought up in the German Reformed Church and became a minister and pastor in it before his conversion. During his pastorate in Lancaster, Pa., the great crisis in his religious experience "brought about a most marked change in his spiritual consciousness."

Winebrenner's inclination toward the ministry of the German Reformed Church developed early in life, so that when a lad he often essayed to preach to his school comrades, and at other times he would "preach in a wood near his home," or under a "majestically beautiful oak along his road to school." He was reverent in his demeanor at church, and an ardent lover of the truth as he understood it. **Plato's** striking definition of man as "the hunter of truth" applies to **Winebrenner** from boyhood to old age. He exemplified it in making devotion to truth his chief end, and found in searching for it his highest pleasure. He was always ready to make sacrifices in the interest of truth. After his conversion "the work of the ministry became," as he says, "the uppermost desire of my heart. This desire became like a pent-up fire in my bones from youth up. In later years my mind became strongly impressed with the duty of preparing myself for the gospel ministry." He opened his mind to his parents, and requested them to have him educated for the sacred calling. His mother readily consented, but his father opposed it, and sought in every way to divert his mind to mercantile pursuits, to medicine, or to the law. This only seemed to intensify his desire to become a minister of the word. When his father finally yielded he entered upon the necessary course of preparation, which he completed in 1820. The Reformed Church in Harrisburg, Pa., having been without a pastor for several months, on the recommendation of **Rev. Jonathan Helfenstein**, of Frederick City, Md., invited **Winebrenner** to preach a Sabbath for them. He accepted the invitation, and delivered his first religious discourses Sunday, Feb. 28, 1819, and revisited them Sunday, May 21st, and Nov. 28th. Very favorable impressions were made by these sermons, so that at a meeting called by the Vestry of the church, held Dec. 16, 1819, the young theological student in Philadelphia was elected pastor of the Harrisburg charge. He received forty-three out of forty-eight votes cast, his competitor, **Rev. Lewis Mayer, D. D.**, receiving five. But the call was made unanimous. In a letter dated Dec. 27, 1819, the unanimous call was communicated to him to become the pastor of the four churches constituting the charge, viz.: Harrisburg, Shoop's, Wenrick's in Dauphin county, and Salem's, near Shiremanstown, in Cumberland county. His salary was fixed at \$1,000.00 per annum. This call was accepted in a letter dated

Jan. 28, 1820, with the statement that he could not take charge of the congregations until he had completed his theological course and been ordained by the Synod within whose bounds these churches were located. This being agreeable to the churches, he proceeded to Hagerstown, Md., where the General Synod of the German Reformed Church convened, in Zion's church, where he was ordained to the office of the sacred ministry on Sep. 24, 1820. He then, on Oct. 4th, sent his formal letter of acceptance of the above-named charge. He preached his introductory sermon at Harrisburg, Pa., on Sunday, Oct. 22, 1820.

During these years of preparation for **Winebrenner's** life-work important events were transpiring whose influence his receptive mind could not escape. In the religious world there was a series of new movements of momentous import. These included the distinct and separate organization of some religious bodies destined to exert a far-reaching, powerful influence on American ecclesiastical life. **Otterbein** and his followers had previously organized the first Conference of the United Brethren Church. But it was in 1800 that titles of the new organization were dropped, and the present distinctive name assumed. The relation of this new organization and its possible effect upon the German Reformed Church may be inferred from the fact that the analysis given of the original Roll of Conference members shows that of the seven men present five were of Reformed antecedents and two of Mennonite; of those enrolled but absent four were Reformed, two Mennonite and one Moravian. **Otterbein** indeed never formally severed his relation with the Reformed Church, and he persistently cherished the hope of seeing the revival movement inaugurated under his preaching spread more extensively among the Reformed churches than Pietism had in Germany. While **Martin Boehm**, his faithful coadjutor, labored earnestly to develop a true spiritual life among his own people, the Mennonites. He, like **Otterbein**, did not desire to separate himself from the Church of his childhood. They were eminently successful in promoting revivals in the lower tier of counties in Pennsylvania, including Dauphin, and in Maryland and Virginia. Many members of Reformed and Mennonite churches accepted the gospel invitation which they heralded throughout those regions.

At this time the Methodist pioneer Bishop, **Francis Asbury**, had much fellowship with **Boehm** and **Otterbein**. The Methodist Church operated largely in the more eastern counties of Pennsylvania, coming westward into Lehigh, Berks, Northumberland and Dauphin. Their itinerant system was better adapted to country evangelization. But they were disinclined to perpetuate a German ministry. When **Jacob Albright**, founder of the Evangelical Association, was converted, he joined the Methodist Church. He was born in the Lutheran Church. He was a man of great zeal, and an effective exhorter and later a preacher of unusual power. He was deeply interested in the spiritual welfare of his German fellow citizens. He began his ministerial labors in Montgomery county, Pa., in a community of Schwenkfelders. He felt specially called to lead the neglected Germans to a life of vital piety. This he would do in the Methodist Church. Like **Otterbein**, he had at that time no intention of organizing a new denomination, a step which would have antagonized the sentiments of the better disposed professors of religion. But "classes" were formed, organized work was planned, "big meetings" were held, Pentecostal meetings were inaugurated and new circuits were formed. They also began holding camp-meetings in 1810, as did the United Brethren in 1815. Thus his work extended into the northern parts of Lancaster county, into Lebanon, Schuylkill, Dauphin, Mifflin and Huntingdon. Like burning and shining lights these heralds of a true spiritual life went through these eastern counties of the State. So thoroughly Methodist was this work that the first Conference adopted as a name "The Newly-formed Methodist Conference." It was a German Methodist organization, with the Methodist Discipline, Confession of Faith and Polity. But this movement toward a higher spiritual life had little effect upon the older religious bodies. It reached scores of individuals in those Churches. But the doors and hearts of these Churches were closed against this new gospel. And by 1810 the lines were so strongly drawn that but few converts were made from these older faiths. Revivals on an extensive scale did not occur between 1810 and 1825. Not only is there a periodicity in revivals, but the religious life of a people is like the surface of the earth as seen in some of the American States. There are the lofty, majestic mountains, the lower foot-hills, the ravines and the deep valleys, with their streams and rivers, their deep soil and their fertile plains. So there are great upheavals of a religious character as seen in the memorable and wide-reaching revivals when a continent was stirred to its very heart. Others like the

foot-hills of our mountain ranges. But the quieter seasons yield the largest permanent results.

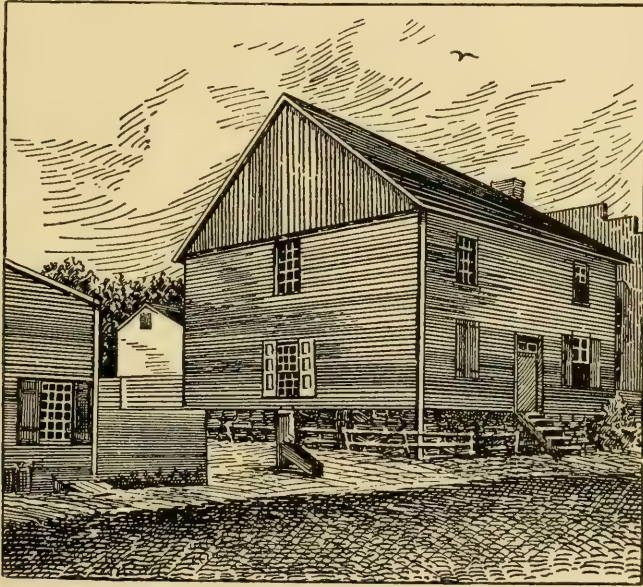
Besides these movements out of which grew the United Brethren Church and the Evangelical Association, in the year 1803 the "Christians" assumed the form of a united body, composed of Methodists, Baptists and Presbyterians. The Reformed Methodist Church was organized in 1814. In 1816 the African Methodist Episcopal Church was organized, and in 1820 the African Methodist Episcopal Zion Church. In 1818 the first General Convention of the Swedenborgian, or New Jerusalem, Church was organized. The Cumberland Presbyterian Church originated in Tennessee in 1810. In other lines there was also a decided increase in religious activities. In 1810 the American Board of Foreign Missions was organized, followed by the American Baptist Missionary Union in 1814, and the Missionary Society of the Methodist Episcopal Church in 1819. Indeed it was in these two decades of the nineteenth century that the missionary movement which places the present time above any since the apostolic days began to manifest itself. And almost simultaneously came in the spirit of division and sectarianism which divided the Christian forces in America into so many hostile camps.

Other eponymous events during this period are the Second War with England, 1812, which as usual had a demoralizing effect upon the people; the admission into the Union of Ohio in 1802; of Louisiana, in 1812; Mississippi, in 1817; Illinois, in 1818, and Alabama, in 1819. Among the renowned men who occupy so large a part in the history of the United States that were born during this period and were Winebrenner's cotemporaries are **Abraham Lincoln**, the great War President, whose apotheosis has been proclaimed by an admiring world; **William H. Seward**, his brilliant Secretary of State; **Robert E. Lee**, the master spirit of the militant Confederacy; **Charles Sumner**, the illustrious champion of the anti-Slavery movement; **John Lathrop Motley**, accomplished author and diplomatist; **Frederick Douglass**, the ex-slave, whose oratorical fame is world-wide; **John B. Gough**, of unsurpassed talents as a temperance orator; and abroad such celebrities as **Count Bismarck**, the iron Chancellor, Premier and Statesman of Germany; **William E. Gladstone**, England's greatest prime minister, who as a theological, political and economic writer and an orator and debater has ever had few superiors; **Lord Beaconsfield**, author of "Endymion" and other great works manifesting originality, vivaciousness and wit, and a controlling figure in the government and prosperity of England, and **Queen Victoria**, the beloved Sovereign of Great Britain, under whose beneficent reign greater and richer advantages in religion, science, art, commerce and literature were enjoyed than under any other modern sovereignty. Among the princes of the American pulpit born during this era may be named **Henry Ward Beecher**, the most eloquent of pulpit and platform orators; **Matthew Simpson**, the most celebrated Bishop of the Methodist Episcopal Church in a century; **Thomas H. Stockton**, who in his time is said not to have had a peer as a pulpit orator in the country; **Horace Bushnell**, Congregationalist author and divine, and **Theodore Parker**, Independent minister and representative of Liberal Theology.

CHAPTER II.

1820—1825.

WHEN in October, 1820, Winebrenner "settled in Harrisburg, Pa., as a minister of the German Reformed Church, he took charge of four congregations, one in town and three in the country." The town congregation worshiped in an old log building, on Third street, below Chestnut, the logs having been cut in the woods, or forests, in the immediate vicinity. It was the first church building erected in the town, and was built by public subscriptions, in 1787. It was repaired and weather boarded in 1795, and so has by some been called a frame house.



First Church Building in Harrisburg.

Prior to this the people of all Protestant denominations worshiped together, when a minister came, in a one-story log school-house then standing at the foot of Capitol Hill, on the north-west corner of Third and Walnut streets. When the town was laid out the pioneer settlers took measures for the erection of a church building, and John Harris, its founder, granted a lot on the town plot, at the corner of Third and Chestnut streets, for that purpose. On the lower end of this lot the first church building was erected. The building had a front of thirty-five feet on Third street, and a depth of thirty-five feet on Cherry alley. The subscription list states that the building was to be "a church and school-house," and was "to be used by all denominations." The Lutheran and Reformed churches in 1791 erected a separate school-house on the same lot. After the death of **John Harris** his heirs released their interest in the church lot to the trustees of the Reformed and Lutheran churches. In April, 1816, the Reformed congregation purchased the interest held by the Lutherans in the old church lot and buildings, and became the sole owners. In anticipation of this severance of the two churches the Lutherans had purchased, in 1814, a lot on Fourth street, between Market and Chestnut streets, on which the same year they erected a handsome brick church, dedicated October 1, 1815.

The history of Harrisburg begins in 1733, when it was known as **Harris' Ferry**. It was platted by **John Harris** in 1784, and called Harrisburg. In 1786 the name was changed to **Louisburg**. In 1791, the year that **Harris** died, it was incorporated as a borough, and called Harrisburg. At this time it had two hundred and twenty houses. In 1811 the seat of government was removed from Lancaster to Harrisburg, and the first Governor inaugurated at the new capital was **William Findlay**, on December 16, 1817. The corner-stone of the new capitol was laid May 31, 1819, and the building completed in 1821. During the building of the capitol the Legislature met in the Court House. The language spoken by the people was so largely German, that the first English services in the Reformed church were held about 1808. And preaching in German and English continued in the Reformed and Lutheran churches for many years.

The population of Dauphin county in 1820 was German and Scotch-Irish, the former largely preponderating. The latter were Presbyterians, the former principally Reformed and Lutherans, with small organizations of Methodists, United Brethren and Evangelicals. The earliest churches to be established were, by the Presbyterians, in 1730; the Lutherans, in 1753; by the German Reformed, in 1768; by the Episcopalians, in 1766; by the Methodists, in 1801; the United Brethren and Evangelical Association about 1800, and the Catholics, in 1810. Only four of these Churches, Presbyterian, Lutheran, Reformed and Methodist, were represented in organic form in Harrisburg when **Winebrenner** began his ministerial labors, the Methodists having built a church in 1816 and the Presbyterians, in 1808. The religious condition of nearly all these Churches was low, and destitute of spirituality. It was void of soul and faith, a form without substance. A writer of that period describes this condition as being "mostly formal, the members having a form of ceremonial religion, but without the enjoyments which true spiritual religion affords." "There was a great want of a genuine work of grace." The churches were barren and stagnant, producing a state of religious inactivity. Even the ministers of the Evangelical and United Brethren Churches lamented the barrenness and stagnation among their people. While the consensus of views is that among the other religious bodies, with few exceptions, "ministers and members were unconverted and ignorant of the right ways of the Lord."

Under these conditions **Winebrenner** began his ministry among the people of his charge. He preached in German and English, as especially the churches at **Wenrick's** and **Shoop's** were composed of German farmers. Being a man of fervent piety and an earnest Christian, his preaching was clear, pointed and powerful. He was in favor of revivals of religion, Sunday-schools, prayer-meetings and other evangelistic measures. Soon after his settlement in his charge a work of grace commenced among the people, both in town and in the country. This developed great and bitter opposition, which became more intensified with succeeding years. It continued for five years, and resulted in his separation from the German Reformed Church. He was not unmindful of the material interests of his charge. The congregation in Harrisburg had outgrown the old log church, and on January 15, 1821, at a congregational meeting it was resolved to erect a new church, fronting on Chestnut street, corner of Third street. The corner-stone of the new structure was laid June 11, 1821, and the new church was dedicated August 4, 1822.

Under **Winebrenner's** leadership a Sunday-school was organized soon after he became pastor of Salem church. He became popular among the more spiritual people of other Churches, and would preach in their pulpits, and would invite ministers not ordained according to the theory of apostolic succession to preach for his congregations and to assist him in evangelistic meetings. These things gave serious offense to some of the members of his charge, and accordingly an appeal was sent up to the Synod of the Reformed Church, which met at Harrisburg, September 29, 1822, requesting an investigation of the causes of dissatisfaction existing in the congregations of the charge. Another document was submitted to Synod containing a series of complaints. Synod only noticed the appeal, upon which it appointed a committee of seven of its members, which met in Harrisburg, October 2, 1822. It took up the whole matter, and after careful deliberation it decided to advise reconciliation by forgiving and forgetting all past differences and living in future in peace and harmony. The following are the items in the complaints sent to Synod:

"Complaints against the Rev. John Winebrenner.

"I. That he proceeds in the affairs of the church at Harrisburg as if there were no Vestry, as he never consults them on any occasion.

"II. In his recommendation to attend strictly divine worship he mentioned the Methodist church particularly as a suitable place for his congregation, and on the same day after such recommendation he preached in the Methodist church. He further stated that if any members could not derive benefit by attending our church they should leave it, and that he himself would never have joined this



Salem German Reformed Church, Harrisburg, Pa.

Built During Winebrenner's Pastorate.

Church if he had not devoted himself to the ministry. And at the time of the Quarterly Meeting of the Methodists, at Harrisburg, Pa., he attended there and took Love-feast with them, and kept his own congregation waiting till he returned from the Methodist meeting-house.

"III. He held prayer-meetings denominated anxious meetings, where he divided the members into two classes—first, those who say they have experienced a change, and believe themselves to be Christians; and, secondly, the sinners, those who believe themselves to be mourning sinners. And during all prayer-meetings

he encourages groaning, thereby disturbing others who might, if the groaning were omitted, receive some benefit. Allows during prayer certain persons to respond 'Amen! Amen!' thereby drawing the attention of the gazing crowd which usually collect on the outside.

"IV. At a meeting held, which he called a conference meeting, on the last Monday of July, he allowed persons to converse, encouraged the Christians to speak to sinners, when **Mr. Winebrenner**, **Mr. Jacob Helfenstein**, **Mr. Knouse**, **Mr. Krause**, **Mr. Officer**, **Mrs. Wetherholt** and others at one and the same time exhorted, prayed and continued until **James Officer** commenced singing a lively tune, which produced a state of confusion among them. After that **Mr. Winebrenner** called out if any person wished to be prayed for they should come forward. That then numbers came forward, and **Mr. Knouse** prayed for them.

"V. At a meeting held the last Monday in May, which he called an experience and conference meeting, which began at seven o'clock in the evening, he kept together all who would stay till four o'clock in the morning, at the breaking up of which he said, 'This is the way to fan the chaff from the wheat.'

"VI. His denunciation from the pulpit towards members and others has caused members to withdraw themselves from the church. And on one occasion, when he preached a funeral sermon, he said, 'If I were to judge from Scripture, the majority buried in the neighboring graves must be in hell,' from which expression he gave a general dissatisfaction to the by-standers on the burying ground. Afterward he said from the pulpit, he excepted the children from the expression given in the grave-yard, thereby evidencing the general displeasure his expressions have given to the people.

"VII. He is now making, or has already made, arrangements to give up two of the congregations which form a part of our connection, viz.: at Wenrick's and Shoop's churches, thereby imposing a burden upon the two remaining congregations to provide support for himself and his successor, which was ere this done by the four congregations. All this is done without consulting the Vestry, or membership of the adhering congregations.

"VIII. He has given such general dissatisfaction that on several late occasions where there were funerals in families of his members they passed [him] by; would not have him attend their funerals, and obtained ministers of other denominations.

"IX. He has admitted persons (who on account of misconduct in the church they previously belonged to were expelled from membership) to become members of our church without consulting the Vestry.

"X. He is very remiss in visiting members of our congregation, especially at such times when any are sick; and he absents himself from his residence that he can not pay the necessary visits to his members, and he has refused to baptize children of the members when he had been particularly requested."

Winebrenner's defense was based largely on the incorrectness of these allegations. He said: "I am brought to the disagreeable necessity of declaring a great portion of them incorrect, and devoid of truth. There are, however, I admit, some facts contained in the paper, which, when freed from error and misrepresentations, I am not ashamed to confess." He admitted, under the first complaint, that he did not always consult the Consistory, because he knew that no harmonious co-operation could be had; but he did sometimes. Besides, the Consistory did not consult him invariably either.

On the second, he admitted that he did preach for the Methodists, took Love-feast with them, and on a certain occasion when he intended to preach for them he invited his people to come to hear him. And as his congregation was without preaching every other Sabbath he recommended it to go to other churches on the intervening Sabbath. But that he kept his congregation waiting longer than usual at any time he took Love-feast with the Methodists was incorrect. Moreover he was grieved to see so many professors of religion so desitute of charity as scarcely to go into any place of worship than their own.

On the third, he stated that he held anxious meetings, and in order to ascertain who were awakened and who were not, it was mentioned that they should occupy separate rooms, or different parts of the same room; but every one was free to determine where and with whom to sit. That he did not encourage groaning; however, when sinners groan for redemption he delighted to hear it, but when it proceeds from mere habit it was vain and unprofitable.

On the fourth, his words are: "The object contemplated at that meeting was

to hold a free conversation with each other on experimental religion." He conceded that what was complained of is true, with the exception of a few mistakes.

On the fifth, he stated that he did keep up the meeting till four o'clock in the morning; "but the last expression was unfounded."

On the sixth, he said: "If men will become my enemies; yea, withdraw themselves from the church, because I tell them the truth, I can not help it. But I know of none save perhaps the few men who have lodged these complaints against me." And in reference to the probable state of the dead, other than unaccountable children, he referred them to Matthew vii. 13, 14, and Luke xiii. 24.

On the seventh, he called attention to the fact that as Middletown and Hummelstown were once part of the Harrisburg charge, and are destitute of preaching, he intended to supply them for awhile, provided the arrangements could be made with the country churches.

On the eighth, he revealed the strong affinity between kindred spirits, by saying: "I do rejoice to say, that, so far as I know, the pious and serious part of the congregation have always been my warm and affectionate friends."

On the ninth, he admitted that he did receive one person who was formerly a member of another Church, and had been excommunicated; but that at the time he was admitted to church fellowship he had professed religion.

On the tenth, he stated, that he was not aware of the fact of a certain person being sick, or he would have visited him. He acknowledged that he had refused to baptize the children of unbelieving parents, and declared his intention to continue to do so.

Conditions at Harrisburg remained unsettled during the Winter of 1822-3. An incident occurred on March 23, 1823, which precipitated the final crisis. On that day **Winebrenner** preached in German, and having a funeral in the country in the afternoon, he announced that he had engaged a **Mr. Brown** to preach in his stead. As **Brown** was not a minister of the German Reformed Synod some of the authorities of the church prohibited the sexton to ring the bell and to unlock the church door. In the evening **Winebrenner** preached in English, and at the close of the services he said: "I shall not appoint the time for another meeting, as I do not know that I can be the pastor of this congregation any longer, unless that I shall again preach on Friday evening next. And if I do preach then, I will preach on the following Sunday." A conference with the Vestry followed, when **Winebrenner** was asked why he had made this announcement, to which he replied, that he desired to know whether they approved of the course of one of the Vestry in preventing **Mr. Brown** from preaching, and also whether they would pay him the same salary they had paid him the first year. To the first question the Vestry answered, "Yes." To the second, one vestryman replied, "No; because through your course many of the paying members stayed away, and consequently we could not do it."

A very critical condition had now been reached. Efforts were made by **Winebrenner's** friends to bring about harmony. A division of sentiment existed in the congregation, and an effort was made to reconcile the parties, on condition that **Winebrenner** would quit holding so many prayer-meetings, to which he declined to agree. For some reason he did not preach, as conditionally announced, on Friday evening. This the Vestry regarded as a virtual resignation of the charge. **Winebrenner**, however, did not so understand it, and continued to manifest a desire to preach for the congregation. On this account, and because fully one-half of the membership were his friends, the Vestry met at his home on a week-day evening, when it was stated that they had come to have a conference with him as to what he intended to do, and also to inform him what arrangements they proposed to make with him for the future. The Vestry stated that they had collected the salary due him, and that if he would conform to their rules they would pay him the money, and continue him as their pastor. They insisted that he must preach for them only, and not for other congregations, and thereafter not invite so-called unordained ministers to preach in his pulpit, and not to hold more than one prayer-meeting a week, nor keep it up later than nine o'clock at night. **Winebrenner** answered: "I will not consent to these arrangements; for I am a free man, preach a free gospel, and I will go where the Lord calls me to go." The revival spirit by this time was dominant in his heart. February 19, 1822, he had written to his sister, stating: "We have very good and pleasant times here; from three to four prayer-meetings in our congregation each week. And the Lord sometimes comes in sacred nearness to our souls while we are waiting for him."

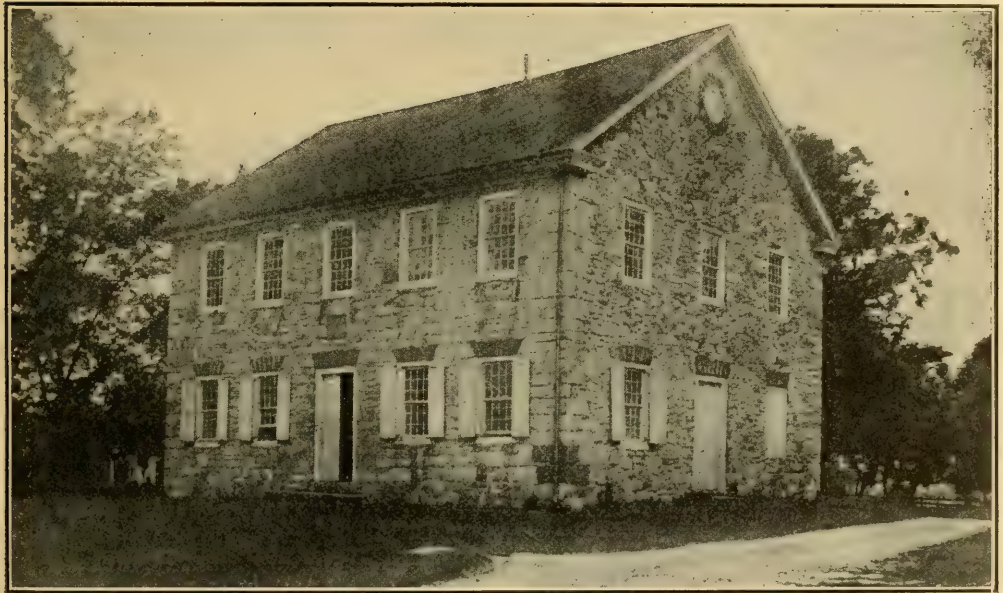
Sinners are awakened and made to cry for mercy. Oh, that God may be with us still, and delight to bless us." The church had largely increased numerically during his short pastorate.

The Sunday following the conference between the Vestry and **Winebrenner** he went to the church to preach, but the door was locked, and a large crowd had collected on the pavement and street. Finding that he could not enter the building, he and about one-half the congregation, with many others who were attracted there, proceeded to the bank of the Susquehanna river, two blocks away, near the grave of **Harris**, where he preached his sermon. The line of division had thus been drawn. Part of the congregation soon after this held a meeting and resolved that it considered itself freed from the relation of pastor and people which had hitherto existed between it and **Winebrenner**, dating from his announcement from the pulpit on March 23, 1823. This did not accord with the views of the other and larger part of the congregation. Accordingly another meeting of the male members of the congregation was held on Friday, April 18th, for the purpose of deciding whether he should resume the pastorate. After what they called "a full debate and a great discussion," they resolved by a unanimous vote not to retain him as their pastor. But this vote consisted of but twenty-one ballots, as the friends of **Winebrenner** had withdrawn before the vote was taken. The whole difficulty was brought before the German Reformed Synod at Bedford, Pa., which decided that the Harrisburg charge was not vacant, and that an election must be held to determine whether **Winebrenner** shall be their pastor. The Synod met in September, 1824, and on October 11th, **Winebrenner** notified the Vestry of its decision. No attention being paid to this notice, printed notices were served on the congregations by **Winebrenner's** friends, ordering an election on November 3, 1824, by printed tickets, as follows: "**For J. Winebrenner;**" "**Against J. Winebrenner.**" But this election did not heal the breach, nor cure the trouble, because **Winebrenner's** opponents did not attend the election. Of those who did attend a majority of nearly two hundred male members voted for him. His opponents ignored the whole matter, for long before this meeting they had called and elected **Alfred Helfenstein, Jr.**, who became pastor March 24, 1824. A formal separation had thus been effected, and a large number of the friends of **Winebrenner** withdrew from the congregation. These, with **Winebrenner**, worshiped in the Court House, in the market-house, on the banks of the river, in private houses and in groves. **Winebrenner** also preached at other points in Dauphin and Cumberland counties, as it is said: "The work of grace spread far and wide, and calls for preaching came from many places, which were cheerfully and quickly responded to. As the word was preached with great power, both in English and in German, by the now noted revivalist, multitudes flocked to the standard of the cross."

At the other three churches of which **Winebrenner** was pastor—Shooper's and Wenrick's, in Dauphin county, and the Stone church, or Salem, in Cumberland county—he received similar treatment to that in Harrisburg. At Shooper's there is no available record beyond the fact that "the members voted **Winebrenner** out." At Wenrick's, a member of said church, and afterwards a minister in the church of God, **Jacob Myers**, who settled in Linglestown as a physician in 1823, briefly narrates events at that church in 1824. He says: "My wife and I were communicant members of **Winebrenner's** church, and **Winebrenner** christened our first child. At that time there was considerable opposition to **Winebrenner** by many here as well as in Harrisburg, where he resided. They said he was too much of a Methodist, and departed from the old landmarks of the German Reformed Church. The reason they said so was because he held prayer-meetings, and preached earnestly, and insisted on the people to repent and embrace heartfelt religion." The doors of this church were also closed against **Winebrenner**, but not until a few years later. An eye witness of the last services which **Winebrenner** held at the Stone church says: "I was also present during the time that a meeting was held in the Stone church, near Shiremanstown, Pa., about five miles west of Harrisburg. A great reformation was going on, many were at the altar for prayers, with many weeping and some shouting praises to the Savior on account of salvation from sins forgiven. After this revival meeting had continued for about a week, the door of this church edifice was locked. **John Winebrenner** stood on the stone steps before the house and, looking up toward heaven, said to a large congregation which had come to hear him: 'The people can lock houses, but they can not lock the door of heaven.' This saying affected and excited the people so much that many wept, and others praised God aloud. Then the audience went to the old school-house close

by, and **Winebrenner** preached there, continuing the meetings for many days, and many were saved from their sins." This building is still standing, but the Reformed church is about extinct. The Lutheran church, which worshiped in the same house, built a fine brick edifice; but once a year, the last Sunday in September, they "hold the chief service in the old Stone Church." This church was built in 1798, the corner-stone having been laid June 12, 1798, and the church dedicated May 19, 1799. The school-house was also the property of the Stone church congregations, and stood on the corner of the grave-yard. It has been replaced by the township with a brick school-house, and is used by the common school of the district.

Thus **Winebrenner's** relation as pastor was broken with two of the churches of his charge, yet he continued to preach at the other two points, and was still a member and minister of the German Reformed Church, in regular standing in the Synod which ordained him. The proceedings by the two churches of his charge had not been brought before the Synod. But his work in the Reformed Church was evidently nearing its end, although the Synod had not yet dissolved the pastoral relation. There was also more or less unrest among other Churches during this



The Stone or Peace Church, Opposite Shiremanstown, Pa.

period. Among the Lutherans the revival spirit spread to a limited extent. But the general religious condition in both the Reformed and Lutheran Churches was not improved. Persecution was the weapon taken up against those who were classed as Methodists. The old element seemed to wax worse, and the pulpits were replenished with unrenewed men. It is the testimony of men of this period that "all kinds of sin and vices reigned in all the Churches, or so-called Christian congregations; and when now and then a person was found who saw the corruption to some extent, and ventured to censure it and to disapprove the spurious service of God, he was considered and despised as a fanatic. The few individuals who were better disposed and anxious to save their souls, were suppressed, and had but little influence on their rough fellow-members." - Even among the United Brethren and Evangelicals "the work had begun to stagnate, and then to retrograde." But this served only to inflame the zeal of those self-denying ministers who endured the hardships of an itinerant life. Through their prayers and efforts the dawn of a more blessed day began to break with the year 1823. There were "glorious awakenings" in counties within a radius of fifty to seventy-five miles from Harrisburg. The first camp-meetings in this section were held by the Evangelicals "which were richly blessed with God's grace and the conversion of many precious souls."

In 1822 the "True Reformed Dutch Church" was formed. It seceded from the Dutch Reformed Church on account, as they declared, of errors of doctrine and looseness of discipline; but in reality it was the culmination of an old feud. Yet generally more stress was placed on doctrine than on piety and morality. A knowledge of this fact makes it more easily conceivable that matters of doctrine in no wise entered into the original movement which resulted in the organization of the United Brethren Church, the Evangelical Association and the Church of God.

In 1820 the first Methodist church was organized in Harrisburg, in what is now the Jewish Synagogue, on North Second Street. Later a house of worship was built on Locust street. It was with this church that **Winebrenner** sometimes worshipped, participated in the Love-feast, and for which he occasionally preached. It is now Grace M. E. Church, on State street.

Two events of this period of a political character occurred which became memorable in their subsequent effect on the ecclesiastical and political history of the country. These are the admission into the Union of Maine, in 1820, and of Missouri, in 1821. The former was the first State to adopt a rigorous Prohibitory Act, which became known as the "Maine law," and which figured so largely in the temperance discussions and deliverances of religious bodies for a number of years. The admission of the latter marked a new epoch in the political world, as it began the first geographical division of political parties in the United States, and was intimately connected with the religious controversies and the ecclesiastical schisms of later years.

CHAPTER III.

1825—1830.

THE year 1825 marks a new epoch in the life and labors of **Winebrenner**. He was still the minister of Shoope's and Wenrick's churches, and the Synod of the German Reformed Church had not yet acted on his case. But he soon ceased to be a pastor, and became an aggressive revivalist. He had not changed his theological views, which had always been consistent with evangelistic conceptions and methods. But soul-saving now became the dominant principle of his ministerial life, and he became distinctively and preeminently an evangelist, in which line his labors were crowned with unusual success. He modestly recorded this fact in the "History of All the Religious Denominations in the United States" in these words: "About this time (1825) more extensive and glorious revivals of religion commenced in different towns and neighborhoods, to wit: Harrisburg, Shiremanstown, Lisburn, Mechanicsburg, Churchtown, New Cumberland, Linglestown, Middletown, Millerstown [or Annville], Lebanon, Lancaster, Shippensburg, Elizabethtown, Mount Joy, Marietta and various other places. In these glorious revivals there were hundreds and multitudes happily converted to God. The conversion of these scores and multitudes in different places led to the organization of churches." Under his "searching ministrations" this work of grace began in Reformed churches of which he was pastor, and had already resulted in the closing of the houses of worship at Harrisburg and near Shiremanstown. The latter was later reopened for preaching by **Winebrenner**, and he preached there until 1827, when he closed his labors and "left it of his own free will, whilst a large majority of the members of that church followed him as he preached in private houses and other meeting-houses as an independent preacher." It was on this independent basis that churches of God were first organized, as **Winebrenner** stated in 1844—"Subject to no extrinsic or foreign jurisdiction." At Wenrick's church he continued to preach with the consent of the church until the Spring of 1826, when there were two other candidates for the pulpit, and **Winebrenner** was defeated by one vote, two of his friends being absent. He continued to preach in said church until the following Spring, when the door was locked against him, and he preached an impromptu sermon on the stone steps, from the text: "The door was shut." The congregation at Shoope's church in 1826 also voted him out.

But **Winebrenner** was still a member of the Synod of the German Reformed Church. In 1825 the troubles between **Winebrenner** and the churches of his charge came before Synod from the Lebanon Classis, an intermediate judicatory

between the churches and the Synod. The action of the Classis was approved, but the character of the action is not on record on the Minutes of the Synod. **Winebrenner** was present at this meeting of the Synod, the last one he attended. At the meeting of the Synod, held at Frederick, Md., September, 1826, records show the following:

"The Committee on Correspondence reported:

"A letter from the **Rev. Henry Hoffmier**, in which he complains, in a moderate way, of the disorderly conduct of the **Rev. J. Winebrenner**, **H. Habliston** and **D. Werz**.

"Resolved, That this Synod can not take up and decide this matter, because the complaints in the letter against the brethren should properly, in the first place, come before the Classis."

In 1827 the Synod met at York, Pa., when the matter came up from the Lebanon Classis through the Committee on Minutes of Classis. The Committee reported from said Minutes:

"Charges against the **Rev. John Winebrenner**.

"Resolved, That they be referred to a committee, who shall meet in a place to be appointed by themselves, to try these charges against **Rev. John Winebrenner**, and make report to Synod. The Committee are **Rev. F. W. Vandersloot**, **Lebrecht L. Hirsch** and **Jacob Beecher**."

At the meeting of Synod held in 1828, at Mifflinburg, Pa., the following action was taken:

"The Committee which had been appointed by the Synod at a meeting held at York, Pa., to investigate the case of **Revs. Messrs. Winebrenner** and **Hobliston**, and to report at this meeting, reported that **Mr. Winebrenner** had not obeyed their citation, and he did not appear before them, and that in their opinion he ought not to be any longer considered a member of this body."

"The report and the judgment expressed in it, were approved."

Two different constructions were afterward put on this final action, and hence two different dates are given when **Winebrenner's** connection with the Reformed Church ceased. The action of the Synod has been interpreted as equivalent to expulsion, and thus the date of **Winebrenner's** severance from the German Reformed Church would be September, 1828. A letter dated September 30, 1843, by "A Friend to Truth," calls the action of Synod "the expelling act." And a letter dated July 14, 1843, by "A Friend to the German Reformed Church," states that "Synod excommunicated him in 1828." But the former also declares that "**Mr. Winebrenner** did secede, or cease to meet with Classis and Synod for three years before" 1828. This accords with the Minutes of Synod. **Winebrenner** nowhere speaks of having been expelled. He says: "However, my reasons for withdrawing from your Church were not merely because I found her thus exceedingly degenerated, and was persecuted by both ministers and people. I withdrew from her communion for various reasons." Hence, biographers of **Winebrenner**, writing from his point of view, have generally stated that he himself severed his relation with the German Reformed Church in 1825. This is confirmed by his own statement in a letter to **Dr. J. W. Nevin**, dated "Harrisburg, Pa., Sept. 30th, 1842," in which he says: "I withdrew from the German Reformed Church in the year 1825, and not, as you state, in 1829."

The movement by **Winebrenner** was not schismatic. It was reformatory. If the German Reformed Church had responded to it a reformation would have resulted in the Church. It did not divide the Church, nor detach a part of it to form a new Church. But the larger portion of the converts under **Winebrenner** the first few years of his independent labors were members of Reformed and Lutheran churches. The religious conditions in these two denominations were extremely low. The membership was largely composed of unsaved persons. Under the characteristic preaching of **Winebrenner** large numbers of these unconverted members were brought under conviction and sought the blessing of regeneration. These Churches constituted good ground on which to do evangelistic work. Not only did **Winebrenner** characterize the Reformed Church of that early day as "exceedingly degenerate," but also possessed of "a diabolical temper—I mean a spirit of pride, bigotry and persecution." **Dr. Nevin**, one of the great leaders in the Reformed Church, acknowledges that "True serious piety is too often treated with open and marked scorn. In the bosom of the Church itself it is stigmatized as *schwaermerei*, *kopphaengerei*, or miserable, driveling Methodism. Experimental religion in all its forms was eschewed as a new-fangled invention of cunning impostors brought

in to turn the heads of the weak and to lead captive silly women. Prayer-meetings were held to be a spiritual abomination. Family worship was a species of saintly affectation barely tolerable in the case of ministers (though many of them gloried rather in having no altar in their houses), but absolutely disgraceful for common Christians. To show an awakened concern on the subject of religion, a disposition to call upon God in daily secret prayer, was to incur certain reproach." The consensus of historical views is that in this third decade of the nineteenth century among these Churches of the Reformed faith scarcely any spiritual life could be discerned; that formalism took the place of religion; that to have been baptized, then confirmed, and afterward to take Communion once a year was considered quite enough to constitute a man a good Christian, and that all kinds of sins and vices were practiced both among professors and non-professors of religion.

Winebrenner did not entertain the purpose of founding a new denomination. These bodies he stigmatized as sects. **Professor Nevin** called the United Brethren and like bodies "rolling balls," and accused **Winebrenner** with "putting in motion a similar ball, which continues rolling to this hour [1842], not without abundance of noise." **Winebrenner** denounced this as gross misrepresentation: "But, sir, I did not retire for the ignoble purpose, as you have intimated, of putting another sectarian ball in motion. No, not at all. I had seen, through mercy, the great evil of these rolling balls, put in motion and kept in motion by the cunning craftiness of men and devils, and how by their repeated and unhappy collusions they hindered and marred the work of God in the earth; and, therefore, I resolved to fall back upon original grounds—to stand aloof from all these sectarian balls, and to do the work of an evangelist and minister of Christ by building up the church of God (the only true church) according to the plan and pattern as shown us in the New Testament. This is the high and firm ground we take. Our ball, therefore, is not like your ball, nor similar to other human balls. Ours is the Lord's ball. It was not cut out of the Romish Church by the hands of Calvin and others as was yours. But it was 'cut out of the mountain without hands.' The ball commenced rolling upwards of eighteen hundred years ago, and it continues rolling to this hour; yea, and it will never cease rolling till every other man-made ball shall be either crushed or rolled up by it, and until the sound of it shall be 'like the sound of many waters, and as the voice of great thunder.'"

Though these views were expressed much later than the date of **Winebrenner's** first revival campaign, they represent his original purpose. The results of those early labors were the manifestation and exponent of that purpose—"extensive and glorious revivals." These began at Harrisburg, near Shiremanstown, at Lisburn and Linglestown, at which points he labored as a Reformed minister, and where some hundreds—"multitudes"—were converted before a church was organized. During this period his labors extended as far as York, Lancaster, Lebanon and Shippensburg, but principally were limited to a radius of nine miles from Harrisburg. The converts were largely members of Reformed and Lutheran churches. These no longer found a congenial home in these formal churches, and so began to agitate the question of local church organizations. During the revival in Harrisburg, which followed the closing of the doors of Salem church against **Winebrenner**, there were about one hundred conversions, which with those who came out of the church with him made a company of nearly two hundred souls. They had no permanent place of worship. The use of the old log church which the Reformed congregation vacated on August 4, 1822, was refused to **Winebrenner** and his followers, and they were obliged to worship in the Court House, the Market House, on the river bank, in private houses and lumber yards. **Winebrenner** was indisposed to begin the organization of churches. The uniform testimony of his contemporaries is that he "had not at the beginning the remotest idea of organizing a distinct or separate body of people." But driven out of the pulpits of the Reformed Church, ostracised and persecuted, he was led to a closer personal investigation of church polity. He went to the highest source for light. He applied himself with singleness of purpose to the study of the word of God. The result was a material modification of his former views on ecclesiology. As he himself testified later: "As the writer's views had by this time materially changed as to the true nature of a scriptural organization of churches, he adopted the apostolic plan, as taught in the New Testament, and established spiritual, free and independent churches, consisting of believers or Christians only, without any human name, or creed, or ordinances, or laws." The local church was the unit. It possessed perfect autonomy. It was wholly independent of every other unit. Each such

unit "possesses in its organized state," as **Winebrenner** expressed it in 1829, "sufficient power to perform all acts of religious worship, and everything relating to ecclesiastical government and discipline. Every individual church is strictly independent of all others as it respects religious worship and the general government of its own affairs." Fellowship between these "free and independent" units there would be, but no higher organization was then recognized by **Winebrenner** which could limit the powers of the local church. Each of these local organizations would accept no human name, creed or ordinances; but would adopt the divine name, and creed, and ordinances. **Winebrenner** had not yet changed his views on doctrine and ordinances. In his broad platform he saw a basis of the union of all Christians and Churches. And so the imperative duty of cultivating union between all believers was strongly urged. These views prepared the way for **Winebrenner** to fall in with the growing demand for local church organization. For the multitudes of converts had "conceived the idea of, and begun to talk about, organizing themselves into churches founded on Bible doctrines and principles even before **Winebrenner** had determined in his own mind to do so."



Mulberry Street Union Bethel.

The First House of Worship Built by a Church of God.

There has been a good deal of contention over the question of priority in the organization of churches of God. Claims have been strongly urged in favor of each of three organizations, viz.: Lower Paxton Township, commonly called Miller's church; Linglestown, and Harrisburg. **Winebrenner** has left nothing on record touching this question. Primacy has to be established by other testimony. The earliest date given is 1825. **Judge Pearson** gives this date in his Opinion in the Equity suit of **John Winebrenner et al. versus James Colder et al.** He says: "In the year 1825 a congregation of worshipers was formed in this place [Harrisburg], calling itself 'the church of God at Harrisburg,' and professing to have no other creed than the Bible, with an independent church government. The denomination thus started continued to flourish and spread over the State, forming many congregations, having no connection with each other until the year 1830, when a confederation took place, as the witnesses say, for the mere purpose of co-operation, by which an Eldership was formed." This Opinion was delivered Aug. 3, 1861. **Winebrenner** was one of the witnesses, as the case was started more than a year before his death. The principal corroborative testimony is found in the "Bill in

Equity" in the suit above referred to, in which is this statement: "Your Orators further show that the church of God at Harrisburg was duly organized about the year 1825." That the organization was effected prior to 1827 is the testimony of **A. C. Raysor**, who received his data from **Andrew Miller**, in whose house the Lower Paxton church was organized, and who was a member of the first Eldership. Upon this and other evidence he avers that the church in Harrisburg was the first organization of a church of God. In September, 1856, **J. F. Weishampel, Sr.**, who was connected officially with **The Gospel Publisher** and **The Church Advocate** when the editorial department was in the basement of the "Mulberry Street Bethel," wrote that said bethel was "built by the first congregation of the church of God." **J. Q. Fryer**, in March, 1873, gave public testimony that the church in Harrisburg was



Fourth Street Bethel, Build 1854.

first organized: "I was present when they went into the first organization at Harrisburg, Pa. That created considerable stir among sectarians, but up to that time some of them had hoped that **Winebrenner** would unite with them. They raised the cry that he had set up for himself." So that while a later date has been given (1829) by some writers, it seems evident that "the church of God at Harrisburg" was organized prior to 1827, and possibly in 1825.

As to the date when the first house of worship by a church of God was built there can be no dispute. True, there has been rivalry on this point between the advocates of priority for Linglestown and Harrisburg; but the testimony in favor of either is clear and explicit, and is in favor of the latter. Inscriptions in stone are better than the testimony of witnesses. **Weishampel** calls the bethel in Harrisburg "the old, original bethel." He saw the corner-stone, and states that "the church

here has reserved the pulpit for their own use, and the seats for sale; and they also will take out of the wall the corner-stone and its contents." He adds, that the bethel was built in 1827. **Winebrenner**, at the laying of the corner-stone of the Fourth Street Bethel, in September, 1854, in his Address on the occasion, says: "Twenty-seven years ago we laid the corner-stone of the 'Union Bethel' on Mulberry street." **A. C. Raysor**, later a member of the West Pennsylvania Eldership, but who was born and raised within two miles of Harrisburg, and whose father was a member of the church organized at the farmhouse of **Andrew Miller**, wrote in February, 1880: "I remember reading the inscription on the corner-stone of the bethel on Mulberry street many times. I think it reads: 'This Union Bethel, built A. D. 1827.'" According to **Weishampel's** statement this corner-stone was "reserved" by the church when the Mulberry street property was sold, and for many years it was lying in the cellar of the Fourth Street Bethel. When the Nagle Street Bethel, Harrisburg, was built it was removed, and changed to be the corner-stone of that bethel. But the old inscription remains on the stone. "The Harrisburg Telegraph," in its issue of Nov. 6, 1874, gives an account of the corner-stone laying of the Nagle Street church, in which is this paragraph: "The corner-stone was taken from the old church building on Mulberry street, where the City Hospital now stands. It bears the following inscription: 'The Union Bethel. Built A. D. 1827.'"

Other testimony is to the effect that it was in the early part of the Summer of 1827 that this Union Bethel was built and dedicated. This property was sold when, in 1854, the present house of worship on Fourth street was erected, and which **Winebrenner** strenuously insisted should be called "The Metropolitan Bethel."

In 1824-5 **Winebrenner** began preaching at intervals in Linglestown, or St. Thomas as it was originally called, before the doors of Wenrick's Reformed and Lutheran church were closed against him. This church is located about half a mile eastward from the village. Later, in 1827, he preached regularly in the village, in the school-house, in private houses and under the trees. As school-houses were everywhere open for preaching there was less immediate need for the building of a house of worship. Yet the order was reversed, and the bethel was built before the church was organized. A number of **Winebrenner's** friends, some of whom had been catechized by him and who were afterwards converted under his preaching, withdrew from the church and followed him to the village. They felt that "they could not retain their spiritual life by remaining in those churches to which they had formerly belonged, and which had totally sunk into a dead and spiritless formality." Yet for more than two years they maintained their separate existence without an organization. According to the official Records a meeting of these converts was called for June 29, 1829, when a regular church organization was effected. They drew up a regular "covenant" in these words:

"We, the undersigned, do hereby mutually covenant and agree to form ourselves into a church of God on the New Testament plan.

"We further agree to take the Scriptures of the Old and New Testaments as the only authoritative rule of our Christian faith and practice.

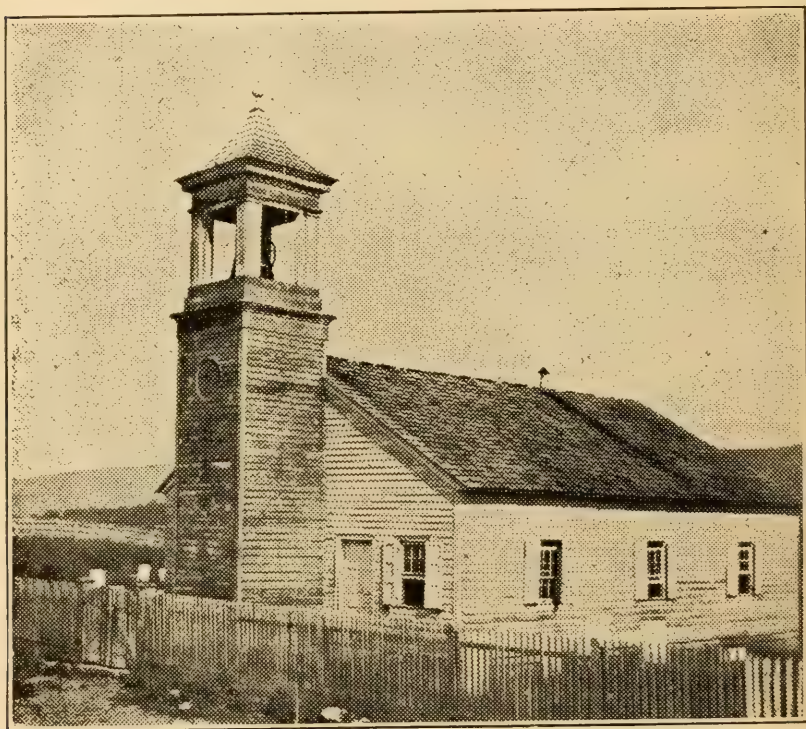
"And, moreover, we promise cheerfully and quietly to submit to the order of Christ's house, and to obey the office-bearers who are, or at any time may be, placed over us in the Lord."

To this covenant were signed the following names: John Moyer, Peter Bonawitz, John Walborn, Frederick Deal, John Forney, John Bretz, Daniel Lingle, Abraham Shope, John Strohm, Conrad Laudermach, John Carmany, David Shafner, Solomon Felty, John Huffnagle, William Cassel, William Crum, Jacob Huffnagle, William Pretz, Christian Forney, George Burgoen, John Geesey, John Duncan, Joseph Gerverich, Thomas Pretz, Benjamin Reeme, Peter Crum, Samuel Hicks, Augustus Stoner, John Hatz, Jacob Burgoyne, Henry Geesey, David Maxwell, David Walborn, John Shope, Elizabeth Gerberich, Elizabeth Crum, Sarah Miller, Catherine Bretz, Elizabeth Shope, Margaret Walborn, Barbara Urich, Barbara Lingle, Sarah Smith, May Shartzter, Catherine Unger, Polly Pletz, Catherine Shaffner, Jane Culpin, Amelia Fritchey, Sarah Strohm, Elizabeth Nantel, Mary Stoner, Elizabeth Garverich, Matilda Dorsey, Catherine Wenrich, Elizabeth Reeme, Mary Felty, Maria Baker, Jane Pergey, Anna Burgeon, Elizabeth Shaffner, Dorothy Fritchey, Elizabeth Dumars, Mary Bretz, Mary Reeme, Mary Burlin, Polly Carson, Barbara Forney, Catherine Focht, Susanna Smith, Elizabeth Forney, Catherine Huffnagle, Mary

Stuart, Margaret Stuart, Rebecca Feezer, Barbara Bonawitz, Mary Garverich, Margaret Garverich, Sarah Huffnagle and Anna Cassel.

The church thus constituted proceeded to effect an organization by the election of the following:—Elders: John Walborn, Peter Crum, Peter Bonawitz, William Pretz, Christian Forney. Deacons: John Bretz, John Forney and Benjamin Reeme. "These brethren," the Minutes state, "were duly elected by a majority vote of the members."

The date of the building of the first bethel in Linglestown is not quite so definitely known. **Benjamin Reeme**, one of the deacons elected in 1829, in a letter published in February, 1880, says he worked at the bethel during its erection, and that it was "built in the Summer of 1827, just before harvest." **A. Snyder**, in a discussion of this subject in the same year concludes that "the old bethel in Linglestown was built in the forepart of the Summer of 1827." But evidently the work was not finished at the time here indicated, for **Benjamin Reeme** further testifies that the house was "dedicated on Christmas day."



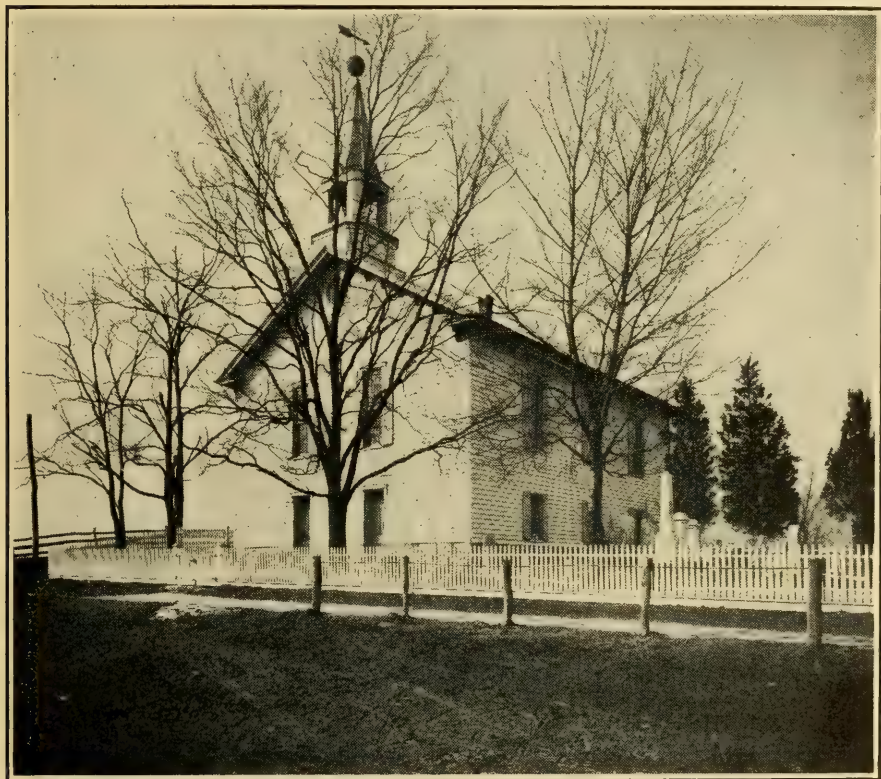
First Bethel, Linglestown.

A "protracted meeting" began with the dedication, which resulted in quite a revival and a number of accessions to the as yet unorganized church. Those were the "seasons of glorious revivals" with which these young churches were blessed. In them many "who were confirmed as members of the Reformed and Lutheran Churches, but who afterward found themselves still poor sinners, without religion and without peace to their troubled souls, sought the Lord like weeping Mary, and found him to the joy and comfort of their souls."

After standing twenty-four years, in 1851 a tower and steeple were built at the south gable end of the bethel and a bell placed therein, "which continued to call the multitudes to the service of the sanctuary till the old bethel was replaced by a new building," in the year 1870.

Struck by lightning during funeral services September 15, 1893, it escaped serious damage, and withstood the storms of thirty-five Winters, to be finally torn down and replaced in a new location in the village by a building of modern architecture, in the year 1905.

The work in Lower Paxton Township, Dauphin county, at **Andrew Miller's**, was peculiar. **Andrew Miller's** dwelling-house, on his farm, a mile south of Shoope's church, was the "meeting-house." There was stated preaching there every eight weeks by **John Neidig** and **Jacob Roop**. The former was a regular minister of the United Brethren Church, a farmer, of German birth, and formerly a member of the Mennonite Church. **Roop** at this time was not a minister of the United Brethren Church, but had affiliated with them. He taught and practiced immersion and feet-washing, as did **Neidig**. It is from this source, and not from **Winebrenner**, that they received these ordinances, and that they were introduced into the United Brethren Church of that day. **Boehm**, a prominent leader in said Church, was

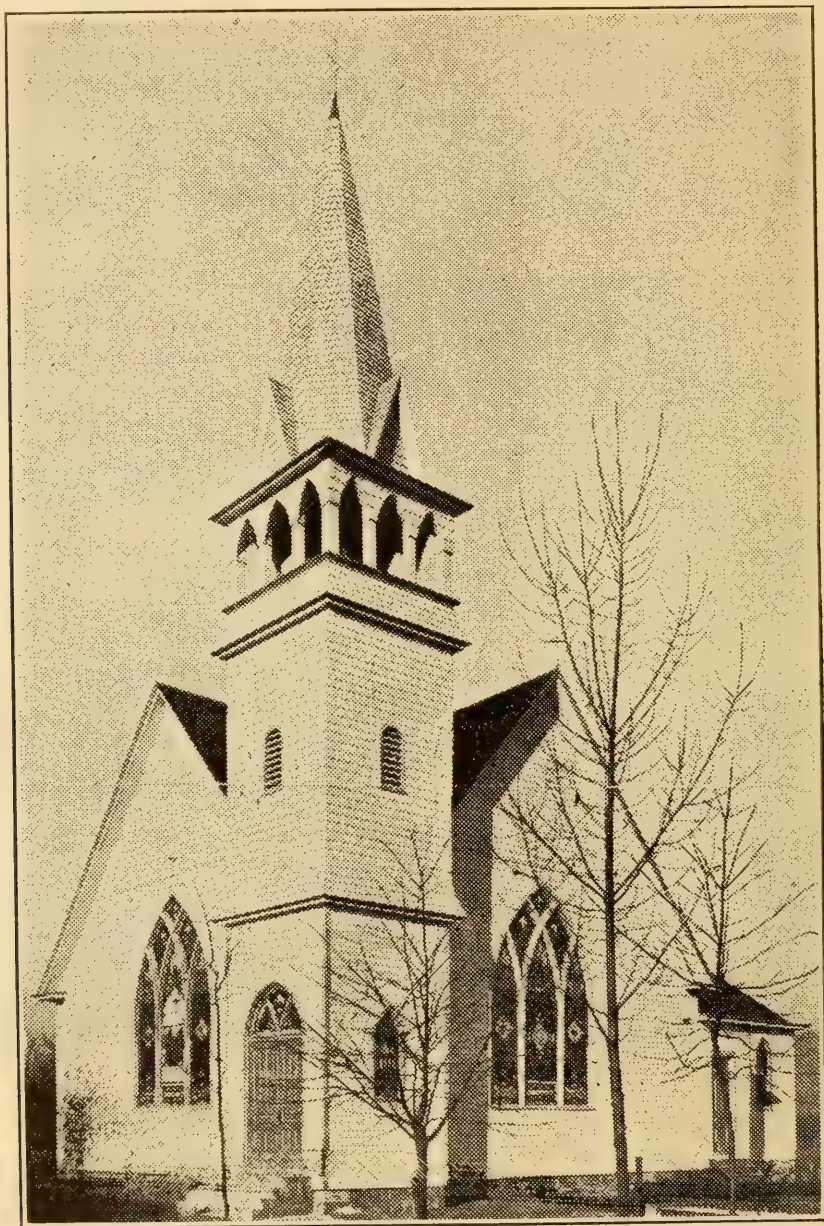


Second Bethel, Lingelstown.

also originally a Mennonite. **Abraham Moyer**, another minister of the United Brethren Church, baptized **Andrew Miller** and his wife and one daughter. Many of the members of this little company of believers were converted as long as ten years before a church organization was effected, or even before **Winebrenner** left the Reformed Church. They were principally German farmers, and worshiped God in the humble simplicity of those early days. It is not in evidence that any of them had been members of the Reformed Church. But whether or not, they stood aloof from all ecclesiastical bodies, and because of their aversion to sectarianism did not organize themselves into a local church for some years. **Neidig** and **Roop** urged organization. **Winebrenner** had no connection with them. They had ministers of the United Brethren Church to preach for them. They held prayer-meetings

and observed the three ordinances of immersion, the Lord's Supper and washing of the saints' feet.

When these believers were finally prevailed upon to consider seriously the matter of church organization, a meeting was called for that purpose at the farm-



Third Bethel, Linglestown.

house of **Andrew Miller**, four miles east of Harrisburg. The meeting was called by **Jacob Snyder** and **Jacob Roop**, **Snyder** also being an accredited minister of the United Brethren Church. They were both present and participated in the deliberations and the services. **Roop** joined the organization, but **Snyder** did not. **Roop** afterwards went back to the United Brethren Church. The date of this meeting

can not be positively fixed. It was on a Tuesday evening, but the day of the month and the year are uncertain. **A. C. Raysor** states in a communication of February 25, 1880, that it was "in the beginning of the year 1830," but in a general statement in the same communication he says it was between 1828 and 1830. The point was a part of a United Brethren circuit, and **Raysor** knew that **Neidig** was preacher in charge of this circuit during the period from 1828 to 1830, "and in that time the church was organized." **Samuel Miller**, son of **Andrew Miller**, in his "Recollections of the History and the Origin and First Organization of the Church of God in North America," published in 1905, says the church at his father's house was organized "about the year A. D. 1828." He fixes this date by the date of the first organization at Linglestown, June 29, 1829, which was "soon after the organization of the church at the dwelling-house of **Andrew Miller**."

Winebrenner's connection with this movement began with this meeting. He was invited to be present, and "to aid them by his counsel." When the company had assembled they concluded that a sermon should be preached, by one of the preachers present, on "The Scriptural Organization and Government of the Church." **Winebrenner** was selected to preach the sermon. He at first declined, saying, that he "had not come there to take any part at all, but simply to see and to hear." But being strongly urged, he finally consented, and preached the substance of what is since known as "**Winebrenner's** Brief View of the Formation, Government and Discipline of the Church of God." As this work was first published in 1829, and possibly prior to the organization of the Lower Paxton Township (or **Miller's**) church, it helps to fix the date of said organization in 1829. After the sermon they proceeded to enroll the names of those who were ready "to enter into a church relationship with each other, and to take nothing but the Bible as their rule of faith and practice." Nineteen names were subscribed, viz.: **Andrew Miller**, **Abraham Bomberger**, **Christian Hoover**, **Daniel Raysor**, **John Raysor**, **Jacob Roop**, **Daniel Shell**, **John Lenkert**, **Barnard Shope**, **Thomas Whitmyer**, **Henry Herr**, **Anna Miller**, **Fanny Hoover**, **Esther Hoover**, **Barbara Raysor**, **Susannah Raysor**, **Elizabeth Shope**, **Nancy Swartz**, **Catharine Lenkert**. The officers elected were:—Elders: **Andrew Miller**, **Abraham Bomberger** and **Daniel Raysor**. Deacons: **John Lenkert** and **Barnard Shope**.

At the close of these services the ordinances of the Lord's house were administered, and **Winebrenner** was "invited to participate with them in the ordinance of washing of the saints' feet religiously." He replied: "Brethren, I can not go any faster than I have light." **Miller** states that "soon after that meeting he received light, and observed the ordinance of the washing of the saints' feet religiously, and advocated its observance." Up to this time he had changed his views only on the organization, name, government and discipline of the church. This Lower Paxton church, though it became largely disintegrated by removals and withdrawals, is the parent of the Progress church of God, and the grand-parents of the Penbrook church of God.

One of the most notable meetings held by **Winebrenner** in his early years was what was called "the great revival at Lisburn," in Cumberland county, near the York county line, south of Shiremanstown. He paid his first visit to this little village in 1824. "The people of Lisburn hired him to preach for them in the year 1825." A number were converted during that year, among them were **Samuel Sherick**, **Benjamin Mohler**, **Isaac Millard** and "the father of **Thomas Hickernell**," subsequently the great revivalist of the West. But "the great revival" followed, in 1826, when the **Hickernell** brothers were converted. **Thomas Hickernell** states that "the meetings were held in a large room in a tavern-stand owned by **Mr. McCann**. He himself was converted on the last Friday in February, 1826. In graphic language he recites one of the most impressive scenes of the great meeting: "On the evening of the above-named day, when the congregation was assembled, **Winebrenner** came from an adjoining room with a child in his arms, and held it up before the people, and said, 'Except ye be converted and become as little children, ye can not enter into the kingdom of heaven.' A certain Presbyterian lady cried out most bitterly for mercy. In less than five minutes her soul was set at liberty, and she called on her husband, and after they embraced each other, weeping over each other's necks, they took their seats. **Winebrenner** still stood erect, with his eyes closed and his arms stretched-out, crying out with a loud voice, 'My God! and hast thou sent me here to preach to-day?' He then stood up on a bench and preached a short but plain discourse. When he was through quite a number got down where they were sitting to be prayed for." Others came forward to a bench near where

Winebrenner stood while he preached. An unusually large number of persons professed conversion at this meeting.

Many of these converts associated themselves together and held prayer-meetings and other religious services. **John Hickernell** not long after his conversion "occasionally exercised in exhortation," and later entered the regular ministry. **Thomas Hickernell** "commenced opening religious meetings at the age of sixteen," and when twenty years of age he entered the ministry. For about two years these converts were thus held together, when in 1828 the first organization was effected. **Thomas Hickernell**, March 31, 1880, recorded this fact in these words: "The church at Lisburn was organized in 1828, two years after I was converted." But there was considerable native talent in this church, by the use of which, and the deep personal piety of the members, its life was preserved and its growth continued uninterruptedly during this chaotic period. Five of these converts, including the two **Hickernells**, became preachers of that same gospel which so gloriously saved them.

Andersontown, York county, within a short distance of Lisburn, has by some been given priority over all the other organizations of churches of God. The pastor of the circuit which includes Lisburn and Andersontown, in 1880, stated that his field embraced "some of the points where the Church was first organized and known as the Church of God a little over fifty years ago." He then claims that "the church at Andersontown was first formally organized about the year 1826, with the following named persons: John Hutton, William Tate, Jacob May, John Ayres, Samuel Arter, Henry Beck and a few others whose names are not mentioned." Among others "who were gradually added were John Wiley, George Wiley and wife, Jacob Traver and wife and a few others." **Jacob Traver** died at Marysville, Pa., in October, 1880, and was survived by **John Wiley**, who, according to his pastor's statement, was "the only one of the original organization which survived him." He stated at that time that "the church at Andersontown was organized in the year 1836."

"The History of Dauphin County, Pa., by **Luther Reily Kelker**," 1907, states that "the first members of this congregation [the Middletown church of God], in 1827, were Susanna Smuller, ——— Bare, Elizabeth King, Jacob Rife, Joshua Heppich, Jacob Benner, John Benner, Henry Siple, Joseph Ross, George Smuller, George Etter, Conrad Seabauch, George Baker, John McFarland, Eliza Longhead and Eva Crist. The first elders (1827) were Joshua Heppich and John McFarland." The corroborative item in this narrative is, that this occurred about the time of the organization of the church at Linglestown. This evidently refers to the building of the bethel at Linglestown, and not the organization of the church. This date also corresponds with other facts and evidence which are accessible.

As early as 1822 **Winebrenner** contemplated preaching at Middletown. One of the complaints heard by the trial Committee on October 2, 1822, was that **Winebrenner** "has already made arrangements to give up two of the congregations which form a part of our connection." **Winebrenner's** answer to this was, "That as Middletown and Hummelstown were once part of the Harrisburg charge, and are destitute of preaching, he intended to supply them for awhile, provided arrangements could be made with the country churches." How long he preached at Middletown can not be determined, but he had made quite a number of friends, some of whom were recognized as "members of his congregation," and who secured his services at the funeral of **Mrs. Black** prior to the Winter of 1825. He also had pronounced enemies, who at this funeral "refused to have anything to do with him, on the ground that he was not a minister in good standing in any Church." The funeral sermon was preached in the old Lutheran stone house of worship, and so favorable was the impression made upon the minds of many in the congregation that he was invited to return and preach. This he did in the Winter of 1825. At this time there were only two houses of worship in the town. The doors of the Lutheran house were soon closed against him, the interest being so intense that the house at times could not contain half the people that gathered from town and country to listen to the eloquent and impressive sermons which fell from the lips of **Winebrenner**. But **Mrs. Flanagan**, who had charge of the Ebenezer Methodist meeting-house, opened that building to him, and under his ministrations a great revival commenced. He continued preaching alternately in this house with the Methodist circuit preacher for some time. **Jacob Benner** was one of the converts of this meeting, the first revival services **Winebrenner** held at Middletown. But no church organization was formed at this time.

In January, 1827, "**Winebrenner**, in connection with some other ministers," again conducted a revival meeting in Middletown. One of the converts of this meeting was **Jacob J. Miller**, later a minister in the Iowa Eldership, who died July 5, 1874. He gave the date of his conversion as "Sabbath evening, January 27, 1827," and states that this was "before there were any churches of God organized." But as at the time he was living in Conawago township, York county, he might not have been informed of what had been done in other localities in Dauphin county. In his account of the laying of the corner-stone of the second bethel at Middletown, July 8, 1874, the pastor, **George Sigler**, read a brief history of the church of God at Middletown. He states that "the little group of Christians which was formed in 1827 continued to spread its influence until this whole community has felt its power for good." If this statement is equivalent to the organization of the church, then the year is positively fixed.

Winebrenner's first visit to Elizabethtown, Lancaster county, Pa., was in the Summer of 1826. **Dr. George Ross**, a native of the place, and later one of the most prominent and influential laymen of the Church, in 1880 gave an interesting account of **Winebrenner's** preaching there at that time. The news of his separation from the Reformed Church caused "the wildest opposition and the most intense religious excitement." The multitude are impulsive; move quickly, and lack the self-restraint of the few. They were anxious to hear the new leader of religious thought, and he received many invitations to visit the town and proclaim the gospel. His fame had preceded him, and wherever he went large numbers flocked to hear him, traveling often long distances for that purpose. There were remarkable displays of God's power under his preaching. When he consented to preach a sermon at Elizabethtown no church-house could be secured in the village, and arrangements were made for him to preach at Ober's meeting-house, on the turnpike about two miles west of the town. A great crowd came together, many walking the two miles from Elizabethtown. **Winebrenner** was no sensationalist. It was only the power of the gospel he preached which created sensations. Many, however, believed that he possessed supernatural powers over his audiences. His text on this occasion was characteristic: "Behold, I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The report went out from this service that "the preaching was very plain, and wonderful in its power; that he was a superior preacher, and spoke nothing but the truth." This gained him an entrance, through one of the ruling elders, into the pulpit of the Lutheran church in the town. There he held services later in the same Summer. But it made such a disturbance in the church that one of the elders withdrew from the church, and the pastor was obliged to defend himself for permitting **Winebrenner** to preach in his pulpit. On this occasion his text was, "Our Father, which art in heaven." He insisted that only Christians could say, "Our Father" with truth, and that the wicked and unconverted could with more propriety say, "Our Father, which art in hell."

He next visited Elizabethtown and preached in the Fall of 1826. The services were held in the bar-room of the hotel, kept by **Major Michael Breneman**, in which benches and chairs had been placed to accommodate the people. While opposition became fiercer, friends increased and gathered around the faithful gospel messenger. The use of an old school-house, standing in an alley, was secured, and here **Winebrenner** preached occasionally. Many were converted at his meetings, which were nearly always held on week evenings. His plan was to preach in the afternoon, and hold prayer and inquiry meetings in the evening. In some instances violence was threatened; but while opposition was intense, a restraining providence held back the enraged mob. The converts of these meetings, however, were not constituted a church, and duly organized, until about ten years later. Persecuted and despised; practically driven out of the Lutheran and Reformed churches, "they banded together and defended each other against the assaults of their enemies. The scoffings of the people brought about a strong bond of union, and love, and Christian fellowship. They kept together, however, and held prayer-meetings. For a while there was no preaching in Elizabethtown, but in the vicinity of it, chiefly at the house of **Michael Cramer**, east of town."

While Lebanon county is referred to as territory on which work was done by **Winebrenner** prior to 1830, no churches were organized in said county until later. He held a protracted meeting in Annville (then Millerstown), near the town of Lebanon, "soon after he had commenced his labors independent of the Reformed Church"; but the church at said place was not then organized, though quite a

number of unconverted members of the Reformed Church sought and found the blessing of the new birth, which **Winebrenner** so faithfully preached." Some of the converts at a camp-meeting held at Middletown in 1827 were from Annville, and carried the good news to that village. Besides, in 1827 a camp-meeting was held in a woods close to the borough of Lebanon, at which **Winebrenner** preached, and in the meeting-house near by. "There were marvelous displays of God's power. Men fell prostrate on the ground; scores cried for mercy, and pardoning grace was poured into many hearts."

The church of God at Lancaster city, Lancaster county, Pa., is the oldest continuous organization of the Church of God in the United States. It was established about the year 1816, under the ministry of **John Elliott**, a member of the first Eldership. It was an independent church, of Baptist tendencies, but had Reformed, Methodist and Baptist ministers in addition to **Elliott**. The date when it first affiliated with the followers of **Winebrenner** can not be definitely fixed, but probably about 1827. The fact that the first churches of God were all organized "on an independent basis," and that their faith was virtually identical with that of the Lancaster church, also called a church of God, would prepare the way for mutual fellowship. They owned a house of worship known as the "White Bethel," located on East Chestnut street nearly opposite the present Pennsylvania Railroad Station. **Elliott** was an Englishman, "a great and mighty man." **Winebrenner** was invited to Lancaster in 1827, and assisted in a revival, characterized as "the first great revival in Lancaster." "He preached with wonderful power. He was so wrought upon that in the middle of his sermon he stopped, and with extended, uplifted arms and trembling hands, stood in the pulpit and wept. The congregation wept aloud. The people fell on their knees all over the house, crying for mercy. About forty were converted that night." It may be assumed that from this date on the Lancaster church was one of the local organizations marshaled under the banner of the Church of God.

The divine will, like the human, works through the instrumentality of means. The **Duke of Argyll**, in his profound and subtle book, "The Reign of Law," thinks it curious how the language of the grand seers of the Old Testament corresponds with this idea. They ascribe all the operations of nature to the working of divine power. All things, too, are represented as in some way, often very mysterious to us, working out the divine purpose. Even the heat and passion of men, their "wrath," shall be permitted, restrained and controlled to praise God. Thus the passion of wicked men against the servants and people of God is often tributary to his praise. Furious winds, says **Spurgeon**, often drive vessels the more swiftly into port. So it was in more than one instance in the absence of such purpose in the rapid succession of events in those earlier years of **Winebrenner's** labors. The origin of the church at Mechanicsburg, Cumberland county, Pa., was of this character. **Winebrenner** had been in the neighborhood of this then small village as early as 1823, as a minister of the German Reformed Church. He held some revival meetings, which were stigmatized as "new measures," and earnestly taught the necessity of regeneration as a prerequisite to church membership. On this account he was proscribed by many of the Reformed ministers and people. Five years later, or "about the year 1828," occurred the dedication of the Trindle Spring church, near Mechanicsburg. One of the elders of the Reformed church invited **Winebrenner** to attend the dedicatory services. He did so, but "was slighted by the Reformed ministers present," and not invited to dine with them "because of his zeal in revival measures." One of the elders of that church invited **Winebrenner** to dine with him; "but **Winebrenner** preferred praying to eating." This carried conviction to the heart of the elder, and he invited **Winebrenner** to preach in his carpenter-shop, which he agreed to do. At the appointed time this rustic old building was temporarily converted into a meeting-house, and in it under **Winebrenner's** affecting preaching of the word "a great revival of religion commenced," which resulted in the conversion of nearly all who were members of the first organization in that vicinity of the church of God. Among them was **Daniel Markley**, an elder in the Reformed Church whose carpenter-shop was used for church services. Also **William Hinney** and **Jacob Beelman**, elders in the same church. Following this revival a church was organized, on the following basis, in the form of a church covenant:

"We, the undersigned, do hereby mutually covenant and agree to form ourselves into a church on the New Testament plan, called the church of God at Mechanicsburg, Cumberland county, Pa.

"We further agree to take the Scriptures of the Old and New Testaments as the only authoritative rule of our Christian faith and practice.

"And, moreover, we promise cheerfully and quietly to submit to the order of Christ's house, and to obey the office-bearers who are, or at any time may be, placed over us in the Lord."

This is an exact copy of the Linglestown covenant, suggesting the inference that it was drafted by **Winebrenner**, and that the two organizations may have been effected about the same time. The testimony indicates that **Winebrenner** organized the Mechanicsburg church. The names subscribed to this covenant are: Jacob Coover, Ann Coover, Jonathan Rees, May Rees, John Greeger, Jonathan Ward, Elizabeth Ward, Jacob Beelman, Elizabeth Beelman, David Wise, Daniel Markley, William Hinney, Samuel Beelman, John Zearing, Mrs. John Zearing, Samuel Worst, Mrs. Samuel Worst, Michael Hoover, John Houser, Mrs. John Houser and William Wiley. The church was organized in the dwelling-house of William Wiley, half a mile west of Mechanicsburg. The officers elected were:—Elders: William Hinney and Jacob Coover. Deacons: Jonathan Rees and Michael Hoover. For some years the dwelling-houses of **Daniel Markley** and **William Wiley** were used as preaching places, while other meetings were held in other private houses in the surrounding country. The power of the Spirit was realized in these meetings, and there were frequent conversions. The memory of these precious experiences lingered long and kept warm the hearts of those that realized them.

Before the people in the neighborhood of Oak Grove Furnace had even heard



First Bethel at Shippensburg.

of **Winebrenner**, in 1826 or 1827, a work of grace resulted at that place from the earnest labors of **E. West**. Scores were converted, among them **William Adams**, who in 1836 was ordained as a minister in the Ohio Eldership. Also **John Reiber** and wife, **M. Finacle** and wife, **G. Dentler**, **A. Bony**, **T. Such** and many others. They had no preaching for some time after **West** left. At the end of a year or more, during which time they read the Scriptures closely, counseled together, held prayer and experience meetings, they became convinced of the duty of closer relations to each other. They knew little of any movement to organize churches of God. A meeting was called at Reiber's school-house, where those present "entered into an agreement, pledging themselves to live as brethren, take the word of God for their rule of faith and practice, and whatever they found there to be their duty they would do." They adopted no name, but "believed that they were born into the church of God when converted." They learned that "nothing but being buried with Christ in baptism would answer," and so they "refused to be sprinkled." **West** returning about this time, he immersed thirty-four in Sherman's creek. This became a little later the church of God at Oak Grove Furnace.

The history of the church of God at Shippensburg, Pa., begins earlier than its first association with other churches of God. It elucidates the principle that the living are not to be looked for among the dead. Live Christians under whatever ministry converted can not remain in dead churches. Thus it came to pass that in 1825-6 a number of the members of the Lutheran, the Reformed and Presbyterian churches at Shippensburg were converted. Through their endeavors many others

were brought into the fold of God. These associated together for worship and religious work, which aroused strong opposition on the part of the other members of these churches. The Lutherans and Presbyterians jointly occupied what was known as "the Brick church." Because of differences of views in regard to doctrine, experiences and manner of worship, the doors of this church were finally closed against all who favored this new departure. Thus excluded from their church-home, they entered into a separate organization, holding their meetings in private houses until they became able to build a house of worship for their own use. This they did in 1828, when they drew up the following "reasons for the building of this house:"



Second Bethel at Shippensburg.

"The German Lutherans and Presbyterians held the 'Brick Church' together in the borough of Shippensburg;

"And whereas, some differences took place as to the manner of worship, and then to the right of said church, it caused disturbance in the ranks of both congregations;

"And whereas, there were some of both congregations wishing to live in peace, it was thought best to build a house of worship for their use, and a meeting was held at the house of David Kenower, in Shippensburg, on the first day of January, 1828, and subscriptions were drawn up, and some days after the following named persons were appointed a building committee, to wit: John Blymyer, John Mull, David Kenower, David Waggoner and Samuel S. Redat, all of the borough of Shippensburg, and said committee entered upon their duties immediately, and on the

25th of February, 1828, the contracts were given out for the mason and carpenter work. On the 16th of April, 1828, the corner-stone was laid, on which occasion public service was held on the walls of said building by **Rev. Brown**, in the German language."



Third Bethel at Shippensburg.

This house of worship was dedicated October 27, 1828, by **Rev. Rebo**, assisted by **Revs. McLane, Moody, Wilson and Brown**, of Shippensburg. On October 13, 1828, a meeting of those who were associated together in this work was called, when they entered into a new organization, adopted a constitution for their government, and assumed the name of "The Union Christian Church." The officers who signed the constitution were:—Elders: John Hick, Jacob Dewalt and John Blymyer. Deacons: David Waggoner, Michael Ziegler, Henry Keifer and John Taughenbaugh. Trustees: Jacob Knisely and John Carey. One Article in this constitution provided that no minister should be called who was known to be a Free Mason.

Preaching was to be half the time in the English language, and half the time in the German.

The church prospered. Its doctrines and practices gradually became identical with those of the other churches of God organized during those years, so that later it came into fellowship with the Eldership, adopted the name church of God about 1834, and received, or called, ministers of the Church of God. It outgrew the limited accommodations of its first house of worship, and in 1870 a more commodious Bethel was erected, during the pastorate of **George Sigler**.

The third Bethel in Shippensburg was built in 1903-4, and dedicated September 25, 1904, under the pastoral labors of **C. I. Brown**.

Some years ago a letter was written to America from a Spanish port relating to the death of a friend who had perished in the wreck of an ocean liner which had gone ashore on the coast of that country. The writer, in referring to his friend, rightly, from a Christian point of view, laid stress on the fact that her death was the will of God, and was therefore best for her. A scientific writer, looking at the same event, might have viewed it as part of an immense context of phenomena. He would have taken all the proximate causes into consideration to show how these, and the more remote antecedents, would naturally account for the catastrophe. When in later years we watch the career of that masterful leader and great editor of the Church of God, **Edward H. Thomas**, we wonder what causes were operative one hundred miles away from Harrisburg, where the name of **Winebrenner** had not yet been heard, to bring this man into the fellowship of the Church of God. Our researches are rewarded by finding, in 1827, that there was a Methodist Protestant church located in West Kensington (now Cohocksink) district, on Cadwallader street, above Columbia avenue, which **Thomas** joined after his conversion on "the first Sabbath evening in January, 1828." In 1829 about forty of the members of this church, including **Thomas**, withdrew from this church "on account of difference of views on the subject of human creeds, human church titles and the ordinance of baptism, and organized the church of God in West Kensington, with no other creed or rule of Christian faith and practice but the New Testament." In 1830 they first heard of **Winebrenner**, and in 1832 or 1833 co-operation with the Eldership was begun. Later the church was disbanded.

While no church was organized in York, York county, Pa., as early as the first quarter of the nineteenth century, **Winebrenner** preached there at least on one occasion, and a gracious revival of religion followed. This was in the Winter of 1825-6, in the German Reformed church. The pastor was **Rev. James R. Reily**, and he invited **Winebrenner** to assist him at a Communion. "The Lutheran Observer" of August 17, 1877, in a brief history of the Reformed work in York, speaking of this meeting, says: "**Mr. Winebrenner** was then in his prime, and was a powerful and effective preacher, especially in German. The interest commenced in the Reformed church, but soon spread over the whole community."

The "new measures" introduced under **Winebrenner** were the mourners' bench, the inquirers' meetings, camp-meetings and woods-meetings. But these measures were not absolutely new with **Winebrenner**, as the mourners' bench was used as early as 1800, and camp-meetings and woods-meetings were held earlier by the Methodists, United Brethren and the Evangelical Association. But they were relatively new in this section of the State. Besides, **Winebrenner** was far more concerned about the salvation of souls than any human methods of conducting the services. He early became an ardent advocate of camp-meetings, which developed largely out of the environment of the earlier settlers in Pennsylvania and in other sections of the country. In 1810, when the Evangelical Association did not have a single church edifice, and "private houses were too small to accommodate the masses of the people," the Conference ordered two camp-meetings to be held in the eastern part of Pennsylvania. Under **Winebrenner's** labors the first camp-meeting was held in a woods near the Dauphin county Poor House, in 1826. It was a union meeting, participated in by Methodists, Presbyterians, United Brethren and others. **Winebrenner** preached at this meeting with marvelous power. A camp-meeting was held in the same woods five consecutive years by the churches of God. In 1826 one was also held in **Andrew Miller's** woods, when some of the members of the Lower Paxton church were baptized. It was a union camp-meeting. In 1828 the United Brethren held a camp-meeting in **John Raysor's** grove, not far from **A. Miller's**, at which **Winebrenner** and **Maxwell** were present and preached. In 1828 the first camp-meeting was held in Cumberland county, in a woods owned by **John Bowman**. The same year one was held in **George Millizen's**

woods, near Linglestown. In the same grove another one was held in 1829. Also in **Andrew Miller's** woods. The United Brethren at their camp-meeting immersed believers and observed the Communion and washing of the saints' feet. At this time **Winebrenner** had not yet accepted foot-washing as an ordinance. Neither did he practice immersion, as in a conversation with **J. Myers**, later a minister in the Eldership, in 1828, he told him that he had "nothing myself of baptism but what I received in my infancy, and my parents have told me. I sometimes think if we have plenty of spiritual baptism, it is of more importance than all water baptism." **Myers** had come to the conclusion that as he was sprinkled in infancy he had not been scripturally baptized, and asked **Winebrenner** for advice. **Winebrenner** had, however, abandoned infant baptism.

As early as 1827 there was considerable religious interest aroused in Frederick and Carroll counties, Maryland, intensified by the reports of the great revivals in and around Harrisburg, Pa., under **Winebrenner**, and denunciations against him from German Reformed pulpits. **Winebrenner** had also preached at several points in these counties prior to 1827, but there was no formative church work done in the State up to 1829.

In 1829 **Winebrenner** published his "Brief View of the Formation, Government and Discipline of the Church of God." This was an enlargement of the sermon which he preached at the organization of the church at **Andrew Miller's**, or the sermon an epitome of the book. It is a masterly discussion of ecclesiological subjects. He here assumed the suffix "V. D. M.," which subsequently was used by him for many years, and by other ministers of the Church of God. The only departure from the German Reformed faith indicated in this book relates to church name, and church formation and government. He taught that "church of God" is the only proper name for an organized body of believers, and that it applies to the local church. The local church is absolutely self-governing, having no subjection to any power outside of itself. He had as yet no conception of an Eldership (presbytery) outside of the local church. How co-operation between these local churches was to be carried on, if at all, does not appear. These views in later years, as well as the title of the book, occasioned the churches and ministers much trouble. And while **Winebrenner** changed his views on some points, he did not publicly recant what he had written in this book.

The churches at once proceeded to put these views into effect. In the "Records of the church at Linglestown, Pa.," is an entry of the first ordination of ministers. It reads: "November 15, 1829, **David Maxwell** and **John Walborn**, having applied to the church of God at St. Thomas for ordination, the church accordingly met together at the house of **Brother Shaffner**, on the evening of said day, when their cases were made known, and the vote of the church was taken on the question, 'Shall our brethren be ordained to the office of teaching elders in the church?' Whereupon it was unanimously agreed that they be solemnly ordained to preach the gospel. They were ordained the same evening." This Record further shows, that on "January 19, 1831, **Jacob Myers**, having applied to the church of God at St. Thomas for ordination, the church accordingly met at the house of **Brother Peter Bonawitz**, on the evening of said day, when his case was made known, and the vote of the church was taken on the question, 'Shall our brother be ordained with the laying on of hands to the office of teaching elder in the church?' Whereupon it was unanimously agreed that he be solemnly ordained to preach the gospel. He was ordained the same evening, and got his license." From the churches at Miller's and Linglestown seven preachers entered the field, viz.: **Andrew Miller** and **John Lenkert** from the church at Miller's, and **John Walborn**, **Jacob Burgoyne**, **David Maxwell**, **C. Forney** (local) and **J. Myers** from the church at Linglestown. There are no available records to show whether other churches thus ordained men to the office of the gospel ministry.

While these events were transpiring in eastern Pennsylvania, what is called "a schism" occurred in the southwestern section of the State. **Thomas Campbell**, the leader of the movement, was a minister of the "Secession" branch of the Presbyterian Church in the north of Ireland. He emigrated to this country at the beginning of the century, and settled in Washington county, Pa. Having, like **Winebrenner**, conceived a strong aversion to ecclesiastical creeds and discipline, he drew up and published a "declaration and address," setting forth these views, and inviting all who sympathize with his sentiments to form a union upon that basis. A number responded, and the first congregation was formed at Brush Run, Washington Co., Pa., Sept. 7, 1810. **Campbell** was polemical, and having rejected sprinkling he

soon became known as a champion of immersion, and several public debates were held. In 1823 the Brush Run church became connected with the Redstone Baptist Association, but upon the express stipulation that "no terms of union or communion other than the Holy Scriptures should be required." Friction soon arising between the Association and this local church, a number of its members, with **Alexander Campbell**, who had become joint pastor with his father, was dismissed to Wellsburg, Va., where they constituted a new church. This church united with the Mahoning Baptist Association, Ohio. As a result of almost constant discussions with such a disputatious leader as **A. Campbell**, the whole Association adopted his views. In 1828 it rejected all human formularies of religion and relinquished all claim to jurisdiction over its churches, and resolved itself simply into an annual meeting for the purpose of receiving reports of the progress of the churches, for worship and mutual co-operation. Thus originated the Disciples, or Church of Christ.

In the year 1829 another important event transpired in western Pennsylvania. The General Synod of the Reformed Presbyterian Church, sometimes called the New Light Covenanting Church, or for brevity, the Covenanters, was organized. The Covenanters hold that public social covenanting is a duty; believe in the leadership of Christ over the nations, and reject hymns of human composition, and use only the Psalms.

The body known as the Hicksite Quakers, or Friends, was organized in 1827, having seceded from the parent organization. The schism grew out of heretical views promulgated by **Elias Hicks**, "denying or invalidating the miraculous conception, the divinity and atonement of our Lord Jesus Christ, and also the authenticity and divine authority of the Holy Scriptures."

In 1828 the first steps were taken toward the organization of the Methodist Protestant Church. This movement was hastened by the expulsion of some from the Methodist Episcopal Church because of their opposition to the office of Bishop and desire for lay representation in the Conferences of the Church.

Several prominent religious newspapers, which still survive, were started during this period. The first, which for that time soon secured a phenomenal list of subscribers, was the "New York Christian Advocate," which has ever since been the organ of the Methodist General Conference. In 1827 the German Reformed Church began the publication of "The Reformed Church Messenger."

CHAPTER IV.

1830—1835.

WITH the opening of the third decade of the nineteenth century the United States entered upon an era of unprecedented progress and development in every line of thought and activity. There began a new stage of vital energy. The nation experienced a rebirth, a renaissance more marvelous than that which marked the transition from the period of history which we call the Middle Ages to that which we call Modern. The population had increased from 9,638,453 in 1820, to 12,866,020 in 1830. Immigration from the various countries in the Old World and increasing streams of emigrations westward in the United States kept up a steady flux of the population. The amalgamation of German, English, Scotch and Irish nationalities produced a race of energetic, intelligent, progressive and indomitable people. Their development in the arts and sciences, in philosophy and literature, in mechanical and inventive genius, and in all that made for better conditions was unprecedented. One of the first fruits of this spirit of progress, this political rebirth, was the building of railroads and other improved means of transportation. In 1830 there were but twenty-three miles of railroad in the United States. In that year the first railway steam engine built in America made its first run on the first railway constructed for locomotives. The first omnibus was built and run in New York City. **R. M. Hoe** made the first cylinder printing press in America. The great Canadian Welland Canal was opened for navigation. It was not until after 1830 that the dreams indulged in from the date of the discovery that electricity could be conducted by wire to a distance were beginning to be

realized in the use of chemical electricity to operate a telegraphic apparatus for the transmission of messages.

This development was also manifest in morals and religion. There was growing dissatisfaction with formalism, sacerdotalism, priestly authority and sectarianism. The ministers of the Evangelical Association reported unusual "progress, persecutions and victories." "Great numbers of the people were awakened and professed to have experienced a change of heart and to have found peace with God." Under the preaching of ministers of the United Brethren Church extensive revivals were promoted. **Winebrenner** with renewed energy, assisted now by several ministers ordained by local churches, became more aggressive, and the territory was much enlarged and the converts greatly multiplied. Church extension now became the paramount object. Among these "able men, who took upon themselves the solemn and responsible office of the gospel ministry," were **David Maxwell**, **John Walborn** and **Andrew Miller**. These supplied the different churches with preaching, and went abroad on missionary tours. But **Winebrenner** was the leader, and did most of the evangelistic work, besides ministering to the congregation at Harrisburg.

The church at Fredericksburg, Lebanon county, was one of the first churches organized in 1830. Under whose ministry is not known. The town and neighborhood were visited in that year with the outpouring of the Spirit, and many experienced religion. The most of "the converts joined the United Brethren, and others the Evangelical Association, while a small number, believing the Bible, and it alone, to contain the whole will of God to man, and being sufficient in itself to govern the Christian, resolved to form themselves into a church upon the New Testament plan, choosing their elders and deacons to take care of the little flock." It does not appear that any minister of the Church of God was present.

Charles Huff, who in 1851 removed to Grandview, Iowa, had earlier resided in Cumberland Co., Pa., near Oyster's Point, not far from the Stone church, states that "**Winebrenner** preached at said place in **Bro. Warner's** house in 1830, and organized the church, consisting of Warner and wife, J. Bowman and wife, J. Sadler and wife, ———— Parens and wife, J. Rupp and wife and myself and wife."

The work in Lancaster city made steady progress, the church attaining a membership of about four hundred souls. **Winebrenner** preached there in 1830. In June, 1830, he came up from Lancaster to Mt. Joy and held the first meetings in that town. A camp-meeting was held near there at the time, and a few persons were converted. A revival followed in the school-house in town, at which **Israel Brady**, later a minister in the East Pennsylvania Eldership, was one of the converts. There was at this time no house of worship in the town. During the Winter of 1830-31 a great outpouring of the Holy Spirit was manifested, scores were converted and a remarkable reformation took place under the labors of **Winebrenner**, **Maxwell**, **Richards** and others. Following this revival, on the evening of March 15, 1831, **Winebrenner** organized the first church of God in Mt. Joy, consisting of thirty-five members, as follows: William McFadden, Israel Brady, George Brady, William Booth, David Booth, Samuel Minichen, Levi Herr, Henry Bender, John Mateer, David Snyder, Jacob Ehrhart, John Barlow, John Lehman, David Brady, Mother Booth, Elizabeth Booth, Nancy McFadden, Catharine Sullivan, Anna Brady, Jane Henry, Esther Myers, Jane Barlow, Jane Raymond, Louiza McFadden, May Flint, Mary Develin, Jane Lehman, Fannie Stohler, Mary Carickner, Catharine Carickner, Mother Hess, Mary Breneman and Margaret Brady.

Israel Brady and **William McFadden**, also later a minister in the East Pennsylvania Eldership, were appointed the first elders. And the first deacons, elected in 1843, were **John C. Booth**, later a minister, and **David Stoner**.

At the Eldership held in December, 1833, **James Richards**, residing in Columbia, Lancaster county, reported work in Columbia, to which his labors were principally confined "in consequence of their peculiar situation as an infant church."

Considerable work was done in Perry county, Pa., in 1830-1831. A few Church of God families had moved into the county. In 1831 a camp-meeting was held in Shafer's Valley, and some of the converts who were baptized by **John Walborn** united together in church fellowship. But the year 1833-34 were the seasons of the greatest revivals in that county. Meetings in Landisburg were at first held in the house of **Henry Wingert**, a local minister of the church, and pioneer emigrant

of the Church of God to Perry county. **Winebrenner** had visited Landisburg and preached in the Reformed church April 10, 1821, while collecting funds to build Salem Reformed church, Harrisburg. **Henry Wingert** began preaching in Landisburg in 1828, and in 1832 he organized a church in an old log school-house in the village. This was used for religious services by the little church until 1836, when **Wingert** was instrumental in building a small bethel on a lot which he owned.

One of the remarkable beginnings of church work in those early years occurred at Churchtown, Cumberland Co., Pa., in the Winter of 1832. A "protracted prayer-meeting" was held at the private houses of **Samuel Bricker** and **Rudolph Krisher**. A "revival broke out, and was carried on from house to house until the whole neighborhood was filled with the gospel of the Son of God." **A. Megrew**, who became a minister later, removing to Ohio and thence to Iowa, was a convert of this meeting. **Samuel Bricker** was another convert of this meeting. **Winebrenner** preached sometimes during this meeting, as did **Maxwell**, **Machlin** and **McFadden**. An organization was effected on Feb. 19, 1833. Later **Bricker** leased to the church the ground from the corner of his farm on which the first bethel was built by the church.

In the early history of the Church emigrants from eastern points where



First Bethel at Landisburg, Pa.

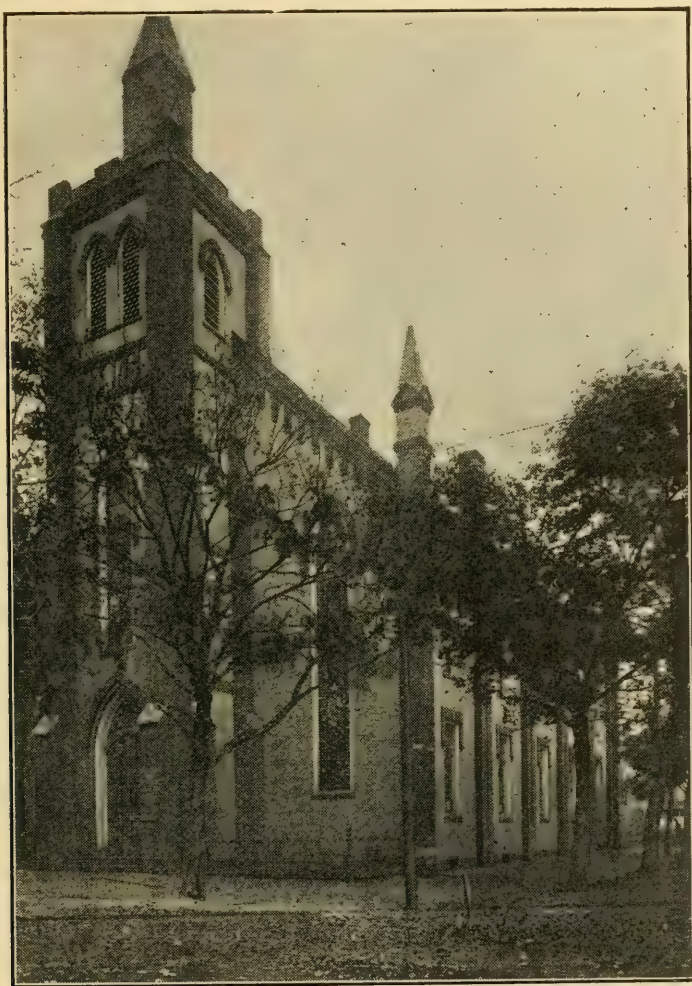
churches had been established to more western points proved like seeds scattered by the winds, as in apostolic times. Wherever a Church of God family located a church would spring up. In 1832 **John W. Mateer** and wife removed from Lancaster county, Pa., to Blair county, the famous Morrison's Cove, and ever after made their home in Martinsburg and vicinity. It was through their fearless advocacy of the primitive faith, and their earnest and self-denying efforts that the Church of God was first established in that country. They had embraced religion under **Winebrenner's** preaching, at Mt. Joy, Pa. When located in their new home they began holding prayer-meetings, and also called for ministers to visit and preach for them. **E. West**, **Israel Brady** and **William McFadden** were among the earliest ministers to visit the Cove. But it was not until some years later that organizations were formed and systematic work begun.

In 1832 the church at Middletown erected its first bethel, on the east side of Union street, near Center Square. It was a frame structure, lathed and plastered on the outside. It had a basement, in which the Sunday-school was held. In 1852 it was enlarged by extending the front to the house-line, casing the outside with brick and adding a vestibule and gallery. In 1873 it was decided to erect a new house. A lot was bought for this purpose on the northeast corner of Spring

and Water streets. Ground was broken June 9, 1874; the corner-stone laid July 8th, and the house dedicated Oct. 22, 1876.

The work at Camp Hill, Cumberland Co., Pa., was closely connected with the movement near the Stone church, at Oyster's Point, as some of the members of the church organized at **Warner's** house were later members at Camp Hill. The date of the organization of this church, as nearly as can be determined, was in 1833. It worshiped in the Walnut Grove school-house until 1849, when the building was erected which is still used.

The church at Shippensburg continued to receive accessions. In 1833 **Wine-**



Second Bethel at Middletown, Pa.

brenner and **Mackey** held revival services there, and a number were converted, baptized and received into fellowship. **Mackey** had been "called" by the Shippensburg church as its pastor. He submitted the call to the Eldership "to confirm or reject the same." He was then appointed to said church, and took charge on April 1, 1834. About this time the name "Union Christian church" was dropped, and the title "church of God" accepted, and the church came into connection with the Eldership.

The first revival meeting held at what is now Goldsboro, York Co., Pa., was conducted by **J. Keller**, **D. Maxwell**, **William McFadden** and **Winebrenner** in 1833, in a school-house on the river bank.

At Mechanicsburg **Winebrenner** held special meetings in the Winters of 1833 and 1834, when the church received quite substantial additions.

When **Mackey** assumed charge of the Shippensburg church he also entered upon evangelistic work in the villages in the upper end of Cumberland county and adjoining sections of Franklin county. He was the leader in the work in that section, and those of like faith were long known as "Mackeyites." One of the villages in which he did his first work was Newburg, where he "organized a church in the old meeting-house (the only place of worship in the town), in 1834." The following names were enrolled as members: Levi Diehl, Martha Diehl, John Myers, Eliza Myers, Christian Pislee, Catharine Pislee, Margaret Miller, E. Hawk, Jacob Ober, Eliza Ober and Susan Thompson.

The work in Maryland was measurably of local origin, and began at Uniontown, Carroll county. In 1830 there were two churches in that town, the Methodist Protestant and St. Lucas' German Reformed. **Winebrenner** had preached in St. Lucas' church at different times while yet pastor of the Reformed church in Harrisburg. But the reformation, except as to vital godliness, did not originate with his preaching. As to experimental religion the same conditions existed at St. Lucas' as elsewhere in Reformed churches. "Many of the members of said church became converted, and enjoyed the indwelling of Christ's Spirit, and felt a longing desire to conform more to the will of God in all things. These were not satisfied with anything short of a knowledge of divine truth as taught by Christ and his Apostles." **Abraham Appler** and a few others began also to entertain doubts about the validity of infant baptism and the different modes by which the ordinance was administered. "In reading the Commission they saw that Christ only authorized the baptism of believers." And they also soon saw that the mode was "the burial or immersion of the body in water." This created a schism in the Reformed church about 1830. And as most of the prominent members were personally acquainted with **Winebrenner**, and had heard of his great work in Pennsylvania, they invited him to come to Uniontown and hold a series of meetings. As he had other engagements he sent **John Walborn** and **Andrew Miller** in his stead. This work continued thus in St. Lucas' Reformed church for about four years. Meanwhile the first four persons to be baptized were **Abraham Appler** and wife, Mrs. Charity Hollenberry and Mrs. Nancy Senseney. "This event," says a writer in reviewing the record of this church, marks the establishment of the church of God in Uniontown, as it is the first record of a change of faith by any members of the old congregation." But there was no separate organization, and St. Lucas' church continued to be the place for public worship, except when services were held in **Appler's** house. "The church building was held by **Jacob Appler, Sr.**, father of **Abraham Appler**, and his co-trustees virtually as their own. In fact the building was sometimes called 'Mr. Appler's church.'" By 1834 the **Applers** and nearly the whole of the St. Lucas' church went "into the young organization." "The church of God thus became the established successor of the German Reformed church at St. Lucas, first by most of the Reformed members adopting the faith of the Church of God; and second, by the organization of the Board of Trustees as authorized by Act of the Legislature in 1834." They thus became the legal owners of the church property. This was the first church building erected in Uniontown.

St. Lucas' church was beautifully located on a hill at the edge of town. The architecture was of the prevalent German character, a type of the Reformed and Lutheran churches erected a hundred and more years ago. It had galleries on three sides. There were three entrance doors, one at the end opposite the pulpit and one on each side, with the two aisles crossing each other in the center. The aisles were laid with brick. The corner-stone was laid Feb. 22, 1815, and the building was completed and dedicated in 1819.

The present church edifice was erected in 1882, and was dedicated Oct. 29th of that year. **Abraham Appler** was a delegate to the Eldership in 1833. A field of ministerial labor in Maryland was established at said Eldership, and called the "Maryland Circuit," with **E. West** as pastor.

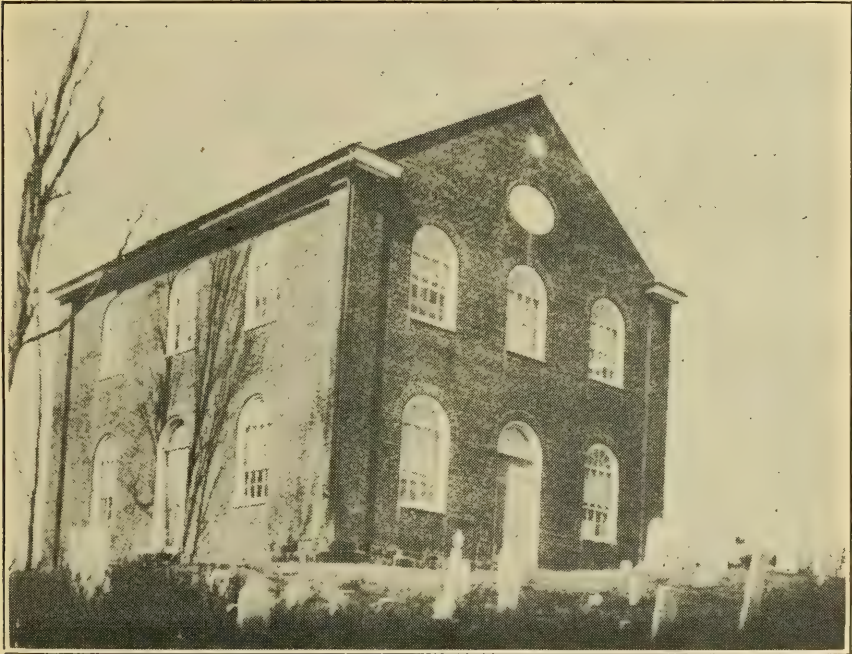
Work was also begun about this time in Washington county, Md. **Winebrenner** preached there, with **Mackey** and **Walborn**. The church-houses were closed against them, and the meetings were held in school-houses and private dwellings. **Winebrenner** was also instrumental in the conversion of his nephew, **John P. Winebrenner**, in Frederick county, Md., in 1831. He later removed to the West, and was successively an earnest, active and influential member of the church at Wooster, Ohio, and at Decatur and Chicago, Ill.

Cedar Spring, now Milltown, in Cumberland county, Pa., is another of the original churches of God. It is nearly two miles south of Camp Hill. Religious

services were held here as early as 1833, in an old distillery, and in that year, or 1834, a church was organized.

Work also began in the neighborhood of Landisville, Lancaster Co., Pa., as early as 1834.

The influence of these revivals and the reports of camp-meetings gradually spread northeastward into Schuylkill county, Pa. In 1832 a "number of brethren and sisters from near Orwigsburg" attended a camp-meeting held in the grove of **George Milleizen**, in Dauphin county, when some of them were baptized. **James Mackey** was baptized at this camp-meeting. In the same year **Samuel Steigerwalt**, after whom the Steigerwalt Bethel is named, near McKeansburg, Schuylkill Co., Pa., was converted, and later was a leader in that church. **Hawk** was preaching then in that section. In 1833, during the time of "the great meteoric showers," a revival was promoted at Orwigsburg, in said county. **John Walborn** was the preacher. "The doctrine of the Church of God, a new thing then, stirred up the people greatly. A class leader of the Evangelical Association and nearly his entire



St. Lucas' Reformed Church, Uniontown, Md.

class embraced the faith of the Church, and came out and constituted a church of God organization." This was **George Kimmel**, subsequently so prominently identified with the work of the churches of God in that county. The History of the Evangelical Association calls him "the chief leader of the division at Orwigsburg, an honorable man, but very much inclined to new-fangled notions and fanaticism."

Perhaps the most significant event of this period was the change in the doctrinal views of **Winebrenner**, and his consequent adoption of immersion and of the washing of the saints' feet as a religious ordinance. His own silence and the absence of any documentary evidence render it impossible to speak with any degree of certainty on these points. But it has already appeared that probably in June, 1829, he had not yet "received light" on these points. But he received it soon after so far as washing the saints' feet is concerned. And while he immersed believers prior to 1827, at the Poor House camp-meetings, he did so as any pedo-Baptist minister would when the candidate demanded it. He had changed his views on the subjects of baptism, but not on the action. The Mulberry Street church was principally a baptized church in 1829, when there were about three hundred members. **Winebrenner** was slow in changing his doctrinal views. "He

did not reach a decision until he had given the subject a most thorough investigation." He first took a decided stand on the formation, government and discipline of the church, in 1829. He had not yet decided the question of baptism. He had rejected infant baptism, but the "mode" was still an open question. When **Jacob**



Present Bethel, Uniontown, Md.

Erb, of the United Brethren Church, was pastor of a "field including Halifax and Powl's Valley, Dauphin county," in 1830 and before, **Winebrenner** "baptized **Susan Etter** by the mode of trine immersion." This inference is admissible from what **J. Myers** wrote in 1872: "There was not much said on the subject of baptism until the year 1830. I then resided in York county, Pa., when baptism was agitated more than any time since the great revival. **Winebrenner** and the converts

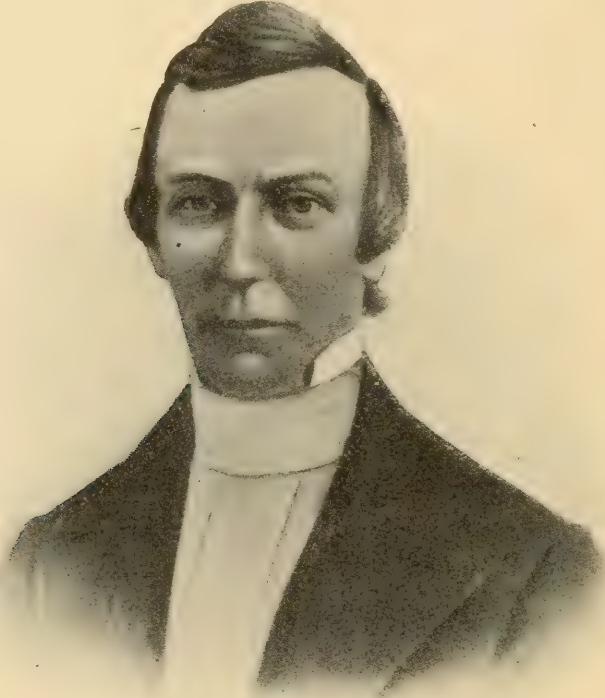
in and about Harrisburg awoke on the subject. **Winebrenner** wrote and published a sermon on the subject." This is the sermon he preached on the day he was baptized. In 1828, at a camp-meeting near Camp Hill, **H. Habliston** preached a sermon, declaring most positively that washing of the saints' feet is an ordinance. **Winebrenner** sat on the pulpit an apparently unconcerned looker-on. **J. Erb** came to him, clapped him on the knee, and asked him to participate in the ordinance. **Winebrenner** replied, "Do not bind your brother's conscience. You believe that it is a positive command, and I do not." But during the year he gave the question a thorough examination, and at a camp held at the same place a year later he publicly participated in the celebration of the ordinance. So on the subject of baptism. At the Poor House camp-meeting in 1826 he baptized the converts by several different actions. But by 1830 he had studied this subject by "reading the Bible on his knees," and had reached the conclusion he ever afterwards defended with great clearness and ability. And having decided the question, he at once arranged to practice his new faith. He selected **Jacob Erb**, a United Brethren minister, to baptize him. **Erb** was preaching on the Dauphin county circuit, extending as far up the river as Halifax. On the morning of July 4, 1830, he preached at Peter's mountain appointment at 10.30, and thence rode horseback to Harrisburg, a distance of fifteen miles, where a large congregation had assembled at 2 o'clock p. m., in the Mulberry Street Bethel to listen to a sermon on baptism by **Winebrenner**. Immediately after the preaching, between 3 and 4 o'clock, they proceeded to the Susquehanna river, a hundred yards from the Bethel, where **Erb** baptized him. This sermon was written and published in a neat pamphlet, and republished in 1873. The United Brethren Church was in advance of **Winebrenner** on Feet-washing. They also immersed three times forward, as do the Dunkards. **Erb** was seven years younger than **Winebrenner**, having been born in 1804. He was converted near Wormleysburg, across the river from Harrisburg, when sixteen years old, and was living at Wormleysburg at the time of **Winebrenner's** baptism. He was ordained in 1823, and in 1849 he was elected Bishop by the United Brethren General Conference.

The revivals following **Winebrenner's** separation from the Reformed Church gave occasion for a new hymnody. Few of the old hymns were suited for revival services. This need **Winebrenner** supplied by the publication of his "Revival Hymn Book," March 25, 1825. Several editions were published, and new and popular hymns were added. He also published "Das Christliche Gasong Buch," a German hymn-book, which became very popular among the German people.

Camp-meetings became quite popular as the revival spirit spread, and were meetings of unusual power. Hundreds were converted at these meetings, and the churches were greatly strengthened. Houses of worship were few, and preaching services were infrequent. Churches everywhere held camp-meetings. Among the most memorable ones held between 1830 and 1835 was one in 1830 on the farm of **Jacob Beelman**, between Mechanicsburg and Churchtown, where a large number were converted. Another one at the Poor House, Dauphin county, at which time **Winebrenner** for the first time insisted on immersion one time backward "as the only way in which he would administer the rite." Fifty-nine were thus baptized by him at this time in the river at Harrisburg. Another one was held here in 1831, with most encouraging results. This ground having been refused for 1832, this camp-meeting was held in Millizen's woods, and over one hundred conversions were reported. Other camp-meetings of great power were held at Mt. Joy; one near Shippensburg, in 1832; one in the grove of **John Heck**, Cumberland county, the same year, and again in 1834; one near Roxbury, Franklin county, in 1832; one between Shiremanstown and Lisburn, in 1833; also the same year in Millizen's grove, in Lower Paxton township, Dauphin county, and one near Middletown. In 1834 one was held in Lebanon county, 3 miles west of Jonestown. The one held on the farm of **George Kimmel**, near Orwigsburg, Schuylkill county, in 1834, is notable as being the first in that county. One English sermon was preached during this meeting, by **J. Myers**. **G. W. Wilson**, later a minister in the Ohio Eldership, who had met **Winebrenner** the first time in 1832, was at this camp-meeting. At some of these meetings there were marvelous displays of divine power.

In the early Summer of 1830 a movement was begun, looking toward some system of co-operation between the churches which had then been organized. It at once encountered opposition. This grew out of the intense anti-sectarian spirit which characterized the whole revival movement of 1825-30. It was stimulated into renewed vigor by the views **Winebrenner** advocated in his "Brief Scriptural

View of the Formation, Government and Discipline of the Church of God," in 1829. He insisted that all power is in the local church, and that there is no human authority, or power, or organization, above and over it. But the idea of inaugurating some system under which all could co-work prevailed, and finally "these ministering brethren, able men whom it pleased God to raise up to take the office of the gospel ministry upon themselves, with a few other great and good men with similar views and kindred spirits, agreed to hold a meeting for the purpose of adopting a regular system of co-operation." This was in October, 1830, when what is now the East Pennsylvania Eldership was organized. **Winebrenner** was elected to preside over the meeting, and after the organization and "spending the morning session in solemn prayer and deliberation, the meeting was adjourned till 2 o'clock p. m., when a sermon was preached by the Speaker, based on Acts v. 38, 39.



John Winebrenner.

The question of Sunday-schools received early attention by **Winebrenner**. Shortly after the building of the new Reformed church under his pastorate he took up the subject and prepared "A Compendium of the Heidelberg Catechism, or Method of Instruction in the Christian Religion," published in 1822, which, as he says in the Preface, "I have chiefly intended for the use of the Sunday-school." Only about sixteen Sunday-schools were known to have been organized before 1800. They were strongly antagonized and "fierce onslaughts" were made upon them as "subversive of that order, that industry, that peace and tranquillity which constitute the happiness of society." But in the beginning of the nineteenth century the movement took new life, and made rapid progress. In 1824 the "American Sunday-school Union" was organized. State conventions were organized, and finally, in 1832, the first national convention was held in New York. The system of conventions grew out of local organizations. But it required years of persistent effort to overcome the deep-rooted prejudice against the institution which regarded it as "so far from deserving encouragement and applause, it merits contempt, and ought to be exploded as the vain, chimerical institution of a visionary projector." Among the Germans in Pennsylvania this opposition was most persistent, and but

few Sunday-schools had been organized among them prior to 1830. **Winebrenner** became somewhat familiar with Sunday-school work in Philadelphia, and he never lost his interest in it, but steadily threw his influence in its favor.

There is a close connection between the Sunday-school and the day or common schools of the United States. The former was for some years "a school for secular instruction on Sunday," as well as for "instruction in the catechism and the Scriptures." Even the American Sunday-school Union "petitioned the Legislature of Pennsylvania for the establishment of Sunday-schools as free schools." The seed thus sown bore fruit in 1834, when the first public school law was passed by said Legislature.

Other events of importance in the religious world during this period include the organization of the Mormon Church in 1830. The Book of Mormon was first printed in 1830. The same year, April 6th, the first regularly constituted church of the Mormon faith was organized in Manchester, N. Y. It had six members. And in June 1, 1830, the first Conference of the Church was held at Fayette, N. Y. In 1833 the so-called gift of tongues was conferred.

The Plymouth Brethren had their origin about 1830, in England.

The origin of the Adventists may be dated from the time when in 1831-3 **William Miller** began his preaching and predictions as to the time of the end of the world, in 1843.

The association of the ministers and churches of God with the Free Baptist Church has been closer than with any other denomination. It is the more interesting, therefore, to note that the General Conference of said Church was organized in 1827. Their Book Concern was started in 1831. Their Foreign Missionary Society was organized in 1833. Like the Church of God, the Free Baptists for a number of years practiced the washing of the saints' feet. In a work called the "Faith of the Free Will Baptists," published in 1834, by authority of the General Conference of said denomination, the following is found: "The following ordinances or institutions were appointed by Christ or his Apostles, and are obligatory on the Church: I. Christian Baptism. II. The Lord's Supper. III. Washing the Saints' Feet." "Baptism is immersion." Except as to name, the Free Baptists then were identical with the Church of God. So the United Brethren in their Confession of Faith of 1815 "recommend . . . that baptism and the remembrance of the Lord in the distribution of the bread and wine be observed, also the washing of feet where the same is desired," as "outward signs and ordinances."

In 1834 the United Brethren Publishing House was established, and "The Religious Telescope," a semi-monthly folio, was started. Both were located in the basement of the church at Circleville, Ohio.

The first General Conference of the Methodist Protestant Church convened in Georgetown, D. C., May 6, 1834, with sixteen ministerial and fourteen lay delegates. This item derives much of its significance from the fact that lay representation was one of the demands whose refusal resulted in the secession from the Methodist Episcopal Church and the organization of the Methodist Protestant Church.

The history of Oberlin College begins with the location of P. P. Pease on the ground, April 19, 1833. The beginnings of this institution destined to occupy so prominent a place in the great slavery agitation in later years were of the humblest character. Not less than half a dozen ministers of the Church of God later received part of their classical and theological training at this institution.

Prior to 1835 considerable missionary work was done beyond the Allegheny mountains. The tide of emigration to Ohio began to rise about this time. Among the early families locating in the State were the **Beerys, Sherricks, Beidlers, Funks, Metzlers** and **Hartmans**. **Samuel Sherrick** devoted a great deal of his time "to the promotion of the cause of God. He was very plain and pointed in his preaching. He was very successful in doing good." **John Beidler** labored much in a local capacity. **Peter Hartman** did much in the way of opening new points, and was a good instructor. **Samuel Metzler** and **John Funk** were spiritual and zealous workers, sound in the principles and doctrine of the Church of God. These prepared the way for the regular circuit preachers who traveled in Wayne and adjoining counties and helped to build up the Ohio Eldership. These local ministers helped to prepare the way for the appointment of a minister by the Pennsylvania Eldership to the "Ohio circuit," in 1833, in response to a call in a letter written by **J. Greeger**, "praying that help might be sent them." They all became members of the first Eldership organized in Ohio, in 1836.

CHAPTER V.

1835—1840.

THE second half of the fourth decade of the nineteenth century was rich in results crowning the labors of the ministers of the Church of God. In Pennsylvania and Ohio the number of conversions and of churches organized was relatively very large. There was an active, aggressive campaign over the whole territory as if Church extension had been the inspired motto. The number of active workers steadily increased, and there was co-operation on every hand. So-called "Big meetings," "Protracted meetings" and camp-meetings were held all over the territory, and at quite a number of new points. The term "evangelistic meetings," or "evangelistic efforts," was not then in use. The protracted meeting so commonly meant a "revival," the conversion of sinners, that the term "revival meeting" was quite generally used even in anticipation. The "big meeting" was so called because of the unusually large attendance. Churches co-operated in these meetings, and members would go long distances to attend them. Every church would have its protracted meeting, and it proved a serious disappointment if there were no conversions. A number of churches in Pennsylvania and Ohio originated in revivals held in private houses. The churches were taught to work and pray for revivals, as "the spirit of revival is the genuine spirit of Christianity. No believer in divine revelation who will attentively and prayerfully read the Acts of the Apostles can doubt the truth of this position. A correct answer to the oft-repeated and truly important question, 'Why are revivals of religion so unfrequent?' would be a severe censure on the character and conduct of many a professed follower of Jesus." They defined a revival to be "an unusual quickening and conversion of many sinners." And they believed that "all that is genuine and durable in a time of revival is effected by the special influence of the Holy Spirit." But they as strongly insisted on "the truths of the Bible" as the means used by the Spirit, and "ministers by their preaching; Christians by their devoted lives, and often the providence of God are the agents or instruments in conveying and applying the truth to the minds of sinners." During the Winter of 1838 it was recorded that "revivals of religion are prevailing over the length and breadth of the land, with greater power and depth and permanency than have ever yet been witnessed." This widespread revival followed a year or two of comparative barrenness, so that a "dearth of revivals" had been reported in 1837. "Meetings were thin, preaching without effect, the few scattering additions which are made to the churches but just redeem them from absolute decline in members." These protracted meetings often lasted from four to six and ten weeks, with conversions nightly. That they were sometimes abused is conceded; but incalculable good was accomplished through them. Indeed, these meetings, along with camp-meetings, were the essential means by which the United Brethren Church, the Evangelical Association and the Church of God were originated and built up.

Camp-meetings were unusually numerous in these early years, and were productive of much good. As the results decreased, their number decreased. In order that they might not interfere with each other it was the custom for the Eldership to appoint a camp-meeting committee, which would fix the dates of all the camp-meetings, and sometimes assign the ministers. While the camp-meeting spirit prevailed almost universally, yet the ministers strongly urged upon the churches the importance of such special means of grace. It was "the service of the Lord," and while "it costs time and money, trouble and labor, has any man ever lost anything by putting time, money and labor into the service of the Lord?" "Many a Christian father, mother, brother and sister feels himself or herself amply rewarded for the labors of camp-meetings by the conversion of friends." In 1835 eight camp-meetings were held in the East Pennsylvania Eldership, to wit: Near Linglestown, Dauphin county; in Perry county; in Powl's Valley, Dauphin county; at Beelman's, near Mechanicsburg, Cumberland county; near Orwigsburg, at Kimmel's, Schuylkill county; in Foutz's Valley, Perry county; near Mt. Joy, Lancaster

county, and near Uniontown, Carroll county, Md. One was held near Jefferson, Wayne county, Ohio. This was the first camp-meeting held by the churches of God in Ohio. It began on August 21st. **Jacob Keller** and **Thomas Hickernell** were in charge as the circuit preachers. **Keller** preached the first sermon, in German, from Mark xi. 24. More than half the sermons were in German, as several other brethren preached also in German. Other ministers present were **John Funk**, **John Greeger**, **John River**, **Samuel Sherrick**, **Peter Hartman** and **William Adams**. The preachers in charge reported about forty-five "real conversions" at this camp-meeting. Full reports are wanting from all but three of the eastern camp-meetings. At these three the conversions numbered about one hundred. The largest of these camp-meetings was the one held in Beelman's grove, near Mechanicsburg, with between ninety and one hundred tents.

In 1836 nine camp-meetings were held in the Pennsylvania Eldership, viz.: near Mechanicsburg, Cumberland county; Powl's Valley, Dauphin county; near Fredericksburg (then called Stumpstown), Lebanon county; near Middletown, Dauphin county; near Shippensburg, Cumberland county; in York county; near Landisburg, Perry county, and at Kimmel's, Schuylkill county, and one near Uniontown, Carroll county, Md. A camp-meeting was also held this year on "the Wooster circuit," the same ground on which the one of 1835 was held. The reports of these meetings are very incomplete, but exceeding one hundred conversions are reported at five of them, and at one other it is specially noted that there were more conversions than the previous year.

In 1837 the number of camp-meetings held was thirteen, three of them in Ohio, one on the East circuit, in Holmes county; one on the West circuit, Wayne county, and one north-west of Canton, in Stark county. These three camp-meetings reported over eighty conversions. At the camp-meeting near Shippensburg, Pa., fifty conversions were reported. **Mackey** says concerning this camp-meeting, that "the three last days were days of power in such a degree as I have never witnessed." It was "held on the premises of **Bro. Knisley**," who years later was treasurer of the East Pennsylvania Eldership. Here **M. F. Snavely** was converted, who after preaching the gospel for a number of years met a tragic death in a railway accident. The results at other camp-meetings are not on record.

In 1838 eleven camp-meetings were held in Pennsylvania and Maryland, and four in Ohio, one each in Wayne, Richland, Holmes and Stark counties. Nearly two hundred converts were reported at these meetings, yet there was complaint that the number was "small" at three or four of them.

In 1839 the Ohio camp-meetings were held in Richland, Wayne, Tuscarawas and Stark counties. In the East there were seven, one of which was held in Maryland. In western Pennsylvania the first camp-meeting was held in Venango county, which was part of the Pittsburg mission territory, under **John Hickernell**. The general results this year were less encouraging than during former years.

Substantial and inspiring progress was made during the second half of this decade. Converts multiplied; churches were organized in many new localities, and the work throughout seemed to be in a very prosperous condition. The cause these devout and energetic men had espoused found favor with God and man. Even the hardships and persecutions they had to endure fanned the fire of their zeal. In a number of places houses of worship were built. One of the churches organized in 1835 was at Good Hope, Cumberland county, Pa., where **H. Murray**, later of Iowa, and **John Briggie**, who removed to Ohio, became members of the church. The work in Schuylkill county, Pa., was widening out under the labors of **J. Walborn** and **J. Lenkert**, followed in 1835 by **Jonathan Hawk**. When he went there "things were small, but promising." But they "soon had several power seasons, where the Lord broke in upon sinners, and a goodly number experienced a change of heart." **Hawk** extended his labors as far toward the south as Hamburg, Berks county, and westward into East and West Hanover, Dauphin county, where a number were converted.

Meanwhile the work was making good progress in Cumberland county. October 11, 1835, "the new house of worship at Markley's, near Shepherdstown," was dedicated. In 1836 the Bethel located about one-half mile from Churchtown was built. This house was torn down in 1849, and a new, two-story Bethel built, well located, in the village. This was remodeled about forty years later, and made a one-story house. The same year the church at Andersontown was organized. The work in Newville antedates the year 1837, when the **Shullenberger** family moved to that village. **D. Kyle** and **L. Records** were the first ministers of the

Church to preach there. They held services in the "Old School-house," near the Presbyterian church, and in private houses. In 1837 the church was organized by **Kyle**. They secured ground in the West end of the town and built what was years after known as "The Old Bethel," and was used later by the colored brethren, when in 1860 the new Bethel was erected. The first Bethel at Shiremanstown was built in the Summer of 1838, and dedicated November 23rd of that year. The work also extended into Franklin county, Fayetteville being the place of quite an extensive revival in 1839. The church, however, was organized prior to this date, as it had twenty-seven members before this revival began. This year also a house of worship was built by the church at Newburg, Cumberland county, under the labors of **E. West**. There were several small organizations effected in 1837 between Carlisle and Newville at points known as Smoketown and River's Meeting House.

The work in Franklin county, Pa., was closely connected with that in Washington county, Md. **William Smedmer** was a pioneer preacher in that section, in 1837, and reported overflowing congregations, in a place called Hancock, and many conversions. He went across into Virginia and preached some in that State. A church was organized at Broad Fording about this time. **Smedmer** two years later held a very successful revival meeting at Westminster, Carroll county, Md.

In Lancaster county this semi-decade also showed good results of faithful work. Revivals were held at Hinkletown, East of Lancaster city, as early as 1837. **John Stamm**, later a member of the Eldership, father of **J. S. Stamm**, sent to Centralia, Kas., as Principal of Centralia College, in 1867, was one of the first members of the Hinkletown church. **George Sandoe**, first missionary to Illinois, was born and converted there. "The new meeting-house in Columbia" was dedicated November 8, 1835. At Elizabethtown the church was organized a little over a mile East of the town, at the house of **Michael Cramer**, by **David Maxwell**. There were but six members—**Abraham Breneman**, **Michael Cramer** and wife, **Martha Kapp**, **Hannah Kapp** and **Margaret Cramer**. Others were in co-operation with them, but had not been baptized, and as **Maxwell** taught that no one could become a member until immersed, they "stood aloof." The work at Landisville started at the home of **John C. Landis**, where there was a revival in 1839. This became thereafter a regular appointment on the Lancaster circuit. The church at Mt. Joy was also, from 1833, a part of the Lancaster circuit. It worshiped in a school-house known as "Log Hall" during the first seven years of its existence. But in 1838 a Bethel was built, which was dedicated December 23rd of that year. The church at Washington Borough, which was organized in 1837 or 1838, did not build a house of worship until 1844.

Adams and Lebanon counties also were included in the active missionary endeavors between 1835 and 1840. Special meetings were held at points from Gettysburg northward, and revivals followed. At Annville (then called Millers-town), Lebanon county, a church was organized in 1837. One of the original members of this organization was **Mrs. Sarah Hepler**, a sister of **James Lick**, later a California millionaire.

In 1838, "in a school-house on the river bank where Goldsboro, York county, now stands," the first members of the Goldsboro church were converted. An organization was effected, but no Bethel built at that time.

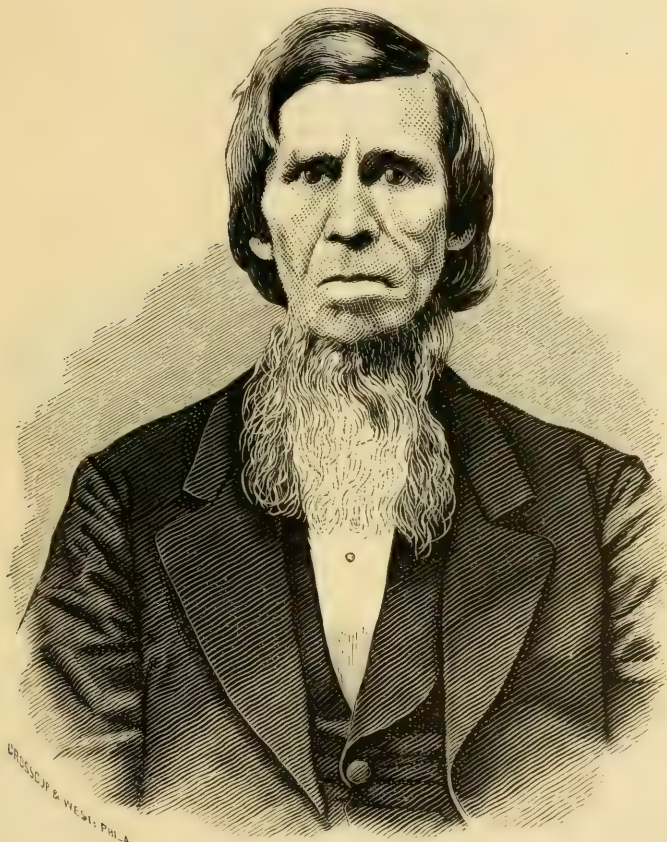
Revivals were reported during this period at Landisburg, Shaffer's Valley and other points in Perry county. A regular circuit had been established in 1832, with **E. West** and **John Walborn** as pastors. Juniata county was added in 1833, with **Jacob Myers** as pastor.

Fulton, Bedford, Blair and Huntingdon counties were added to the previously occupied territory at the beginning of this period. About 1836 the first missionaries visited the Broad Top mountain region, having come from the neighborhood of Ft. Littleton, Fulton county. These were **Snively** and **Hawk**, who held a revival meeting at the Mountain House, "in the kitchen," at which "many were converted." This whole territory from Ft. Littleton to Martinsburg, Blair county, was included in one field of labor. **Jacob Keller** and **John Hickernell** made a tour through this territory as far as Martinsburg, Blair county, in the Winter of 1838, and thence on to Westmoreland county.

In the evolution of religious bodies in the United States, especially those which originated in the first half of the nineteenth century and prior thereto, the work has followed the line of emigration westward. None of these Churches has been able to make much progress eastward of the point where they began. And the

work widened as the stream of emigration flowed westward. The families of a Church are its surest seed. They commend, or they discredit, the faith which they represent. These facts are exemplified in the history of the United Brethren Church, the Evangelical Association, the Free Baptist and the Methodist Protestant Churches, as well as of the Church of God. The earlier emigration of Church of God families was principally to Ohio. It consisted largely of farmers and families seeking homes in the country. This determined the first fields of extra-State mission work westward, as well as the localities where the earlier churches were established. Indeed it has been a determining factor in all the missionary operations of the Church of God.

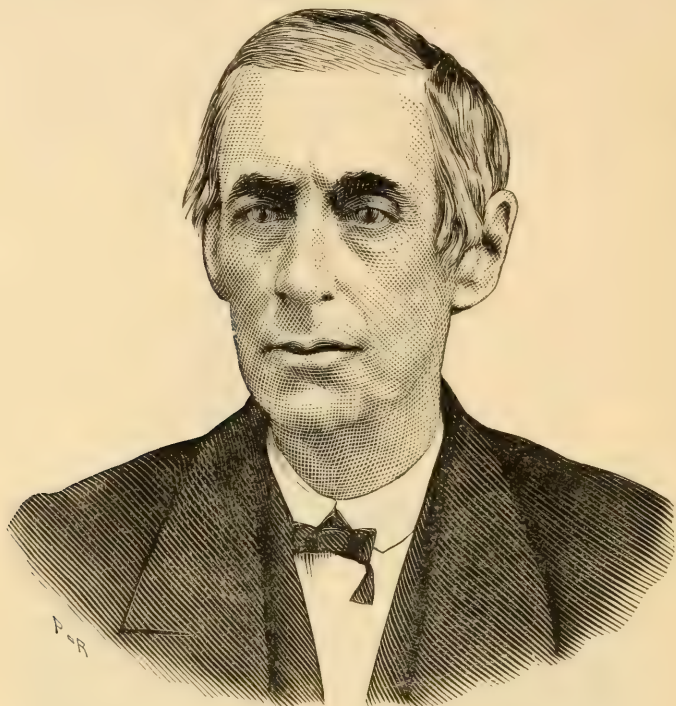
As early as 1816 "there was a strong emigration from eastern Pennsylvania into Ohio." This tendency westward continued for years, as glowing reports reached the East of the fertility of the soil, the cheapness of farm land and the



Thomas Hickernell.

prosperity of the citizens generally. The families of the Church became early infected with this western fever, and emigrated in considerable numbers to the new "land flowing with milk and honey," a land even "like the Garden of Eden." The earlier emigrants settled in Wayne and adjoining counties, and by 1833 had associated themselves together in different localities for public religious services. **Joseph Adams** was their first minister. In 1833 **D. Maxwell** was appointed by the Pennsylvania Eldership to the "Ohio Circuit," but did not go. **J. Greeger** preached some for the Ohio brethren during this year. In 1834 the Eldership received "several letters from Ohio, giving a favorable account of the state of religion; requesting laborers to be sent there; recommending several persons to the Eldership for license, and testifying to the usefulness and faithfulness of **Bro. J. Adams**." In response to this request, **Thomas Hickernell** and **Jacob Keller** were appointed to the "Ohio Circuit."

Hickernell became the great revivalist of the West. He traveled all over Ohio, Indiana and a great part of Illinois, and was very successful. During the first year of the joint labors of **Hickernell** and **Keller** they reported one hundred and forty conversions, and the second year one hundred and fifty. **Jacob Keller** at the expiration of two years returned to Pennsylvania and spent the residue of his years as a member in the East Pennsylvania Eldership.



Jacob Keller.

His letter containing the report of his labors in Ohio during 1835 conveyed the request of the Ohio brethren for "the privilege of holding a yearly Eldership in Ohio."

William Adams, a native of Perry county, Pa., and son of a Presbyterian, was converted under **E. West**, and emigrated to Ohio in 1835. He was a co-laborer with **Keller** the second year of the latter's labors in Ohio, when they traveled the Sugar Creek circuit. When **Keller** and **Hickernell** went to Ohio they "took up twelve appointments to commence with." By the end of two years "our appointments had swelled to the number of forty." Wayne county was the principal part of their field of work. In 1836 this territory was divided into two circuits, the Eastern and Western, and two ministers were appointed to each. In 1837 three circuits were formed. In 1839 St. Mary's Mission was formed. As many as two hundred converts were reported some of these years. In 1837 there was a revival in Richland county, under the labors of **Hickernell** and **Logue**, at which twenty-five converts were reported. A similar work of grace had been reported by **Hickernell** at "Crooked Run meeting-house," Tuscarawas county, in the Spring of 1836; also in the Fall of 1836, at "**Henry Myers**", near Strasburg," in the same county. St. Mary's Mission was in Allen and Mercer counties, in the extreme western part of the State, and **Hickernell** was the missionary in 1839. He had ten appointments this year, and "my mission," he says, "is about fifty miles long." In 1838 there was a circuit in Stark county, with **E. Logue** as pastor. But two meeting-houses, or bethels, had thus far been reported, viz.: Funk's, in Chester township, Wayne county, and Crooked Run.

A few families of the churches East emigrated to Westmoreland county, Pa., to Pittsburg, and to Venango and Butler counties between 1835 and 1840. Among these were the **Gray** and **Yousling** families, which located in Pittsburg; **John Ross**

and family, the **Ayreses, Becks, Mumphers, Cockleys** and others who went to Venango county. These brethren as usual called for ministers of the Church of God to visit them and preach for them. To these calls the Ohio Eldership responded in 1837 by appointing **Thomas Hickernell** to the Pittsburg Mission; or, as he reports it, "to open a mission in western Pennsylvania." To what extent he labored on the Mission is not clear; but he reported preaching in Westmoreland, Butler and Venango counties, and in his general review of the year he states that "in this year the work of the Lord continued as usual, both on the Pittsburg Mission and in the State of Ohio." In Butler county a successful meeting was held, at "Old Harmony," while a number of conversions were reported in Venango county. In November, 1838, the Pennsylvania Eldership appointed **John Hickernell** and **E. West** to the Pittsburg Mission, **Hickernell** having received license at this Eldership.

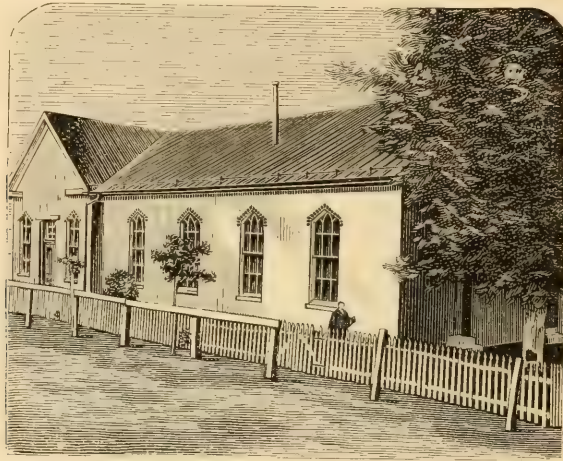
While this field was called the "Pittsburg Mission," it included five counties—Allegheny, Westmoreland, Beaver, Butler and Venango. **Hickernell** reported: "I have to ride two hundred and sixty or seventy miles going and coming my



John Hickernell.

route." It was not until 1839 that he "preached his first sermon in Pittsburg, in the Fire Engine House on Water street." He preached in the city at first every two weeks, but was obliged to change to three weeks on account of the many points on his field. **J. Keller** was his co-laborer part of the time, and assisted him in a meeting in Westmoreland county. They began the work at Stonerville, now Alverton, in 1839, preaching in the Mennonite meeting-house. An important feature of the early history of church work in this neighborhood is the influence of the Mennonite Church, which was strong over that section of the country. It later persecuted the leaders and members of the churches of God, but thus only made the Church of God people more resolute in their work. Many of their own people were converted to the doctrines of the Church and became pillars therein, as well as transmitted to these churches of God the same type of vital godliness and spiritual loyalty and conservatism. A series of meetings was also held in the C. Landes school-house, about four miles south of Stonerville, where a number were converted and a church organized "composed of ten or twelve members." **Thomas Hickernell**, missionary from East Pennsylvania Eldership, in 1839 organized a church at the home of **Henry Rosenberger**, then living where is now the village of Bethany. This church in the year 1841 "built a small, plain house of worship." The church in the Landes neighborhood was finally broken up by the removal of

most of the families to Iowa, where they constituted the church at Harmony. Through some defect in the title the property at Bethany was lost to the little church. The membership, having considerably increased at the different points around Stonerville, selected this place as the common meeting point, and worshiped for some years in the "Stoner Grove Meeting House," owned by a number of brethren who called themselves "Brethren in Christ," some of which became members of the church of God. In the Spring of 1863 they "determined to erect a new and more commodious house of worship in a more central location." This house was dedicated on Sabbath, December 27, 1863. **E. H. Thomas** "did the preaching, and **A. X. Shoemaker** the financeering." **J. M. Domer** and **Peter Loucks** were joint pastors of the circuit of which this was one of the points. It was called "Center Bethel," being located in the center of the communities where these three churches had been formed in earlier years. In the Mennonite meeting-house near by **Winebrenner**, about 1836, sowed the first seed for the Church of God. He stopped over



Bethel at Alverton, Pa.

Sabbath with one of the families of the Church, and in his sermon he set forth his "views of the church of God." The bethel built in 1863 was enlarged, remodeled and modernized in later years.

A church was also organized at Slippery Rock, one at Old Harmony, and one in Irwin township, Venango county, in the year 1839. Much of the preaching was in German.

At the beginning of this half decade the religious paper called "The Gospel Publisher" was started by **Winebrenner**, the first number being dated June 5, 1835. In No. 27, Vol. I., he published the outlines of a sermon on Regeneration, one of the earliest published utterances on a doctrinal subject on which he himself preached with so much power. Whether or not there were any apprehensions of schism in the Church of God, or whether it was intended as a rebuke of existing schisms in the general church, **Winebrenner** published a number of selections against "schism," and strongly urged union among all God's people. He was the harbinger of that charming symphony of union of the twentieth century. But his own utterances on "Church of God" as the only proper name for the church, being "more ancient," "more descriptive," "more scriptural" and "more appropriate," and his opposition to "baptism the door into the church" were distinct and without a shadow of compromise. The voice of the Church of God those years gave no uncertain sound on the question, "Who should be members of the church?" Regeneration the door, and credible profession of godliness the only terms of admission into the fold. Otherwise there is no salvation. Universalism, which had become quite active, was repudiated as "unscriptural and absurd." "Plainness of dress" was taught as a Christian virtue, and the Eldershops adopted resolutions enjoining it. Infant baptism was wholly repudiated, and the immersion of believers as the only scriptural baptism was strongly emphasized. Occasionally baptism as a condition of fellowship was taught. Feeling as a guide to duty, or an evidence of conversion, was not accepted, though it strongly characterized revival meetings,

and its evidential value was much abused. The duty of Restitution, of Fasting and other obsolete virtues was not overlooked. As the practice of "ordination by the imposition of hands" was introduced into a few of the original churches, it was natural that a controversy on this subject should manifest itself as early as the Pennsylvania Eldership of 1839, when the question was "laid aside till the next Annual Eldership." The support of ministers, which was exceedingly meager, received considerable attention; but the Eldership in 1839 resolved "that it be deemed expedient according to Scripture to discontinue the practice of preachers going into an article of agreement to hire themselves to preach for wages." Yet the paltry support during and following the great financial panic of 1837-8 made it all the more difficult for ministers to continue in the active work. Discussions on baptism, both action and subjects, occurred on several occasions, but were conducted by correspondence, or through the columns of the religious press. The question of women preaching had not yet arisen in the churches, but the more general topic of "women speaking in public" received more or less attention. Possibly because of too inadequate support, **Winebrenner** did not devote nearly all his time to preaching. He served churches in and around Harrisburg, before appointments were made by the Eldership, in 1830 and 1831. In 1832 he was appointed to Harrisburg and Middletown. But at the Elderships between 1833 and 1840 he had no charge. He was a "general missionary," but without any provision for his support. In addition to editing and publishing "The Gospel Publisher," he prepared and published his "Reference and Pronouncing New Testament," a work of great value. In liquidation of a debt he came into possession of a drug and book-store, at which he had his editorial office. He became deeply interested in "Morus Multicaulus," or the culture of the silk worm and of silk manufacture, and devoted, according to objections urged, a disproportionate space of the paper to the subject. To aggravate matters, this newly discovered industry, heralded so enthusiastically as promising fabulous returns to investors, proved an utter failure to the loss of those who heeded the fatal syren's song and embarked in the enterprise. By yielding to the necessity of seeking secular avocations, the Church to quite an extent lost **Winebrenner's** invaluable services, and the cause suffered serious detriment.

There is a variety of synchronological events in this period, social, secular and religious, which should impress every thoughtful mind. Especially the philosophical student of history will not be satisfied to confine himself wholly to one particular line of research. He desires a broader outlook, a limited degree of familiarity with more immediate surroundings. While **Winebrenner** was outspoken and clear "upon the unjustness of the division of the church into sects," and emphatically taught that "to divide the church of God into various denominations is wrong because it begets and promotes sectarianism"; others, leaders in their Churches, also advocated the "Christian union of all the Churches." On May 9, 1839, "a meeting was called at New York of several gentlemen of various denominations for the purpose of devising and adopting a plan to unite Christians of different denominations in a more intimate and friendly alliance." A Constitution was adopted, and the name of the Society which was organized was called "The American Society for the Promotion of Christian Union on Apostolic Principles." At the same time schisms occurred in Churches in Kentucky and Tennessee, and also in eastern Virginia. Several new denominations were also organized. The Christian Reformed Church was formed in 1835 by a separation from the Dutch Reformed Church. The same year the Catholic Apostolic Church was organized, more commonly called "Irvingites," after **Edward Irving**, an eloquent Scotch preacher, and one of the original and most influential promoters of the movement. Also the Adventist Church. The Presbyterian Church in 1837 was divided into the Old and New School branches.

Mission work received a new impulse. The Board of Foreign Missions of the German Reformed Church was organized in 1838. In 1837 the Presbyterian Board of Missions was formed which took up the work of the Western Foreign Missionary Society. The same year the Foreign Missionary Society of the Lutheran Church was organized. The Free-Will Baptists had preceded, having organized their Missionary Society in 1833. April 4, 1838, the first Missionary Society of the Evangelical Association was organized. The Conference organized itself into a Missionary Society. It adopted a regular Constitution, calling itself "The German Evangelical Missionary Society of North America." And in the Autumn of 1839, the first Woman's Missionary Society of the Evangelical Association was organized.

There was increased enterprise in the newspaper world. The "Public Ledger,"

Philadelphia, was established in 1836. "The Christliche Botschafter," German organ of the Evangelical Association, made its first appearance January, 1836. The "Religious Telescope," the organ of the United Brethren Church, appears as a semi-monthly, December 31, 1834. The unprecedented financial and industrial panic of 1837 unsettled everything, and retarded the enterprises of the Churches in all lines. Specie payment was suspended; State banks failed by the scores, and "Shin-plasters and speculation are now the order of the day." People everywhere were "in the highest state of excitement in consequence of the derangement of money matters." These conditions embarrassed seriously the Methodist Church which the year previous suffered the total loss by fire of "our noble Book Concern," and of the Conference Seminary at Norwalk, Ohio. Bishop Emory, of said Church, died the same year.

By this time, too, the anti-slavery agitation became heated and acrimonious. Under the fiery appeals of **William Lloyd Garrison**, **Wendell Phillips** and other eloquent philanthropists and abolitionists to the American conscience, the cry of immediate abolition was taken up by Churches and ecclesiastical bodies throughout the country. **Winebrenner** took an active part in this agitation, and used the columns of "The Gospel Publisher" freely to advocate the cause of emancipation. He was a member of an anti-slavery society formed in Harrisburg in 1836. The assassination of Revs. Lovejoy and Bewley, in 1837, who "fell martyrs to the holy cause of Abolition by the hands of cruel, blood-thirsty bands of ruffians and murderers," greatly inflamed the passions of the multitude. The public "anti-slavery meetings encountered violent opposition, hissing, mobs, pelting and personal abuse, and was followed by social ostracism of the reformers."

The deepening interest in popular education resulted in 1834 in the passage by the Legislature of Pennsylvania of a law establishing a system of free and public schools. Two years later a "determined effort was made by the combined forces of ignorance, prejudice and caste to repeal this Act. The hero of the battle for free schools was **Thaddeus Stevens**, of Lancaster City. In 1909, in Lancaster county, a monument in his honor was erected "as a tribute to the signal services rendered by him in the Legislature of Pennsylvania in preventing the repeal of the public school law enacted in 1834."

This was a controversial age. Several public debates were held which attracted general attention. Already in 1829, at Cincinnati, Ohio, one between the forces of skepticism and infidelity, led by **Robert Dale Owen**, an astute and versatile disputant, and the redoubtable **Alexander Campbell**, the peer of any debater of the century. Another in 1837 between **Campbell** as the champion of Protestantism against **Bishop John B. Purcell**, in defense of the Roman Catholic Religion. A few years later **Campbell** had for his antagonist **N. L. Rice**, Presbyterian, on the action, subjects, design and administrator of baptism, and ecclesiastical creeds as terms of union and communion. The churches of God were made familiar with these discussions by the publication of extensive excerpts in "The Gospel Publisher." The spirit of controversy had also gotten into the minds of some ministers of the Church of God. At Uniontown, Md., in June, 1838, a debate on "infant sprinkling and immersion" took place between **Joseph Adams** of the Church of God, and **Rev. R. Weiser**. The same year, in April, **Elder W. Smedmer** held a debate at Akron, Ohio, with a Universalist, **Freeman Loring**, on the question, "Do the Scriptures teach that all mankind will be ultimately holy and happy?" Later in the same year **Smedmer** had a debate with **Rev. Dr. Shaffer**, of the Methodist Church, on infant baptism and immersion.

In 1835 Texas declared itself independent of Mexico and established a provisional government, and in 1837 it became an independent republic. April 2, 1836, the bill to admit Michigan into the Union was passed by both Houses of Congress. April 4, 1836, the Act for the admission of Arkansas became a law. The American Temperance Society held its eighth annual meeting in 1835, and reported 2,000,000 persons in the United States who had ceased to use intoxicants, with more than 8,000 local societies. In 1839 that remarkable temperance worker and organizer, **Frances E. Willard**, was born, who for years was President of the Woman's Temperance Union. **Dwight L. Moody**, the greatest evangelist of the century, was born February 5, 1837.

CHAPTER VI.

1840—1845.

THE period beginning with 1840 was one of unprecedented activity and auspicious success. By the close of the year 1844 practically the territory which now comprises the East Pennsylvania Eldership was quite well covered. There are more churches now within the territory, but many local points have been abandoned, and several counties have been taken off the ecclesiastical map. There were then churches, or preaching points, in eighteen counties east of the Allegheny Mountains. Clearfield county has since been added, but Berks, Lehigh and Montgomery have been abandoned.

One of the stimulating elements of this period was the Millerite excitement. While few, if any, ministers of the Eldership accepted Miller's theory, the whole of eastern Pennsylvania was wrought up to an unusual degree over his predictions. The ministers were probably all pre-millenarians, and so could earnestly and conscientiously preach the doctrine of Christ's second coming to judgment; yet they refrained from fixing dates. But not so a percentage of the lay membership. **William Miller**, "the prophet," earnest and confident, predicted "the end of the world" about the year 1843. He began preaching this theory prior to 1840. A native of Pittsfield, Mass., when four years old he, with his parents, removed to Hampton, N. Y. Thence at the age of twenty-two he removed to Poultney, Vt. He preached that Jesus Christ would appear a second time in 1843, in the clouds of heaven; that he would then raise the righteous dead and judge them, together with the righteous living, who would be caught up to meet him in the air; that he would purify the earth with fire, causing the wicked and all their works to be consumed in the general conflagration, and would shut up their souls in the place prepared for the devil and his angels; that the saints would live and reign with Christ on the new earth a thousand years; that then Satan and the wicked spirits would be let loose, and the wicked dead be raised—this being the second resurrection—and, being judged, should make war upon the saints, be defeated and cast down to hell forever." The first General Conference of his followers was held in Chardon street, Boston, October, 1840. They first claimed the whole of the Jewish year from early in 1843 to March, 1844, the earliest date fixed by any of the Adventists being Feb. 10, 1843, the forty-fifth year from the date when the French army took Rome, in 1798. Then Feb. 15th was fixed, the anniversary of the abolition of the Papal government and the establishment of the Roman Republic. Then as these dates passed, the Passover was fixed, being April 14th. Next the date of the Ascension. Great excitement and extravagances everywhere attended the movement. It was a movement widespread, intense and enthusiastic. Sermons and lectures on the subject were everywhere delivered. And while **Winebrenner** and "The Gospel Publisher" did not endorse **Miller's** views, the advocates of the theory had access to many pulpits of churches of God. And **Weishampel** in his editorials rather apologized for those who "violently opposed, and in some instances were embittered against, these men for preaching the near approach of the end," and urged them "not to condemn them. It is their privilege to look for him." Yet he urged the churches "to get these lecturers by all means. Revivals follow their lectures wherever they go." There were not wanting "signs" that the prediction would be fulfilled. There were signs in the sun, a well-proportioned cross on the sun "having been seen by many." Signs in the moon—"three black streaks running across the moon on a horizontal line." "Strange sounds" were heard in various places, so that "those who were in the fields ran home. Some thought the earth shook, and there were sounds like the roaring of cannon." **Thomas Hicker-nell** states that as he traveled through Delaware and Union counties, Ohio, a distance of thirty-three miles, "the same strange sounds were heard all along the road." Then came the strange visitor, to many so portentous of evil, the comet of 1843, with a tail 130,000,000 miles in length, upon which many gazed night after night appalled "at the wonder of the heavens." Multitudes of good men in the Christian church, down to a recent period, saw in the appearance of comets not

merely an exhibition of "signs in the heavens," foretold in Scripture; but also divine warnings to repentance and improvement of life of vast value to humanity. As forecasting the end of the world, to say nothing of the many examples in the earlier mediæval period, cometh in the tenth century strengthened the belief in the approaching end of the world, and increased the distress and terror of all Europe. Then, too, the stars began to fall "like streaks of light in the sky, trailing the path of destruction." In other parts of the heavens there was a phenomenon like "a perpendicular column of red fire, twenty-five feet in length and one foot in diameter." "The moon was encircled by a large ring, within which six or seven other apparent moons appeared, all dotted over with seeming stars." Newspapers were full of these descriptions, which inflamed the minds of the credulous, and incited others to blasphemous scoffing. Papers wholly devoted to the advocacy of this theory appeared in various places. Advent camp-meetings were held in divers localities.

Preceding and simultaneous with the appearance of these prophetic signs extensive revivals were promoted, and the converts among the churches of God were numbered by hundreds. Men and women were "powerfully convicted," and often were in great agony of soul. The preaching was terrific, and brought corresponding fruit. It was regarded as "not the work of man, however human agencies may be employed." That there were "imperfections" was freely granted; but "in all that man touches there are imperfections. However, the phenomenon itself we regard as the work of the Holy Spirit alike beyond human power to produce it or to control it." These revivals were enjoyed at almost every preaching point over the whole East Pennsylvania territory, while the Editor of "The Gospel Publisher" reported "powerful revivals in progress in Ohio." From various points it was reported that "the altar is nightly thronged with penitents." In small villages like Milltown as high as twenty were at the altar in one night. At Springville, now Florin, Lancaster county, Pa., seventeen. At this place forty-three were baptized. At Linglestown "from ten to fourteen are forward every meeting to be prayed for." A characteristic report came from Washington, Lancaster county, Pa. On Sunday night "one came forward and was blessed. On Monday night seven came forward. On Tuesday night fifteen. On Wednesday night thirty. On Thursday night about thirty. On Friday night about thirty." At the Eldership in 1843 nearly every minister reported that he "had seen the Spirit of God poured out in a very special manner, and many sinners converted." Lancaster and Dauphin county circuit, with **Keller** and **Thomas** as pastors, reported "that between five hundred and six hundred had been converted from New Year, 1843, to April 1st, and that he and **Harn** had, during that time, baptized about two hundred and fifty." At the Eldership in 1843 **Winebrenner** said: "The Lord truly has done great things for us and the people during the past Eldership year. The numerous accessions to the Church are without a parallel in the history of the Church of God."

Camp-meetings under the direction of committees appointed by the Elderships, were held in many localities over the territory in Pennsylvania and Ohio. Early in 1841 counsels and directions were given through the paper concerning these meetings. Similar admonitions were frequently repeated. Chief among these was the advice "to go praying that God might bless their labors and convert sinners." This in view of the statement that "camp-meetings got a little out of credit, because there was so little good done for a few years back." There should be "not so much feasting, but the chief concern should be for souls to be brought into the ark of safety." Hence "more good was done last year at camp-meetings than was done for several years before." In 1840 camp-meetings were held three miles from Taneytown, Md.; at **J. Baker's**, near Linglestown, Dauphin county, Pa.; near Lisburn, in York county; on **Kister's** farm, near Goldsboro, York county; near Old Harmony, Butler county; at Millertown (Annville), Lebanon county; near Fayetteville, Franklin county; at Churchtown, Cumberland county; near Landisburg, Perry county; in Powl's Valley, Dauphin county, and one at **Andrew Miller's**, four miles east of Harrisburg. Six were held in Ohio, to wit: at **Daniel Bauchman's**, 13 miles north of Canton, Stark county; at Crooked Run, Tuscarawas county; at **Joseph Sherick's**, Wayne county; at Canton, Stark county, at **Fredrick Clark's**, 8 miles north of Mansfield, Richland county; on St. Mary's Mission, Mercer county. The reports from these camp-meetings are meager, but there were from six to eighteen and more conversions at each one, a probable total of three hundred and fifty.

The year 1841 surpassed the former year in the number of camp-meetings and

in results. There were thirteen held in East Pennsylvania, viz.: near Lancaster, Lancaster county; near Fayetteville, Franklin county; near Kingston, Cumberland county; near Pine grove, Schuylkill county; in Shaffer's Valley, Perry county; near the Poor House, 3 miles from Harrisburg; near Newburg, Cumberland county; near Entriken's Bridge, Awkwick Valley, Huntingdon county; in Powl's Valley, Dauphin county; Frankfort township, Cumberland county, at Harter's Mill, Fautz's Valley, Perry county; and one in Plain Cabin Valley, Huntingdon county. Awkwick Valley is on what earlier was the Fort Littleton circuit, near Walnut Grove. The name is derived from the creek, called the Big Awkwick (differently spelled), and the Awkwick school-house was one mile from Maddensville. Here **J. Lininger**, who emigrated to North Bend, Iowa, was preacher in charge when the camp-meetings of 1842 and 1843 were held. Three were held in West Pennsylvania, viz.: one in Venango county, near **Bro. J. Ayers'**; near Old Harmony, Butler county, and one near Mt. Pleasant. Three were held in Maryland, one near Uniontown, Carroll county; one near Broad Fording, Washington county, "on **Bro. Bean's** place," who became a minister of the East Pennsylvania Eldership, and later lived at Bainbridge, Lancaster Co., Pa., and one near Hawk's Meeting-house, in Frederick county. There were five in Ohio, viz.: at Canton, Stark county; eight miles west of Wooster, Wayne county; St. Mary's Mission, Mercer county; near Fracksville, Richland county, and on ground belonging to **David R. Shelly**, three miles east of Smithville, Wayne county. Very imperfect reports of these twenty-four camp-meetings were ever published, but five hundred conversions is a conservative estimate. This is based largely on statements as to the number at the altar at different meetings, and the number fellowshipped. At one camp as many as twenty were at the altar in one night, and thirty-nine converts are reported. **W. Barr**, of Harrisburg, reports that at the Harrisburg, or Poor House, camp "about sixty mourners were down at one time, and on the last night of the meeting thirty young men went forward in a solid column and knelt down at the mourners' bench." This was in part the result of the spirit which animated the camp-meeting people, aided by environment, and favored by the remarkable presence and power of the Spirit. For those who "concluded to tent prepared their minds and their spirits with fasting and prayer. You would hear them talking much about the meeting, and but little was said about the preparation of the necessities of life. Anything would do them for the body. Their principal concern was about the soul, how they might be built up and sinners converted to God."

In 1842 there were eighteen camp-meetings held, nearly all on old grounds. West Pennsylvania had but one, while Ohio again held five, one possibly at a new point called "Allaman's farm," but no county is named. It was at this camp-meeting that **Isaac Whisler**, later of Fredonia, Iowa, was converted. He says "it was an old-fashioned, Holy Ghost meeting." In East Pennsylvania the Bedford county camp-meeting probably took the place of the Awkwick Valley camp of 1841, as it was on the same circuit. It was held three miles east of Stonerstown. One of the converts of the Broadfording camp, Washington county, Md., was **Abraham Resh**, who in 1847 emigrated to Venice township, Seneca Co., Ohio, and ten years later was ordained by the Ohio Eldership. About two hundred conversions were witnessed at the camp-meetings which were reported. At all these meetings there was considerable German preaching. Often revival meetings followed the camp-meetings, as at West Newton, Westmoreland county, Pa., formerly called Robbstown, where **Dobson** reported that "since our last camp-meeting the Lord has abundantly blessed the labors of our hands."

In 1843 the brethren in Ohio held six camp-meetings; Maryland, two; East Pennsylvania, ten; and West Pennsylvania, two. One of these was held "on **Abraham Sherick's** land, formerly **J. Myers'** near the Mennonite meeting-house, Westmoreland county."

The Summer of 1841 was the banner year for camp-meetings. By 1844 some opposition against them developed among those who had formerly strongly endorsed them. This was the result in large part of the lack of encouraging results, as the number of converts decreased from year to year. The reaction from the Millerite excitement also manifested itself. Yet the number of such meetings held in 1844 did not decrease.

The number of camp-meetings held in 1844 was twenty-four. East Pennsylvania and Maryland had twelve; Ohio had the same number as the previous year, and West Pennsylvania had four more. These were partly in new territory. One was in Irwin township, Venango county; one in Rockland, same county; one in

Westmoreland county; one in Fayette county; one in Indiana county, Indiana Mission, and one at Slippery Rock, Beaver county. One of the East Pennsylvania camp-meetings was held at Two Taverns, in Adams county, a county which has been almost wholly abandoned by the Church. The one at Rockland, in Venango county, was held by the church at that place, where **Thomas** and **John Hickernell** had organized a church a few years before. **J. Myers** says "the people in general were of the lower grades, just beginning to be properly civilized after they embraced religion." Reports published of the number of converts at these camp-meetings exceeds one hundred and fifty. The number of tents ranged from eight to thirty.

As the fruits of the combined labors of the bannered hosts of the Lord during these five years are reviewed the thoughtful reader well-nigh feels as if he were in an atmosphere of romance. The workers were coherent, enthusiastic and potential. Revival meetings, protracted meetings, barn-meetings, woods' meetings, quarterly meetings, and camp-meetings were the incessant order of the day. Opposition there was, but it was overruled for good. Within the ranks of ministers and churches "unity of sentiment and feeling and brotherly love prevailed." The royalty of friendship was exemplified. There was faithful, plain preaching on church government, ordinances, church name and other distinctive tenets held by the brotherhood. The ordinances were observed at each camp-meeting, and it was not uncommon for Methodists and members of the Evangelical Association to participate in the ordinances, and occasionally a Methodist minister. Some despised these illiterate men. On one occasion one "handed down his Greek Testament in contempt, as if his dabbling in Greek would authorize him to abuse us either in English or in Dutch." Indeed often in reporting work the statement that "there is considerable opposition" was followed by the assurance, "but I take that for a good sign." But persecution was no new and no strange thing. The Jews were the first willful persecutors of Christianity. Intolerance, especially in religious matters, seems congenital. The habitual impatience of new truth, or of new doctrine in opposition to cherished ideas, which have long had a quiet lodgment in the mind is difficult to resist. And this species of conservatism is eminently developed in theologians and religious classes. Then the ecclesiastical jealousies liable to be awakened do not tend to make the path of the reformer a smooth one. Fanaticism is also engendered in behalf of any creed or cause with which personal feeling has become associated. It must also be remembered that ministers those days were not always polished and honey-mouthed in dealing with the "errors of the sects." Illiberality and rusticity are closely allied. But opposition and persecution discouraged but few. As of old when Pharisees and Sadducees, long at variance in religion and politics, united in their enmity first against the preachers and then against the people, in vain did they attempt to suppress the miracles and the preaching which kept the name of Jesus ringing in their ears. Prisons were in vain when a divine hand opened the door. The church soon learned to understand the philosophy of persecution. So in these more modern times. They saw that experimentally persecution has no logic to convince the thinking mind, no pathos to warn the soul, no terrors to convert men. It confirms the true disciple in his faith. The results justified this confidence.

In 1841 the Board of Missions of the Pennsylvania Eldership sent **Samuel Conrad** as a missionary into Virginia, and while "a number had been converted" during the year, no permanent work was established. To get appointments was easy, for **McCartney** had six the year before; but while "prospects appeared good," he left no permanent fruit. This was in Berkeley county, to which **Conrad** was sent in 1841. Somewhat better success attended the efforts in what is now West Virginia, where **John S. Kerr** labored in 1842. He gathered a small band in Brooke county, and organized the first church at the Forks of Fish Creek. As no other minister of the Church had been in that country, he urged brethren to come to his help, "so that the odious name of Kerrites may be avoided."

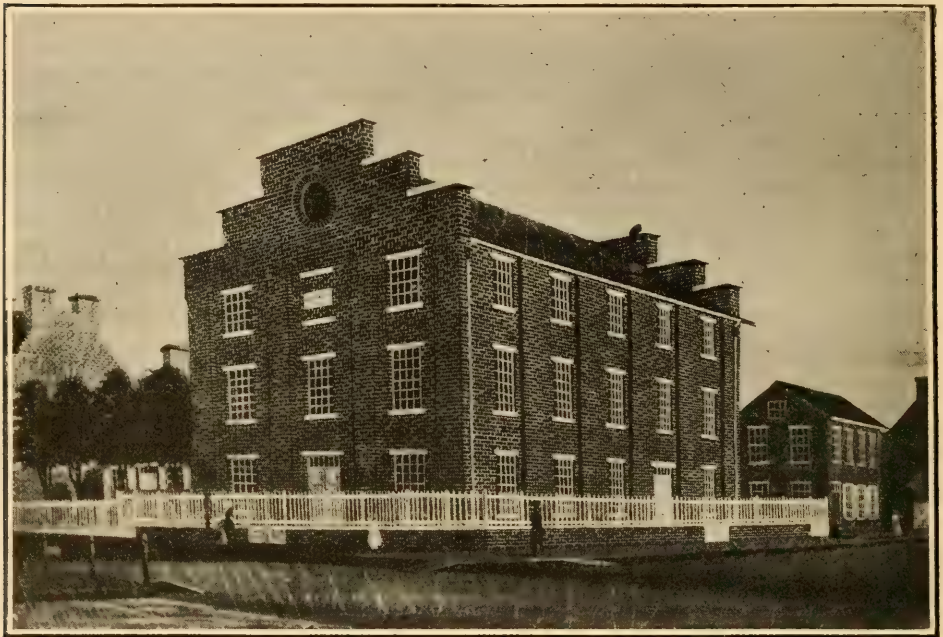
An incursion was made into Sussex county, Delaware, in 1841, the most southern county in the State, by **Levi Record**, of the Pennsylvania Eldership. He reported that he had "baptized several persons. The people seem to be much excited on the subject of baptism"; "requests the saints in Pennsylvania and elsewhere to pray for the success of the work of God in Delaware," and invited "such of the preachers as preach the truth, the whole truth, and nothing but the truth to come and help us." But about this time he "surrendered his license," and so ended his work in the Eldership.

A persistent effort was made during this period to establish the cause in Baltimore, Md. **Jesse Appler** had moved to that city in 1840, and urged preachers of the Church to visit the city. "If they could come they could preach in the Court House yard, where thousands of people could hear them." Evidently this call was responded to, for in 1842, through the earnest labors of **McFadden**, the work had so far progressed that when **Winebrenner** visited the city in the Spring of 1842 he organized a church. The preaching then was "in the open air, in market houses and other places." In the Fall "they rented the Paca Street Institute, in which they met for a short time. This becoming too small to contain the increasing congregation, they rented a larger hall at the corner of Lexington and Eutaw streets." Lack of preachers prevented the appointment of a regular pastor for 1843. **Bamberger** and **McFadden** labored there from the Fall of 1842 until the Spring of 1843. **Mackey** spent some time there a little later, followed by **Flake** and **Keller**. **Winebrenner** had been in Baltimore in December, 1841. He went by way of Hanover, Walkersville and Uniontown, and preached in the Reformed church at Hanover, at the Glade Reformed meeting-house, in Uniontown and Baltimore. Of Baltimore he said, "I think on the whole the prospect for raising a church of God in Baltimore is pretty good." He speaks of "the fertile and delightful Glade Valley, the pleasant and delightful home of my childhood and youth." He returned home over the same route, stopping at his brother **Christian's** to attend the funeral of his father, Dec. 11, 1841. In Frederick county, Md., at a point called "Resolution" a church was organized Feb. 14, 1841, of which **G. U. Harn**, then "a beardless boy" was elected elder, and **Jesse Leatherwood**, deacon. The work had its beginning in a special meeting, at which five were baptized, one a Methodist preacher's son, and another a Methodist for thirty years. In the Fall of the same year a church was organized at Pine Grove school-house, of which most of the members at Resolution became members. In Washington county **Smedmar** reported that the "cause is prospering slowly, but surely." **Conrad**, in 1841, organized a church at "Manor," possibly Sample's Manor, and "opened up a number of new appointments." Work was also begun at Waterloo, Carroll county, and at Blairsville, in 1842. **J. H. Hurley**, later of Illinois, in 1843, gives an account of a revival at Pleasant Grove school-house, in Cotoctin Valley. The Hagerstown circuit in 1844 was served by **G. U. Harn**, and he reported "most of the churches in a quite prosperous condition." He had a revival 5 miles from Emmitsburg, with about twenty conversions, "several of them members of a certain church numbering about one hundred and fifty members, and only three persons who will pray in the congregation." **Harn** sometimes walked nine miles to an appointment, preached, and then walked back. Baptism was preached everywhere, and the converts were forthwith baptized. At Frizzlesburg, in Carroll county, a "new meeting-house was built and dedicated May 12, 1844."

In Pennsylvania east of the Allegheny mountains the ministers were pushing out everywhere as they were able, extending their fields and promoting church work. Some of the circuits became too large to be served by one or two men successfully, while stronger churches were demanding more preaching, especially on the Sabbaths. **Snively**, who was located at Bainbridge, on the Susquehanna, in Lancaster county, says: "The extent of my circuit now is about forty miles." He not only preached over the territory in the county westward of Lancaster City, but eastward and northeastward, at Ephrata, Reamstown, Adamstown, Hinkletown and other points. Other points called for preaching, but he could not respond. He had fifteen appointments, and he says "there are now many other places where the people want preaching." This demand was heard from nearly every section of the territory. There is a suppressed complaint on account of "the support being cut off by making stations of those places able to support." The largest circuit in the Eldership was in Lebanon and Schuylkill counties, on which the preacher had to travel one hundred and fifty miles on one round over his field. This was all done on horse-back. The spirit of aggression was in the hearts of the ministers. They were adding new preaching points to their fields and extending the borders in all directions. They felt that they were "well able to go up and possess the land." Many churches were established during this period. At Carlisle, in 1840, there was a company of believers who worked diligently, and occasionally others through their labors and at protracted meetings "joined themselves to the Lord." But the formal organization was effected in 1843. In Landisville, Lancaster county, more rapid progress was made. In March, 1840, **John C. Landis** wrote "in behalf of the scattered brethren of East Hempfield township, Lancaster county,"

saying, "We have had only three sermons preached here this whole Winter. We have no organized church yet." But the main reason was removals of Church families to the West. But the revival wave of 1842 swept over that community; many were converted, and a church was organized in 1842. **Jacob H. Hershey**, who died in 1898, was long an office bearer in this church. In October, 1843, the church "began the erection of a meeting-house," and on Oct. 15th, laid the corner-stone. The house was dedicated to the Lord Jan. 7, 1843. **Harn**, in 1844, in announcing a camp-meeting near Mt. Joy, invited the churches at Maytown, Landisville, Marietta and Rohrerstown "to attend, with as many tents as they possibly can." Protracted meetings had been held at Maytown in 1841. At Rohrerstown a protracted meeting was held "in **H. Bear's** ware-house, beginning Oct. 28, 1843," but no organization reported. But at Marietta, May 2, 1841, **Snively** reported that "we have constituted a little church, ten in number, and soon, from present prospects, expect to swell the number to twenty."

Lancaster church had many vicissitudes in its history. Organized in 1816, it had become small in numbers, under the long pastorate of **John Elliott**, from its organization until 1838. In the seven succeeding years "it had the labors of sev-



Bethel at Lancaster City, Pa.

eral ministers, until 1840, when it had no regular pastor." It "had become rather discouraged, when it pleased God to visit them again." On the 22nd of January, 1841, **Winebrenner**, **Flake** and **Ross** went "to Lancaster to hold a meeting for a few days." This meeting continued until in March, resulting in from one hundred and fifty to two hundred conversions. The church decided to build a new Bethel, and purchased a lot on the corner of Prince and Orange streets for \$1,500. Here the new house was erected. The corner-stone was laid Aug. 12, 1841. So **Flake** reported in August, 1841, though in 1861 he gives the year as 1842. He laid the corner-stone and **Winebrenner** delivered the address. Besides these two ministers, **Wm. Miller**, **Wm. McFadden** and **J. Keller** were present and took part in the services. **Winebrenner** wrote the hymns used on the occasion, as also one of the hymns for the dedication, which took place on Sunday, March 20, 1842. **Winebrenner** preached at 10 a. m., from II. Kings viii. 63; in the afternoon **Flake** preached from Heb. xii. 22-24, and in the evening **Ross** preached from Luke xiv. 22.

"The new meeting-house of the church of God at Elizabethtown" was dedicated Sunday, Oct. 1, 1843. For nine years the church at Washington had no

house of worship. But in the Summer of 1844, a bethel was built, the corner-stone of which was laid in July, and the house was dedicated Dec. 22, 1844.

In Lebanon county a bethel was built at Millerstown in 1842, and dedicated Oct. 1 and 2, of that year. The name of this town has been changed to Annville. At Stumpstown, now Fredericksburg, Lebanon county, the work was making good progress during 1841-43. Additions to the church were frequently reported. Finally in 1844 the church decided to build a bethel, of which the corner-stone was laid Aug. 25th. **T. Strohm** preached on the occasion, from Ezra iii. 9. **Winebrenner** also preached, and he laid the corner-stone. Monroe Valley, or Kreizer's, is a point four miles from Fredericksburg, where successful church work was also done at this time.

The work at Mahantango Valley, Schuylkill county, began as early as 1834, but not under the preaching of Church of God ministers. The converts first received light on baptism, and were immersed by United Brethren ministers. It was then that Church of God ministers entered the Valley, such as **Snively, Keller and Strawbridge**. The **Heplers** and **Haases** and **Klingers** were among the first converts. At **Weishampel**, in the adjoining valley of Deep Creek, the first church of God was organized, in 1842, under the labors of **Thomas Strohm**. At Scotchman's Lock, on the Schuylkill river, now called Auburn, **Samuel K. Moyer** and **Joseph K.**, his brother, natives of West Brunswick township, Schuylkill county, were among the earliest converts, and members of the first organization of the church of God, formed in 1843.

In Dauphin county the small band of Christians at Hummelstown slowly increased. Protracted meetings were held under adverse conditions, and souls were converted. At Highspire, in 1843, the church built a house of worship, which was consecrated "on the first Sabbath in August." **J. K. Buser**, who died in 1887, was the leading instigator in the erection of the first bethel, and was a member of the first organization of the church of God in Highspire. At Rockville, five miles above Harrisburg, a bethel was built in the Summer of 1843, and was dedicated July 4th. **Winebrenner** preached in the morning from I. Kings viii. 63, and at night he preached on the ordinances, "which were then administered to a goodly number of disciples." There was also regular preaching at McAllister's, a few miles above Rockville; at Dauphin, still further up the river, and at Clark's Ferry and Chubb's school-house, in Powl's Valley.

Cumberland county showed good results of the labors of these years. In Warrington township "a new church of thirty-two members was organized." At Cross Roads a new house of worship was dedicated. At Cedar Spring, now Milltown, the beginnings of Sunday-school celebrations are seen. Three schools, Walnut Grove, near Camp Hill; Shiremanstown and Cedar Springs, in 1841, united in a grove under "their own respective marshals" to hold a union Sunday-school celebration "for the purpose of treating the children to a procession, address and repast, to encourage them in attending Sabbath-school and learning." This was on Saturday, July 24, 1841. Sixteen rules were laid down. It was on Sabbath, September 12th, following this celebration that "the new house of worship at Cedar Spring" was dedicated, **David Maxwell, William Miller, J. Winebrenner**, and **Jacob Keller** officiating. At Good Hope a bethel was built in 1843. It is the old neighborhood of **H. Murray**, later of Iowa, who in later years deprecated the low condition of that church, which has become extinct. In the Winter of 1841 the Mechanicsburg church held a revival meeting at which there were over one hundred conversions. In 1843 they decided to build a new meeting-house, but delayed the matter for various reasons. In 1841 the brethren in Newville had "succeeded in getting a little house of worship;" "but as the people have got the idea that we are a poor set of deluded 'Mackeyites' (as we are termed), they do not think worth while to come and hear our preaching brethren." A work of grace was enjoyed in 1843 at Marsh school-house, three miles below New Cumberland. "The church of God in **John Basehore's** neighborhood," Cumberland county, in "the Conodoguinet creek," dedicated "their new house of worship on Sabbath morning, October 29, 1843."

In Franklin county a church was formed at the Wolverine school-house, now the Lurgan church, by **E. West**, in about 1840. In 1842 the Orrstown church was organized by **James Mackey**, at the home of **Joseph Strawbridge**.

Sections of York county have always been good ground to sow Church of God seed. It has yielded good fruit. At Siddonstown, in 1843, it was noted by the Editor of "The Gospel Publisher" that "there is a young church of warm-hearted

disciples formed, consisting of about forty members." **Shaw** and **Hinkle** were the pastors. There was regular preaching at York Haven. At River School-house, now Goldsboro, a church was organized in 1842 by **J. G. Kister**. In 1843 there was a revival here and at Newberry at which one hundred conversions were reported. Buttstown, at **Bro. Baker's**, and Yocumtown were also points at which there was stated preaching. Adams county, with a number of preaching places, was at this time part of the West York circuit. Petersburg and Bender's School-house had small bands of disciples.



Second Bethel at Landisburg, Pa.

Perry county yielded good results to the early labors of the ministry of the Church. Good work was done by emigrants into the county from churches further East. In 1840 quite a revival was experienced at Shaffer's Valley, where thirty-seven were converted. This is near Landisburg, where a good foundation was laid for permanent church work. In 1842 they began the "building of a meeting-house," under the labors of **C. Price** and **S. Conrad**. It was finished and dedicated October 15, 1843. **Winebrenner** preached the dedicatory sermon. This was a brick building, considerably larger than the original house built by **Wingert**. It was replaced in 1873 by another and larger brick building, 53 by 35 feet, which was dedicated November 23d of that year. **G. W. Seilhammer** was pastor. Ministers at the dedication were **G. Sigler**, **A. X. Shoemaker**, **Jesse Kennedy**, **W. L. Jones** and **J. B. Soule**.

About six miles eastward from Landisburg is the old **Soule** neighborhood.

John Soule and family moved to this locality about 1830, bought a farm and began improving it. He opened his house for religious worship, and for some years services were held there. **Soule**, his wife and two sons, **Henry L.** and **Jacob B.** were converted in 1840. The sons later entered the ministry. It was shortly after their conversion that a church was organized in **Soule's** house, of which **John Soule** and **George Kintner** were chosen elders, and **Peter Kintner**, deacon. **M. F. Snavelly** was pastor at this time. **Snavelly** also preached at Pisgah, Oak Grove, Montabella Furnace, Deardorf's, Newport, Kumler's School-house, Wild Cat Valley, Turkey Valley, Kennedy's Valley and Buffalo Valley. In a school-house near the present Red Hill Bethel, a protracted meeting was held in 1843, **Jesse Oren** and his wife being among the converts, and a church was organized.

The work extended from Perry into the adjoining county of Juniata, and by 1844 sufficient points for preaching were opened to justify the making of a field called Juniata circuit. In the Winter of 1840 **Samuel Angle**, of Shippensburg, assisted **Snavelly** and **J. W. Collins** at a protracted meeting at Waterford, Juniata county, as a result of which they "were called upon to organize a church which has its name from the New Testament." The elders were **D. A. Clugston** and **Joseph Hazelet**, and the deacons, **George Kline** and **John Serves**. There were eighteen members.

Good success attended the labors of the ministers further across the mountains, in Huntingdon, Fulton, Bedford and Blair counties. In 1844 there was an Awkwick circuit, to which **Lininger** was assigned, but at the meeting of the Eldership in 1845 it was vacant, but **J. Lininger** was sent to Broad Top and Awkwick. This field extended from Saxton to Ft. Littleton. **Lininger** had been pastor on this field from 1841. It was at a meeting held in Bedford county in the Winter of 1842-3, that the **Carpers** were converted, which in 1854 moved to Bureau county, Ill. Under **Lininger's** labors a revival occurred at Awkwick School-house, in 1842, where some of the **Gutshalls** and **Ramseys** were converted, who became members of the first organization of the church at Walnut Grove. The **Ramseys** later emigrated to Iowa. **Lininger** also organized a church in 1842 at Round Knob School-house, with eight members, of which **William Figard** was elder, and **John Sear**, deacon. **Plowman** pushed further south in Bedford county, and held protracted meetings within three miles of Bedford. Work at Stonerstown and Puttstown was making good progress. There was quite a revival at Puttstown in September, 1841, in the school-house, where **Lininger** organized a church, with **Jacob Reed** as elder, and **David Berkstresser**, deacon. The organization was effected on Sabbath evening, October 17th, and consisted of thirteen members. Puttstown is a short distance above Saxton, and Stonerstown below. At Entriken, nine miles toward Huntingdon, and Coffee Run, revivals were also enjoyed in 1841-42. In October, 1840, **Lininger** and **Snavelly** held a protracted meeting on Broad Top mountain, at **Anderson's**, and reported a few conversions, with "many more in search of truth." In May, 1841, **Snavelly** organized a church there, with seven members. **Samuel Anderson** was elected elder, and **James Edwards**, deacon. "More will soon join in with them." In 1843 a Bethel was built in that neighborhood. At Woodbury, in the north-eastern corner of Bedford county, a church was organized by **Keller** in 1841. In 1842 quite a revival occurred in a barn near the village. There was German and English preaching by **Mullenix** and **Keller**, and "some of the people got their eyes opened respecting sectarianism." This place is in the Morrison's Cove, where the Church was firmly planted some years before. In 1841 quite a revival was held at Mary Ann Furnace, not far from Martinsburg, where "many were powerfully convicted." **Lininger**, writing from Martinsburg in June 17, 1841, says: "I have now ten appointments, which I fill every two weeks, and the cry of the people still is, 'Come and preach for us.'" He had organized a church at Entriken's Bridge, with twelve members, and was also pushing the work in the Cove. At the Eldership he reported that he had organized three churches on the Cove Mission during 1841. In 1842 a church was organized at Martinsburg, and they proceeded at once to build a Bethel, which was dedicated August 11, 1843, when the dedicatory sermon was preached by **Winebrenner**, the other ministers present being **Snavelly**, **McCartney** and **Lininger**. In 1844, **C. Price** "paid us a visit," says **J. Keiser**, of Hollidaysburg, Blair county, and "preached for us in the Baptist meeting-house." "We have good prospects of getting two more openings about 4 to 6 miles towards Pittsburg." "Opposition is strong."

And toward Pittsburg the church extension work was pushed vigorously. In 1842 the Pennsylvania Eldership appointed **J. M. Klein** across the Allegheny

mountains into Indiana county, where he began his labors in the Spring of 1843. He preached at Cherry Tree with very good results. He reported baptizing "a number of believers." At his camp-meeting that year he states that "we shall not overreach by saying fifty were converted." A church was organized with thirty-five members. On August 12, 1843, a church was also organized at Brush Valley, with **Michael Fetterman**, elder, and **David Fetterman**, deacon. For 1844 **Klein** and **Price** were appointed to this mission. **Price**, however, was changed by the Standing Committee to Cove Mission. **Klein** reports laboring in Indiana and Cambria counties. "The churches are on the increase, and generally speaking in a good condition." Already in 1842 **Lininger** had extended his labors into Indiana and Cambria counties, and "had seen about fifty converted." He "formed a church in Indiana county." Also in Susquehanna township, Cambria county, where he organized a church in July, 1842, of twelve members, with **Isaac Gifford** for elder, and **William Gifford**, deacon. It was known as Grass Hill Bethel. In August, 1840, **John Buhaup**, "one of the building committee of the meeting-house just built by the church of God at Pittsburg," reported "the house now ready for preaching." It was located "at Byardstown, Pittsburg." Before dedication a protracted meeting was held, and **Keller** preached in it August 20th. They had "been holding worship in it since that time," wrote **Buhaup** June 4, 1841. The church then "numbered about twenty members." In Westmoreland county the church organized at **Rosenberger's**, or Bethany, prior to 1844, had built a house of worship, in which the Eldership session of 1844 was held. At Funck's successful meetings were enjoyed. At Mt. Pleasant **E. West** and **Bauermeister** held a successful meeting in 1841. At West Newton a church of twenty members in 1843, "all Germans." They at once formulated plans "to build a house of worship this coming Spring"—1843. Work in Fayette county was reported by **Dobson** in 1843, where they enjoyed "a glorious visitation of God's reviving Spirit." This was "8 miles east of West Newton." A camp-meeting had been held at same point in Fayette county in 1843. The first converts in Fayette county were under the preaching of **Thomas Hickernell** "when on his mission to western Pennsylvania." **D. Wertz**, in 1844, held a protracted meeting in Greene county, at Windy Gap School-house. Following this meeting, **Wertz** went home with **Henry Sherick** and preached near his home in a United Brethren meeting-house, in Washington county. **Sherick** was one of the converts of the big revival at Lisburn, Cumberland county, in 1825, and removed to Washington county some years later.

In Butler county, the work at Harmony following the camp-meeting of 1841, and at Slippery Rock, made steady progress. At the former place the church increased to forty members, and at Slippery Rock to thirty. Yet **Hickernell** lamented that "not so much good is being done; very few conversions. And it is the same in Venango county." Butler and Venango counties constituted a circuit in 1841, with **Hickernell** and **Ramsey** as preachers. A church was organized this year eight miles from Butler. One had been organized "in the neighborhood of **Bros. Carner** and **Snow**, of twenty-three members," in the Winter of 1840-1. In Venango township, Venango county, quite a revival took place early in 1842. Church organizations were effected wherever there were revivals, as **Hickernell** wrote: "We in Venango county, when preaching and meeting with success, form the converts into a church, and then proceed to teach them further their duties." In April, 1842, one new meeting-house was dedicated in Venango county. Work was also begun in Mercer county, where "at the Meshanick," **Thomas Hickernell** held a successful meeting toward Spring of 1843.

During this quinquennium in Ohio Eldership, the work was carried forward with resolute purpose and commendable zeal. The churches prospered, the borders were enlarged, new fields were opened and additional counties were added to the territory. The mission work was pushed with characteristic energy. In Pennsylvania there were three circuits besides the Pittsburg mission. In Ohio the new counties entered were Miami, Summit, Marion and Columbiana, with a mission in the "Western Reserve" and one in the State of Indiana. A Bethel had been built at Sugar Creek, where the Eldership met in 1841. Also at "**Bro. Funck's**," where an adjourned meeting of the Standing Committee was held in 1840. **Hickernell** organized a church at Hyattsville, 14 miles north of Dayton, in 1843, consisting of twenty members. **John Simons** removed to Wayne county, where in 1841 there was a church organized "in **Bro. Allman's** neighborhood." From Richland and Mercer counties **Hickernell** reports twenty conversions at Gallion, and smaller numbers at other points, with eighty-five baptisms within a year. The work in

Marion and Miami counties began largely through the labors of **David Shriner**. He was a native of Frederick county, Md., and his parents were members of the German Reformed Church. He was converted at a camp-meeting near Hawk's meeting-house, in Maryland, and united with the Methodist Protestant Church. When he moved to Ohio, in 1833, he joined the same Church. **Hickernell** led him into the light on what became to him by this time a troublesome question, baptism and human creeds. He was baptized by **Wm. Adams**, and his house became the meeting-house for the neighborhood. In 1844, at a special meeting in his house "some sixty persons embraced Christ," and a church was organized. **Shriner** was elected elder, and **Lemon C. Haines**, deacon. **Hickernell** and **Adams** also did effectual mission work in these counties. **Hickernell** in 1842 spent some time in Summit county, part of the Stark county circuit, where they "realized an unusual manifestation of God's power." During that Winter "thirty embraced religion." In Columbiana county, adjoining Stark county on the east, and bordering on Beaver county, Pa., a mission was established in 1842, to be supplied by **E. Logue** and **A. Hollems**. In 1843, **J. Hickernell** was appointed to this mission, and served it during 1844.

In 1841 **George Baker**, of Indiana, attended a camp-meeting in Mercer county, Ohio, bordering on Indiana. He was an emigrant to Indiana, and was a lay preacher in the Church. At the Eldership, October, 1841, a circuit was mapped out, comprising Mercer, Van Wert and Allen counties, Ohio, contiguous territory, and Adams county, Indiana, adjoining Van Wert and Mercer. In 1842 Indiana Mission was created, with **J. Martin** as preacher.

As yet there was but little attention given to the question of Sabbath-schools. The matter received but limited attention by pastors, for their hands were full and their time required for other work. One of the first schools established was at Mt. Joy, Lancaster county, Pa. The lead had been taken in that county by **Ludwig Hacker**, a member of the Seventh Day Baptist Church, in the middle of the eighteenth century. But the vine he planted was of slow growth among the German people of that county. The Mt. Joy school was organized in 1840, and **D. M. Martin**, who however gives 1843 as the date, says this step "should induce the different churches of God in Lancaster county, and elsewhere, to organize Sabbath-schools." The church at Shippensburg, Cumberland county, organized a Sabbath-school on New Year's day, 1841. It at least celebrated its first anniversary on New Year's day, 1842. At Elizabethtown, Lancaster county, a Sabbath-school was organized in September, 1844. These schools were invariably called "Sabbath-schools." "Celebrations" were held in the Summer, when the schools would go to the woods nearby in processions. The time was spent in singing, prayer, addresses, sermons and recitations by children ranging in age from seven to fifteen years. A "repat" was served at noon, which meant "a plentiful dinner." After a brief intermission the order of services of the forenoon was repeated, with different speakers. There were no amusements.

As yet the brotherhood was not agitated with the discussion of questions on which divergent views prevailed. They were too much engrossed with church work. Yet some questions would naturally arise as the consciousness of a growing brotherhood was awakened. They were a grave, austere body of people, with sentiments bordering on Puritanism. Theaters were as popular then as now, but the ministry of the Church endorsed the "Gospel Publisher's" view which characterized them as "cradles of vice, schools of scandal; yea, trap-doors of hell." To be a Christian and patronize the theater, ball-room and like places was considered totally incompatible.

The Bible Wine controversy had hardly become a living issue at this time, and indeed at no time became of general interest among the churches of God. It received but occasional mention. To nearly all the churches of God and their ministry "wine is grape juice fermented," and they left it at that.

Naturally they defended the "mourners' bench," or "anxious seat," which was so unpopular with formal Churches. It was an evolution, and not a studied innovation. **Winebrenner** did not introduce it, but it grew up under his preaching. Sinners were so deeply convicted that they fell down anywhere in the congregation and cried with loud voice for mercy. It was found more practicable to bring these struggling souls together in order to instruct them and pray with them. They did not, except in private houses, have ante-rooms into which to take them. They were very boisterous, and cried mightily to God for pardon. And while at first kneeling was considered "a most proper position for one asking forgiveness

of God," they needed no instructions on this point. And so the custom of inviting penitents to "the altar" became firmly established. There, "in the agony of their souls, they made often a great bodily struggle, and sometimes fell over upon the floor, and tossed themselves about, until by faith they laid hold on the promises of the Savior, and he blessed them." But what was first a convenience soon became a *sine qua non*, a necessary condition of salvation, so that it was thought no one could be saved without going through this experience at the mourners' bench. It was therefore quite a concession when as early as 1843 it was admitted editorially that "we do not preach up a mourners' bench as a divine command. We use it only as a human measure."

Aside from baptism, the washing of the saints' feet and experimental religion, nothing provoked more heated discussions than the Church itself. Is it a "sect," and by what right is it assuming the name "church of God"? The departure from the teachings of **Winebrenner's** "Scriptural View of the Formation, Government and Discipline of the Church of God," and conformity to other ecclesiastical organizations opened the way for incessant and acrimonious discussions of this question. With one voice, including **Winebrenner's**, and with some degree of ungentle and trenchant diction, they resented the charge that they were **Winebrennerians**. "They reject the name **Winebrennerian** and utterly abhor that or any other human appellation." "It is entirely discarded by all the members of this body of Christians." "The Church discards every human invention." "The name **Winebrennerian** is entirely disowned by the Church, not one member being willing to wear it." When the opposers of the Church denounced the arrogant assumption of calling the new body of believers the Church of God, saying, "No body of Christians has a right to call itself the Church of God," they replied that they should not be "censured for glorying in scriptural names." The "Presbyterians have no right to call themselves the Church of God. Nor any others. It would be inconsistent. Nor are they willing that any body else should call them so." "But we deem it the filial duty of the child to own the father's name. So we, if we are the children of God by conversion, should acknowledge the same in our individual capacity, and in a collective capacity as a church." With equal and vigorous consistency they repudiated the charge that the Church of God is a denomination or sect. No terms were too expressive with which to denounce "sects" and "sectarianism," and so to resent such a charge against themselves. **Editor McCartney** in caustic terms denies those charges as published by the "Baptist Record," saying: "He errs in calling the Church of God a sect. She is no sect, much less a modern sect. She existed before sectarian names and practices introduced their concomitant evils into the world, paralyzed in a great degree the efforts of Christ's chosen ministers, enervated the motives of the gospel, hardened men's hearts against the sympathetic and melting appeals of Calvary, rendered them deaf to the claims of heaven, taught them to observe the traditions of the elders rather than the word of God, and gained popularity in an almost entire departure from primitive principles. He has committed an egregious error in saying that **J. Winebrenner** is her 'leader and founder.'" All this **Winebrenner** emphatically taught. In answering **A Converse**, of the "Christian Observer," in 1844, he said: "I wish you to let the readers of the 'Observer' know that the 'Church of God' is no sect, of which **Mr. W.** is the leader. No, sir; her name, her leader, her laws and her subjects are the same now as they were from the beginning." The "Baptist Record" persisted, and **Winebrenner** replied: "We said the 'Church of God' is no sect, and we say so still, and stand prepared to prove it whenever the editor of the 'Record' will cease his puerile nick-naming, and take his stand like a Christian, and a scholar, to defend the opposite."

Baptism was a constant theme of pulpit discussion. It proved the great battle ground for a generation, and was the decisive question for scores and scores of converts of the Methodist, the German Reformed and Lutheran Churches. It was prominent in sermons everywhere. The washing of the saints' feet was frequently assailed, and was vigorously defended. Its observance was universal in the churches of God, and it was quite generally practiced by the United Brethren, the Mennonites, and to some extent by the Free-will Baptists. The arguments and objections of those who opposed it were frankly stated and forcibly answered. They generally insisted that "if feet-washing be no commandment, then there is no commandment to be found in the gospel." Some strong advocates, like **Peter Nead**, members of Churches which rejected the ordinance, were freely quoted. These discussions were more frequently between the editors of "The Gospel Pub-

lisher" and editors of other religious papers. These amenities of editorial life were a characteristic of the age.

A somewhat protracted discussion was conducted in 1843 through the "Reformed Church Messenger" and "The Gospel Publisher" between **Winebrenner** and **J. W. Nevin**, of Mercersburg Reformed College, and later President of Franklin and Marshall College, Lancaster, Pa. It was on **Winebrenner's** part a most lucid and trenchant "defense of the views and doctrine of the Church of God."

Minor questions were also mooted. Among these was the title "bishop," which for a while seemed to be popular, instead of "elder," as all were opposed to "Rev." Human creeds were discussed, only to be reprobated with extreme severity and intemperance. They were characterized as "calculated to deceive and bewilder;" their "requirements are unreasonable;" they "circumscribe us in the pursuit of knowledge;" they "enslave the church of God and her free-born children;" "they prevent the spread of the gospel," and "they are the work of fallible men, who have had the arrogance to assume that they had the right to dictate to their fellow men how they should interpret God's blessed word."

The question of ordination by the imposition of hands began to be discussed pro and con in 1842, and continued to monopolize considerable time and space in "The Gospel Publisher", "The Advocate" and Eldership sessions for twenty-five years. A debate on baptism was held at Mechanicsburg in the Winter of 1841 between **E. West** and **Rev. Mr. Weiser**, a Lutheran minister. **West** maintained that "immersion of believers is the only Christian baptism." The controversial spirit is likely to grow on a man, and especially when as successful in maintaining one's position as **West** was at Mechanicsburg. And so **West** was soon in another "public debate on baptism at Landisburg, Perry county, Pa., with **Rev. H. Slicer**, a Methodist minister." The proposition was "both the subjects and mode of baptism." This was in the Spring of 1842. Whatever connection the question of rebaptism had with the baptismal controversy, it arose at this time. It was charged by pedo-baptists that to immerse one who had been sprinkled was a second baptism, which by act denied the first baptism. How, then, when one who had been immersed, fell away and was reclaimed, when he applied for baptism? **Winebrenner**, **W. Miller** and **McCartney** discussed this question in the Fall of 1841, and gave it as their clear conviction that "baptism before conversion is unlawful, and therefore a person should be rebaptized after he becomes a believer." Or as **Editor Weishampel** put it: "Christ's order requires faith and repentance first, and then enjoins baptism as a Christian duty." As for infant baptism, that is "rantsm, and should not be considered valid because done unauthorizedly." But rebaptism of a baptized believer, after having fallen away and being reclaimed, was not approved.

Care was taken not to make baptism a condition of church fellowship. At first the ordinance was too often neglected, and stronger ground had to be taken, involving the danger of making it the door into the church, or a prerequisite to church fellowship. But baptism during this period was strongly preached everywhere, and but few ministers failed to keep the matter of church fellowship a secondary consideration.

The well-known singer and evangelist, **Ira D. Sankey**, was born at Edinburg, Pa., in 1840. The celebrated moral suasion crusade, known as the Washingtonian movement, had its origin in the reformation of a Baltimore drinking club in April, 1840. The organization of Washingtonian Temperance Societies became endemic. The churches favoring total abstinence took a very active part in the movement. But it had spent its force by the end of 1843; yet it is claimed that "a quarter of a million would be a low estimate of the number of habitual drinkers of intoxicants reclaimed through the instrumentality of the Washingtonian agitation." The order of Sons of Temperance was the offspring of this crusade, instituted in New York City, September 29, 1842.

The Evangelical Synod of North America was organized in 1840. Also the German Evangelical Lutheran Protestant Church. It was opposed to Synodical organizations.

Under guise of a divine revelation in favor of polygamy, **Joseph Smith** and **Hyrum Smith**, Mormons, for a criminal act were arrested and lodged in jail at Carthage, Ill., in June, 1843. On the evening of June 27th, a mob attacked the jail, and both the **Smiths** were killed. **Brigham Young** was appointed head of the Mormon Church.

In 1844 the Southern Baptists began their separate organization. In 1843 the Wesleyan Methodists withdrew from the main body on account of slavery.

CHAPTER VII.

1845—1850.

THAT astute political philosopher and great popular leader, **James G. Blaine**, begins his "Twenty Years of Congress, from **Lincoln to Garfield**," with a review of the events which led to the political revolution of 1860. In doing so he goes back to the original compromises between the North and the South in the Constitution; the acquisition of Louisiana from France, in 1803; the agitation of the slavery question in connection with the application of Missouri for admission into the Union as a slave State in 1820, and the Missouri Compromise; the annexation of Texas in 1845, and other great historical events of the first half of the century. So there are three factors which in a measure determined the religious trend of the period upon which the Churches in America entered in 1845. Of these, two were identical with the political events of the country—Slavery and the war with Mexico. The war with Mexico began officially May 13, 1846, and the treaty of peace was ratified by the United States Congress on Friday, March 10, 1848. Not only had this war a demoralizing effect, but it intensified the popular disposition for territorial acquisition. The impoverished condition of Mexico induced the cession to the United States of California, New Mexico and Utah the same year. All claims on the part of Great Britain to Oregon, Washington and Idaho had already been extinguished in 1846. The history, political and religious, of all this vast territory on the Pacific coast thus hinged, for the time at least, on the war with Mexico, and the significant events following the discovery of gold in California in 1847.

But slavery had a more immediate effect on the condition of the Churches. Beliefs and opinions are largely determined by heredity and environment. In the slave territory of the United States ministers and Churches advocated and defended the system of involuntary servitude upon scriptural grounds. In other sections they were at first divided, but gradually became strongly in favor of the abolition of the entire system. In border territory it created bitter antagonisms and heated controversies, and greatly interfered with the peace of churches and all aggressive church work. The churches of God in Maryland maintained a neutral attitude, although nearly all the ministers were opposed to slavery. But in West Virginia some trouble developed. Even in Greene county, Pa., bordering on West Virginia, there was serious dissatisfaction. The Church there was "greatly injured by dissensions on the slavery questions." They had "excluded pro-slavery persons from Christian and church fellowship." This **Winebrenner** seemed to disapprove and "censure." But he explained by saying: "I do not censure churches for excommunicating slaveholders when the action of the church is regularly had, but I condemn all irregular and proscriptive proceedings." "The church alluded to did not exclude slaveholders from their communion, but those members who cast their votes in favor of slave-holding candidates for civil office. Now, the exercise of such proscriptive power was evidently not intended to be sanctioned by the General Eldership." Religious bodies in the North became strongly anti-slavery, and adopted resolutions on the subject at all their meetings. **Elizabeth Cady Stanton**, a leader among women in the anti-slavery agitation, as also famous in the woman-suffrage movement, was at the zenith of her power at this time.

Nothing had a more quickening influence on American life than the increasing facilities for transportation and intercommunication consequent on the building of railroads, the growth of periodical literature and the invention of the magnetic telegraph, the offspring of American genius.

The tide of emmigration continued to rise, and with it many families of churches of God in eastern Pennsylvania were carried westward to Ohio, Indiana, Illinois and Iowa. And even from Western Pennsylvania and Ohio further West. This depleted many of the churches, while many of these families were scattered far apart in their western homes. The great work of the period was to rebuild

the decimated churches in the East, and to follow these families to their newly made homes. Ministers in proportion also went with the tide, but only too often to quit the active work and homestead on the rich government lands under the Homestead Laws which had been enacted by the State and Federal Governments in order to stimulate emigration and to remove some of the hardships of the common law. In some instances there was an effort to colonize, and thus nuclei, or centers of development of church life were formed, resulting in the permanent establishment of churches. Men and means were the great need of the Church, and there was immense consequent loss. **Winebrenner** was the undisputed leader in all the work of the Church. He was not only *primus inter pares*; he was premier. But his time was too much preoccupied with duties in the East to become a general missionary in the West. The **Hickernells**, **Harn**, **Logue**, **Hawk**, and others worked heroically, "but what are these among so many?" **Winebrenner** not only visited the Ohio and West Pennsylvania Elderships, but also some of the camp-meetings in their territories. In 1847 **Harn** made a tour to the West by way of the Ohio river to Cincinnati, St. Louis and then up the Mississippi to the northern counties in Illinois. On this tour he preached. He preached in Athens county, Ohio, the south-east corner of which borders on the Ohio river. **S. S. Richmond** was on this charge as the appointee of the West Pennsylvania Eldership. He also preached for the brethren in Meigs county, on the Ohio river, adjoining Athens county on the south. Thence he proceeded on his journey via St. Louis to Burlington, Iowa, within 30 miles of which place, at Trenton, Ia., **Logue** was engaged in missionary work. Thence to Davenport, Iowa, and Savanna, Ill., from which point he went across Carroll county, Ill., into Ogle county, the second county eastward from the Mississippi. Here he found some brethren from Maryland, his native State. He preached at a Methodist camp-meeting in Ogle county. Also at Mt. Carroll, Carroll county. This country he characterized as a "new world." From this point on he says he "preached almost continually." He visited Boone and McHenry counties, and preached at various points, and made an incursion into Wisconsin. Two observations made in his letters indicate how much the Church lost by not having men and means to make the best use of its advantages. "My soul has been grieved and deeply distressed that so much ground should pass uncultivated." "Circuits are unsupplied that used to support two preachers."

The prospects in 1845 were not so encouraging. From different points in Pennsylvania and Ohio the reports came that "there is nothing very encouraging to communicate." In making its report on the state of religion the committee of the East Pennsylvania Eldership in 1845 said: "The state of religion at present, and for the last year or two, has not been so cheering and prosperous as in former years." At this time "the whole number of ministers in the three Elderships," was ninety-three; "the number of churches and preaching places, about five hundred, and the number in membership, about ten thousand." In Ohio churches were being edified and some new ones organized. In Richland county, **E. West** was stationed at Vermillion for the year 1845, and the church increased. In 1845 **H. Murray** traveled the circuit, with **A. Megrew**, which included Wayne, Holmes, Tuscarawas, Coshocton, Stark, Portage and Summit counties, on which they "had about thirty appointments, giving the people of our charge preaching every two weeks." Progress was made, and the work was divided, leaving **Murray** twenty appointments. The third year the work was reduced to Stark, Portage and Summit counties. He opened new points until he had eight preaching places. He organized a church "in the **Stump** neighborhood in 1846," in Stark county, which grew until it had fifty members when **Murray** left. At Dalton, Wayne county, **Megrew** organized a church in 1845, and a Bethel was built. Calls from Darke county, Ohio, along the Indiana line, were responded to by **T. Hickernell**, the indefatigable missionary, and good work was done. Also in Clark county, east and south of Darke. The first preaching in Hancock county was about six miles west of Findlay, where **John Bolton**, father of the three **Bolton** brothers who became ministers, located in the year 1847. He was a native of Lebanon county, Pa., of German descent, a "member of the old school Lutheran Church." He was converted in Stark county, Ohio. Upon his invitation **William Adams**, of Richland county, visited the **Bolton** neighborhood and preached in **John Bolton's** house. The "first church of God in all this country" was "organized there in the Summer of 1848, in a meeting held by **W. Adams** aided by **H. Murray**." It consisted of John Bolton, Mary Bolton, John F. Fox, Susan Fox, Martha Heck and Elizabeth Geyer. **John Bolton** was elected

elder, and **John F. Fox**, deacon. **Hickernell** also penetrated into Montgomery county, where he had preaching at **Father Shupp's**, one mile from Dayton. At Wooster, Wayne Co., Ohio, **A. Megrew** organized the first church of God in May, 1848, consisting of sixteen members. **Charles Huff** was elected elder, and **J. P. Winebrenner**, deacon. **John J. Bear**, assigned to Ashland circuit, moved to Shenandoah, Richland Co., Ohio, and traveled "a circuit which is nearly 200 miles around." **M. A. Cook** was sent to Athens county, Ohio, by the West Pennsylvania Eldership in 1845, where **S. S. Richmond** had been doing good work, and did successful preaching. He held a camp-meeting during the Summer. He extended his labors into Meigs county, on the Ohio, south of Athens, and even penetrated into Adams, four counties further west, where he "found matters partly encouraging, and partly to the contrary." In Canaan township, Athens county, a church was organized at the time of the camp-meeting. Other organizations existed at this time in Athens county, and were visited also by **John Hickernell**, in 1847. **Harn**, in June, 1847, had visited Athens county on his tour to the West. He preached in the Court House in Athens county, on the Commission, and at sundry other places. **Richmond** again followed **Cook** in 1847, and did good work. Columbiana county, Ohio, was part of the West Pennsylvania Eldership territory, and was in good condition. **T. Hickernell** went as far South as Preble county, Ohio, the third county north from Cincinnati, on the Indiana line, and held a protracted meeting of two weeks near Twigsborough, and organized a church of twelve members, with **Alexander Makee** and **Wm. Hutton**, elders, and **John Hutton**, deacon. Yet the brotherhood in Ohio was not satisfied with the results of their labors, and the question found public expression, and attempted solution: "Why is it that the Church of God does not have more success in Ohio?" In 1848 "the brethren at Madisonville, four miles north of Wooster, on the turnpike, erected a large and commodious house for the worship of God. It was dedicated on the 22nd of October, 1848." **E. Logue** preached the dedicatory sermon.

The three ministers appointed to Indiana by the Ohio Eldership in 1844 were local missionaries, and did not accomplish much. They are classed among the "General Missionaries" at the Eldership in 1845. **J. Martin** became an active worker, and was efficient in the work in the years following. **T. Hickernell** in 1846-7 preached in Adams county, at the home of "**Bro. Snayers**," and at "**Bro. Walter's**," De Kalb county. These families had emigrated from Pennsylvania, with a number of others, and had been members of churches of God. **Hickernell** was assisted in 1848 by **A. B. Slyter**. They worked westward and northward, into Wells, Huntingdon, Allen, Whitley, Noble, De Kalb and La Grange counties. In Noble county they held a successful camp-meeting in 1848. Work progressed so favorably that they arranged for a meeting in the neighborhood of **John Martin's**, Milford township, La Grange Co., Ind., in November, 1846, to organize an Eldership. In 1849 **Wm. Booth** emigrated to Wayne county, Ind., on the Ohio line, east of Indianapolis, and called for **Hickernell** to come and preach for them. By such means the work was extended from county to county, until in 1849 ministers were regularly appointed to five counties, while there was considerable preaching in several others. **Winebrenner** and **Harn** preached at points in Allen county, at **John Winebrenner's**, in Noble county, where a cousin, **Andrew Winebrenner**, desired a regular preaching place to be established. Also in Elkhart county. Families of churches of God in Ohio and Pennsylvania had emigrated to these and various other counties; and while some stood aloof, waiting for ministers of the Church of God, many others had united with other Churches.

The principal Church work in Illinois during the years 1845-50 was done in the northern section of the State. Emigration to that section was then much larger from Pennsylvania. Already in 1837, **John A. Shuler**, years after the organization of the General Eldership one of its treasurers, had moved from Middletown, Pa., to Ottawa, La Salle county. A colony of Church of God families emigrated from Lebanon county, Pa., to La Salle county, Ill., in 1849, and settled at Troy Grove. Among them were the **Klinefelters**, **Fahlers**, **Kreislers**, **Gephards**, **Firestines**, **Hawks** and **Waggoners**. The population of Chicago at that time was 19,725. Others settled in Bureau and Henry counties, west of La Salle. But more located in Carroll, Ogle, Jo Daviess and Stephenson counties, in the extreme northwestern part of the State. Some of these were from Washington county, Md., and constituted the "Maryland Colony," such as the **Millers**, **Reidenours**, **McCormicks** and **Shaeffers**. **Jacob Miller** and family emigrated to Carroll county in 1846, and "were five weeks on the road." It was to these brethren that it was

proposed to send **Harn** as a missionary in 1848, and to raise \$200 by subscription to support him. On his tour to the West in 1846 he had visited them and preached in these northwestern counties in Illinois. He baptized a few persons in Mt. Carroll. **John Blickenstaff**, an Indiana minister, also preached some in this section in 1847. This year the East Pennsylvania Eldership established an Illinois mission, but left it unsupplied. There was also preaching in Whiteside county, south of Carroll, in 1847. There were some eighteen Church of God families in Ogle and Carroll counties in 1847 which had emigrated there from the East, and prospects for Church work were most encouraging. In Fulton and Adams counties, some distance southward, were also Church of God families which were calling for preachers. The only church of God organization mentioned as early as 1848 is that at Mt. Carroll, Carroll county, which was formed about that time by **G. U. Harn**.

Iowa, "the most purely agricultural of all the United States," was originally a part of the immense territory included in Louisiana, and ceded to the United States in 1803. In 1838 the Territory of Iowa was organized in due form. In 1844 a State Constitution was framed, and after some delay, on Dec. 28, 1846, the new State was admitted into the Union. It lies in the Zone of the greatest movement of migration; is "the beautiful country," and after its organization as a State attracted emigration from all the States eastward. The earliest emigration of Church of God families was in 1837, when the families of **Jacob Smith** and **John L. Waitman** located in Henry county. Then came **David Neff**, **John McCormick**, **John Zentmyer**, **John Neff** and their families, with a few others, who located near Trenton, same county. This is in the southeastern corner of the State. They soon began to hold prayer-meetings in their homes, and invited ministers of the Church to come and preach for them. "**Father Joseph Barton** was probably the first one to preach for these people. He was followed in 1845 by **Samuel Scott** and **E. Logue**." **Logue** reported his labors in Iowa, and "prospects in that country," to the East Pennsylvania Eldership in November, 1845. On March 4, 1847, he wrote that he had held a protracted meeting near Trenton, where he lived; that "twelve or thirteen were converted, and ten united in church fellowship." In May, 1847, **Hawk**, who lived 50 miles North, in Johnson county, visited Trenton, Henry county, and preached to this "small church," and he states that "they are all Germans." There was then a small company of Church of God people at North Bend, Johnson county, **Hawk's** home. **Henry Bechtel**, of Cumberland county, Pa., emigrated to Johnson county, Iowa, in the Spring of 1845, and in the Fall of the same year he moved to North Bend. He says "there was no church of God in those parts, and there was no one to contend for the New Testament doctrines as held by the Church of God save myself and companion in life." "**John Kepford** and family were the next to come to this beautiful prairie country." A prayer-meeting was started and a Sunday-school organized. "In the meantime **Logue** came into the southern part of the State, and hearing of this little band started out in search of us" Jan. 20, 1848. **Logue** visited North Bend the second time and organized a church of six members, with **J. Hawk** as elder, and **H. Bechtel**, deacon. The other members were Mrs. Hawk, Mrs. Bechtel, and John Kepford and wife. **Logue** continued to preach in Henry county and other points for some three years. In the Spring of 1849, **M. F. Snavelly** emigrated to Johnson county, Iowa, and settled at North Bend, followed in the Fall by **J. Lininger** and others from Huntingdon and Bedford counties, and "six or eight families from York county." Others during the early part of the Summer of 1849 emigrated from Fishing Creek, Dauphin county, Pa., to near Grandview, Louisa county. Up to Aug. 17, 1849, there was no post office nearer North Bend than Iowa City, and no "blacksmith, wagon maker, shoemaker or cabinet-maker nearer than Iowa City, from seven to ten miles off." Big Creek, 12 miles from Mt. Pleasant, Henry county, became the home of **Joseph Barton**, of Stark county, Ohio, in 1839. In 1845, his brother Thomas located near him, and in 1847 a church organization was formed, the place being known as "the Home Bethel."

At the Indiana Eldership in November, 1848, **A. B. Slyter** was appointed missionary to Southern Michigan. His work was interrupted, and limited results followed. Already in 1841 a church was organized in Michigan under "the labors of a good brother" which, after carefully canvassing the question of a title, decided "to call it the church of God in ———. This is the Bible name," writes one to the "Union Herald" in that year. "It is naming the body after its Father." "If Wesley, or Calvin, or any other man, or set of men, is the author of the church,

then label it after the person who has begotten it; but if God is the father, then let it bear his title." This movement was not under the labors of a minister of the Church of God.

In 1847, when on a tour to northern Illinois, **Harn** "traveled in eight counties and a part of Wisconsin Territory," but no permanent work was accomplished.

In the Fall of 1847, **Elder H. Rupp**, of Richland county, Ill., with several other families, moved to Missouri, where he did the first preaching by a minister of the Church of God. But as he remained only a short time in the State, nothing permanent was accomplished.

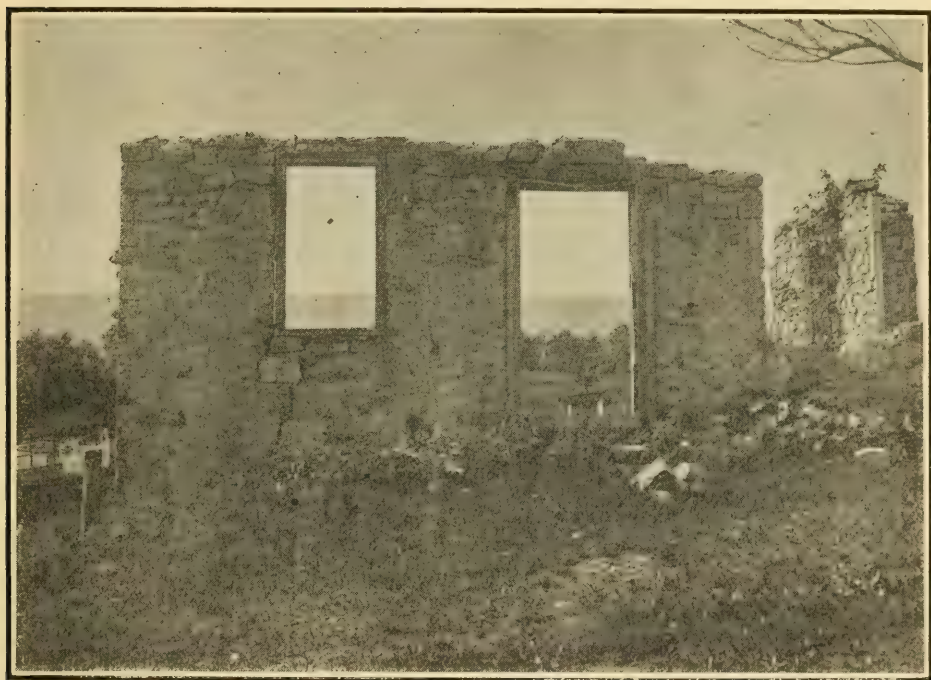
Work in what is now West Virginia was pushed forward with considerable success. In Brooke county **John S. Kerr** organized a small church in 1847, and the people generally "assented to the truth we preached." A mission established in Wood county in 1845 was making fair progress. **D. Wertz** reported successful meetings in Marshall county in 1848, with "prospects of the reformation growing more flattering." He organized a church with **Samuel Smith** as elder, and **Lazarus Ryan**, deacon, which had increased to seventy-five members by May 23, 1848. "The new meeting-house at Woodlands, Marshall county, W. Va.," was dedicated in 1849. The East Pennsylvania Eldership continued its mission in Virginia, in Berkeley county, with but small success.

In Maryland considerable progress was made during this period. At Sandy Mount, Carroll county, there was a good beginning made for church work in 1849. At Parkville, in Washington county, a church was organized in 1849. The church at Sample's Manor the same year secured by purchase by **Thomas Grim** the union school-house for a house of worship. A church was also organized in 1848 in a dwelling house near Emmitsburg, Frederick county, in 1848, and steps were taken to build a bethel. In Baltimore persistent efforts were put forth to establish a church on a lasting foundation. The church "had become somewhat scattered and discouraged," wrote **Winebrenner**, when in 1848 he assisted **McFadden** in a special meeting. But he thought "the church in Baltimore is likely to do well." The church was laboring under serious disadvantages. Not able to build a bethel, it worshiped in 1846 in Howard Street Chapel, a Methodist house of worship which it rented. But it had to "give it up, and go back into a hall it had used for several years." An effort was made to build a bethel, or to buy a suitable building. This was partly successful, for in 1847 "the Cove Street meeting-house" was purchased, a small building, "forty by thirty feet in dimensions," for \$800. But according to **Winebrenner's** statement in 1849, the work moved along very slowly, and with not very inspiring prospects. The debt contracted by the purchase of the Cove Street property proved a menacing hinderance.

The general interests and the work in the West Pennsylvania Eldership were, with slight exceptions, in good condition and were making steady progress. Virginia was still a part of the territory of said Eldership. Greene county, Pa., in the southwest corner of the State, contiguous to Marshall county, Va., on the west, and Wetzel county on the southwest, was the scene of encouraging revival work in 1846 and following years. A church of "upwards of fifty persons [fifty-six]" was formed upon the original New Testament platform" in the Winter of 1846. At Aleppo, Greene county, a house of worship was built in the Summer of 1847. The work in Cambria county, under the labors of **J. M. Klein**, made encouraging progress. **Joseph Glenn**, of the Rockland circuit, Venango county, in 1848 "extended his labors into the adjoining county of Clarion" with good results. At Brush Valley, Cambria county, in 1848, a new meeting-house was built. The work under **Hickernell** and **Ober**, of the Westmoreland and Cambria circuit, was pushed southward into Fayette county. The Perryopolis Mission in said county was established in 1845, under **Daniel Wertz** as missionary. In 1849 Indiana county was part of the Westmoreland field, and a good degree of success attended the labors of **Ober** and **Hickernell**. In 1849 a church was organized at Mill Creek Furnace, near Johnstown, Cambria county, by **Ober**. The same year at Fayetteville, Mercer county, the church continued its building project, and dedicated in the early part of the Summer. Special efforts were made from 1846 to 1849 to save the church at Pittsburg. The Eldership was not able to supply it with a pastor. **Harn** agreed to serve the church, and located there in 1846. In June, 1847, he reported that "things began to wear a promising aspect." Also that "the church has taken a new place of worship, over which they hold the sole control." **Harn** was succeeded by **J. A. Dobson**, and the prospects apparently grew brighter. In January, 1849, **J. Myers** expressed it as his judgment that "the church in Pittsburg may do

better in future than it ever did heretofore." But at the Eldership in October, 1849, no pastor was assigned to Pittsburg, and **Winebrenner** in December, 1849, wrote: "The things most unaccountable to us are the giving up of the Pittsburg station," etc.

A similar course of events attended the work in Philadelphia, in the East Pennsylvania Eldership. In March, 1845, the church numbered thirty members, with **J. Quigley**, pastor, and the "prospects are flattering." "A conditional contract" was made for a house of worship prior to the Eldership in November, 1845. In May, 1846, there were two separate church organizations in Philadelphia, with **Quigley** and **Deshiri** as pastors. **Winebrenner** visited and preached for the brethren in Philadelphia in January, 1847. In April, 1848, **Harn** was appointed as **Quigley's** successor, **Quigley** serving the other congregation. Services were held in Howard Hall, Shippen street, between Third and Fourth, and in Native Hall, on Third street. But Philadelphia as a station does not appear on the Journal of the Eldership from the Fall of 1848 until October, 1865, when **D. A. L. Laverty** was appointed to the Philadelphia Mission, to take charge April, 1866. While the work in Philadelphia was thus suspended for eighteen years, elsewhere it was



Ruins of First Bethel at Auburn, Pa.

carried forward with unabated energy. A number of houses of worship were built, and thus a more permanent character given to the churches. At Woodbury, Bedford county, the first bethel was erected in 1845. **John Carper** and **George Diltz** were the Building Committee. The house was dedicated by **Samuel Angle**, of Shippensburg, who presented a pulpit Bible to the church. At Siddonstown, York county, "the new meeting-house" was "dedicated to the worship of God on the 1st day of January, 1845." The years following to 1849 "very gracious outpourings of the Spirit of God" were enjoyed, and "many obtained the pearl of great price." At Auburn, Schuylkill county, steady progress was made by the church. It was one of the twenty-eight appointments on the Dauphin, Lebanon and Schuylkill circuit served by **T. Strohm** and **A. Snyder**, extending from Matomoras in the northwestern part of Dauphin county, to Orwigsburg, Schuylkill county. **Winebrenner** preached there in 1848 for several days, and says "the little church in that place bids fair for the kingdom." A bethel had been built there in 1846. Prior to that they held their meetings in private houses, and then

in an old building used as a pottery. "The brethren put the clay apple-butter and milk crocks in the upper loft, and, cleaning the rubbish and dirt out, put benches in it, and then it was ready for the preacher. It is said that in less than one year over fifty persons embraced religion in the old pottery shop."

The present house of worship was erected in 1868, and was dedicated Sept. 27th. The services continued two weeks. **Keller** preached the dedicatory sermon, and was assisted by **J. Haifleigh** and **I. Brady**.

The church at Orrstown, Franklin county, organized in the house of **Elder Joseph Strawbridge**, built a bethel in 1845. The trustees were Jacob Knisley, Abraham Hostetter and Emanuel Kendig. The church then numbered forty-two.

"A snug little bethel" had also about this time been erected at Hollidaysburg, Blair county. There were about "eighteen or twenty members." The town had five hundred of a population, with five churches.

At Soule's, Perry county, the church erected a log bethel in 1846, which was



Present Bethel at Auburn, Pa.

dedicated by **Winebrenner**. The ground was donated by **John Soule**, in whose home the church had held its services for nearly six years. He and his two sons, **Henry L.** and **Jacob B.**, both later ministers in the East Pennsylvania Eldership, "mainly built the house."

A church was organized at Hinkletown, Lancaster county, Feb. 5, 1847, with **John Stamm**, elder, and ——— **Rodgers**, deacon. In January, 1848, they decided to build a bethel; laid the corner-stone on May 28th, and the dedication took place Sept. 24th of the same year, **Winebrenner**, **Swartz** and **Keller** officiating.

On July 27, 1847, **John C. Booth**, pastor, states that the "remnant of five members" of the church at Newville, Cumberland county, rebuilt their bethel, which had been wrecked by "a terrific gale," and dedicated it, and organized a church of twenty members.

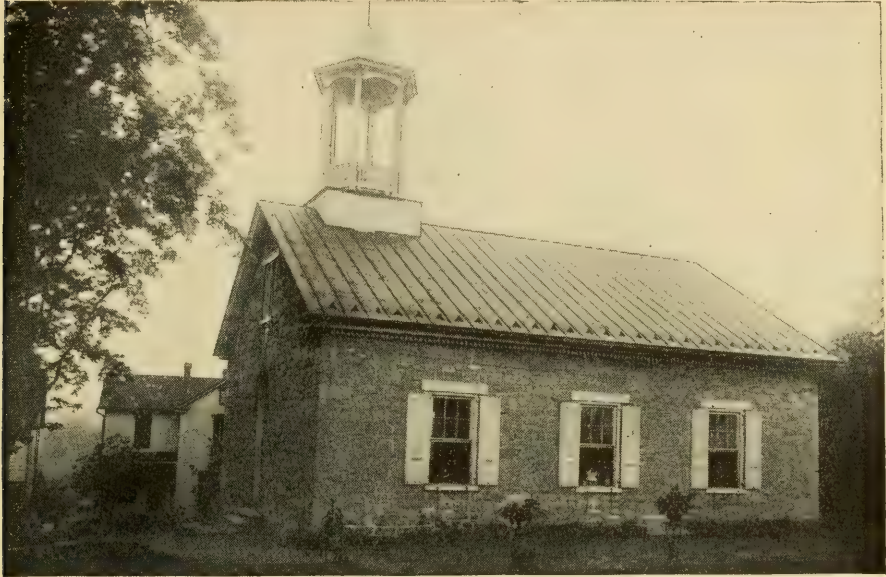
At Maytown, Lancaster county, the services were held in a school-house from 1847 to 1849, when the need of a bethel was strongly urged by the pastor, endorsed by **Winebrenner**.

In Perry county, "the new bethel near **Bro. Kumbler's** (Red Hill) was dedicated Dec. 18, 1849.

At Smoketown, York county, May 13, 1849, the bethel was dedicated by the little church which "had come to the conclusion to prove the Lord in the matter of

tithes." "The new bethel at Andersontown, York county, was dedicated on Dec. 31, 1848.

On Dec. 25, 1849, "the bethel at Camp Hill, near Bowman's, Cumberland county," was dedicated. A collection had been announced. It amounted to \$45.00. Winebrenner, Maxwell, Howard, Seabrooks, Dresbach and J. F. Miller were present. This bethel is still used by the Camp Hill church.



Bethel at Camp Hill, Pa.

The Churchtown bethel, removed into the village, was dedicated Nov. 11, 1849.

Plans were matured in January, 1849, to build a "meeting-house for the worship of God" in Newport, Perry county.

Successful work was done during this period on the Awkwick circuit in Huntingdon and Bedford counties; at Orwigsburg and vicinity, in Schuylkill county; in Blair county from Hollidaysburg to Martinsburg; at Goldsboro, York Haven, Newberry, Lisburn and other points in York county; in Dauphin county, and in the Mahantango and Deep Creek Valleys, Schuylkill county. The mission interests in Lehigh and Berks counties were well cared for by **J. Keller**, with favorable indications. One new point was opened in Berks and three in Lehigh, and "he had invitations from four or five different places."

At the Eldership in November, 1848, **Benjamin Howard**, "a member of the Church of God in the State of New York," being present and made an advisory member, "gave a brief sketch of the origin and views of the churches of God in that State and Nova Scotia." He reported a church in Ogden, Monroe county, N. Y., thirty years old, "in order and practice the same with yourselves," with "a fine meeting-house, and sixty to eighty members, wealthy and respectable." Also one in Livingston county. "There are also in Nova Scotia a number of churches called the churches of Christ, or churches of God. They refuse all human titles." **Howard** remained the greater part of a year in Pennsylvania, preaching among the churches in Perry, Franklin, Cumberland, Dauphin, Lancaster and other counties in the State, and Carroll county, Md.

Many Sabbath-schools were organized during this period, the Eldership and ministry generally taking a positive stand in their favor. Eight camp-meetings were held in Pennsylvania in the Summer of 1849; three in Ohio; one in Indiana, and two in Maryland.

In 1849 **A. D. Williams**, Free Baptist, wrote of the ministers and members of the churches of God, "They are peculiarly a zealous and fervent-spirited people."

The ministers were self-sacrificing, devoted and resolute. The fields of labor were in many instances very large, as some circuits extended through two and three counties, a distance of from sixty to one hundred miles between the extreme points, with as high as twenty-eight preaching places. Four weeks were required to make a "round" on the circuit, during which the minister was absent from home. Ministers rode horseback, with saddle-bags for an outfit. To serve such fields in heat and cold, rain or sunshine, with a very limited financial remuneration, required contempt of dangers and hardships, courage to meet obstacles and difficulties almost insurmountable, tenacity of purpose of an intrepid character, and heroism of the highest order. There was nothing empirical in their make up. Their ambition was to enlarge their fields and to save souls. Underlying all reform movements with them was the universal panacea of the gospel—a regenerated spirit. They had no utilitarian theories, no eudemonism, which made the permanent elevation of the race possible without genuine, radical godliness. And so they had but one mission.

The membership of the churches in these early years was of high repute for piety and practical godliness. Discipline was rigidly administered. The local eldership was watchful, paternal and jealous of the good name of the church. Delinquents were admonished, and from the incorrigible fellowship was withdrawn. The church was careful to have no communion with the world. They were radical in their views concerning worldly associations. This developed in the position taken relative to Secret Societies. It was their zeal for the purity of the church and the good name of its members that led them in many instances to oppose the joining of Benevolent Societies, Odd Fellows, Masons, and even Sons of Temperance. The underlying thought of this opposition was primarily that the church is "based upon principles of most unbounded philanthropy and benevolence," and does not need these worldly organizations. Also that fellowship in these organizations is contrary to the teachings of God's word, which require the believer to have no fraternity with the world. The church is sufficient for all purposes. In this view they were sustained by the Elderships, which were explicit and positive in their deliverances on the subject. **Winebrenner**, however, did not take such a radical position. Answering the advocates of the then popular view on these organizations he said: "We accord to men the right of private opinion, and will not proscribe and condemn them for holding different views and opinions in matters of indifference." "We are neither their advocate, nor their judge. We are willing that to their own master they should stand or fall." "We are opposed to Secret Societies. Masonry and Odd Fellowship we hold to be far more anti-Christian orders than the Sons of Temperance. Yet there are doubtless many good men connected with them." The Evangelical Association officially took the same radical position against Secret Societies, and it would not ordain men to the gospel ministry who were members of these Orders. And in the United Brethren Church membership in these Secret Orders was "totally prohibited," and "there shall be no connection with secret combinations."

To quite an extent intermarriages with persons in other religious bodies, and more especially with non-Christians, was discouraged. Family worship was insisted upon, and the family altar was erected in every church home. The subject was frequently the theme of sermons and the topic of discussion in "The Church Advocate." Specific directions were often given as to time and order of conducting this service. Fasting and prayer were inculcated, and special days were almost annually named to be thus observed. Prior to the opening of the camp-meeting season of 1847 **Winebrenner** wrote editorially: "We cordially recommend to the churches of God the observance of days of solemn fasting and praying in reference to the approaching camp-meetings. Such days, rightfully observed, are among the best means of preparing for a successful effort upon those occasions."

The matter of tithing received considerable attention. **Winebrenner** advocated tithing in a series of editorials in 1848. But while individuals in the churches adopted it for their own rule, it failed to receive general endorsement.

On judicial oaths there was greater unanimity, and the practice of "affirming" instead of "swearing," was quite general. **Mackey**, for a generation a Justice of the Peace, insisted that judicial oaths before magistrates are not anti-scriptural. **Miller** questioned his conclusions, and contended that an "affirmation alone is scriptural." He had the churches largely with him.

While the question of the relation of baptism to church membership came up repeatedly, it was only in comparatively few churches that baptism was held to be

a pre-requisite to church fellowship. While there was considerable sentiment in favor of unfermented wine and unleavened bread in the administration of the Communion, it at no time became the general practice. The example of Christ was urged in favor of the practice, but it did not convince the ministry and churches that it had the authoritative sanction of command. And so it was considered a matter of opinion, and a non-essential. But this did not enter into the question of temperance, or total abstinence. The ministry and churches always strenuously insisted on abstaining from the use of intoxicants.

The question of union of the churches of God and the Free Baptist Church was considerably discussed during 1847 to 1849. **A. D. Williams**, a Free Baptist minister, in a communication in "The Church Advocate" of Feb. 15, 1847, favored such a union, and urged that to this end the two bodies should seek to become better acquainted. **Winebrenner** replied to **Williams** by private letter, concerning which **Williams**, in another communication published a month later, said: "I can not refrain from expressing my satisfaction with the spirit of all you sent me." He continued to urge union, not "like the mechanical mixture of oil and water, but that union of aim and object, actuated by the same hallowed spirit, that like melted wax mingles and loses all traces of its former plurality, or separation." **Harn** interpreted this correspondence to mean that **Winebrenner** was considering "the propriety and expediency of a union between the Free Baptists and the churches of God." He favored further efforts in that direction, and expressed his desire "to see more of these fraternal epistles." He himself manifested this spirit when later in the same year on his tour to Illinois he was entertained by, and preached some days for, a Free Baptist pastor in Athens county, Ohio, and later in northern Illinois he "preached seven times to a little church of Free-Will Baptists," speaking "near three hours in my Sunday discourse, giving an outline of what were our views." They agreed with all but two points, one of which was "the title we give to a church," on which point "they say it was their original practice, and they were certain we were right." But evidently **Winebrenner** was misunderstood, as later expressions of his views indicated that he could favor union only on the New Testament basis of one true church, the church of God, so construed as to give no recognition to sectarian denominations, for to his mind the church of God is not and can not be a sect. In 1848 "**Benjamin Howard**, a member of the Church of God in the State of New York [Free Baptist] was present and invited to a seat as an advisory member" of the East Pennsylvania Eldership. During the Winter and the following Summer he preached among the churches of God in the Eldership, and organized a church of God in Pfoutz's Valley, Perry county. Beyond thus creating sentiment in favor of a closer union between the two bodies nothing was accomplished. Such were the clearly defined and positive views of ministers and churches against sectarianizing the church of God that organic union with any denomination was considered impracticable. In August, 1846, the World's Christian Convention for promoting Christian union was held in London, England. Brethren suggested that the Church of God be represented, and **Winebrenner** declared that his "whole heart and soul would be favorable to the proposition, provided some of our rich brethren would furnish the means." The "unity of all saints," he declared, is "a consummation devoutly to be wished for." **Winebrenner** would have been the delegate had the means been secured.

The work of **Howard** revived the question of local church ordination. **Winebrenner** had taught in 1829 that "the presbytery of the church" has the right to ordain to the ministry. At that time he recognized no authority higher than the local church. And while he was foremost in the organization of annual Elderships, and of the General Eldership, the former of which assumed certain of the powers of the local church, he did not convince all the churches that his later position was scriptural. **Howard** was accordingly "licensed as a missionary to travel and preach among us and elsewhere wherever his labors may be desired" by the church in Pfoutz's Valley. Thus was revived the controversy over local church licenses which, as **Winebrenner** stated editorially in December, 1849, was settled by Eldership resolution in 1846.

The official title of a minister received considerable attention toward the close of this period. **Winebrenner** quite early affixed "**V. D. M.**" to his name, and continued to use it as Editor to the close of his connection with "The Advocate," and in all his later publications. Other ministers followed his example. To distinguish teaching elders from ruling elders, when the two classes became clearly recognized, the use of "bishop" became somewhat general. "A Letter from Bishop ———"

was a common heading of contributions for "The Advocate" in 1845-9. But as this savored of episcopacy it was abandoned. "Rev." was anathematized, and so the scriptural title of "Elder" was everywhere accepted. It was proposed to make Winebrenner a "Bishop," but it seemed so inconsistent that few favored it.

This period is notable for the widespread grief awakened among the churches by the death of some very excellent young ministers, including **J. H. Bamberger** and **John C. Booth**. **Bamberger's** relation to **Winebrenner**, and his most promising future, made his early death a sorer affliction. **Winebrenner's** funeral sermon, delivered before the Eldership in 1846, was the apotheosis of a Christian minister. Text—Acts viii. 2.

While the churches of God were earnestly contending for the unity of the body of Christ, schisms developed in some organizations, and new denominations sprung up. The Seventh-Day Adventists arose in 1845. The Methodist Episcopal Church, South, effected a separate organization the same year. The Southern Baptists the same year separated from the general body because of slavery. The Millerites organized themselves into a Church about this time. In 1846 the Evangelical Alliance was founded. On May 27, 1847, an Anti-Slavery Presbyterian Church was formed, and adopted the name "The Presbyterian Church of America." The Spiritualists, while not assuming a strict denominational organization, trace their origin back to 1848. The first National Assembly of Archbishops of the Catholic Church met in Baltimore, Md., in May, 1849. The Mormons emigrated to Utah in 1848, and settled in the valley of the Great Salt Lake. In December, 1845, Texas was annexed to the United States, but was invaded by Mexico, which had never acknowledged its independence, and thus originated the war with the United States. The war continued until March 10, 1848, when the treaty of peace was ratified by the Senate of the United States.

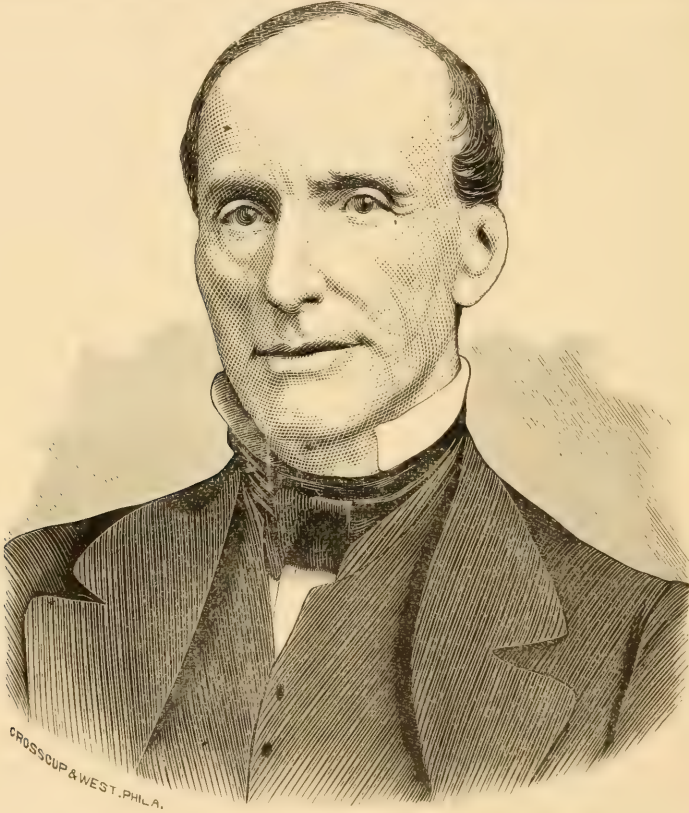
CHAPTER VIII.

1850—1855.

THIS semi-decade witnessed certain events of a religious and political character closely connected with ecclesiastical affairs which were of tremendous import. The Churches became more apprehensive of the political power of the Catholic Church than in earlier years. The foreign immigration had been slowly advancing, and said Church was thus receiving large accessions. They retained for years the ideas, prejudices and customs of the Old World. This growing strength of the Church, so un-American in its genius, emboldened its priesthood and led to certain aggressive movements upon some American institutions. The leaders ventured upon a fuller development of the peculiarities of their system than had ever been made in this country. In its "festivals," its relics of apocryphal saints, the official advertising of "indulgences," the chastisement of offenders for the purpose of keeping others in subjection, and its resort to the whip and to excommunication with their terrific accompaniments, a great advance was made toward that type of Roman Catholicism then prevalent in Europe. The Churches became apprehensive of the permanent establishment of European Romanism in the United States. And it was equally feared that with it would come fundamental changes in our political institutions. The first Plenary or National Council convened May 10, 1852. Among its most offensive acts was the condemnation of the system of public schools which had been generally established. The activity of the Jesuits in bringing forth their peculiarities more conspicuously intensified popular apprehensions. Hence arose the Know-Nothing party, which flourished from 1853 to 1855, and was somewhat of a politico-religious character. Its purpose was to prevent the election or appointment of any alien to office under Federal, State or municipal governments. They had their great strength in the anti-Catholic portion of the people, and were largely recruited among the Protestant Churches. Mackey as one of the Editors of "The Advocate," in 1854, endorsed the movement, for "there is, we trust, virtue and integrity enough among us to preserve the nation." The public announcement of the dogma of the Immaculate Conception on Dec. 8, 1854, as a part of the Roman Catholic Creed, and the Provincial Council at Baltimore, Md., adopting the "Blessed Virgin, conceived without sin, as the special patroness of the United States" came as great surprises to the Christian public of the United States. The Church of God was intensely anti-Catholic, and its members were in fullest sympathy with the movement to restrict the power of the Catholic Church. What proportion of the 23,191,074 population at the census of 1850 was Catholic does not appear; but as three-fifths of the foreign immigration during the decade was Catholic, the ratio of Catholics was steadily increasing.

During this period the first general battle for Statutory Prohibition was fought. Hitherto, except in the State of Maine where a limited Prohibitory Law was enacted in 1846, and made more stringent in 1848, moral suasion was employed by the advocates of temperance. License laws with certain prohibitory features were placed on the statute books of all the States, but the temperance people depended on moral means to overcome the evils of the excessive use of intoxicants. But on June 2, 1851, the Legislature of the State of Maine adopted the Prohibitory Law which was the type and example of all such laws which were passed in other States, and were "Maine laws." This was the first battle and the first signal victory in the celebrated campaign of 1851-4 for legal Prohibition. The ministers and churches of God gave no double-tongued utterances and assumed no equivocal attitude on this great issue. Not only for themselves did they boldly enter the open door of casuistry and perplexity of Paul's fine statement of the law of consideration for others by adopting total abstinence; but they were ready by all proper means to help to crush out the evil which was ruining so many lives, and which has ever been the most fruitful source of corruption, poverty and crime. "The Church Advocate" was freely used by Winebrenner, Weishampel, Mackey, Flake, Harn, Thomas and others in advocacy of a Prohibition bill before

the Pennsylvania Legislature in the Winter of 1851-2. Some misunderstood the terms of the bill, as it was "erroneously stated by the press generally over the State that the liquor bill was the same as the Maine Law." Winebrenner corrected this, by stating that the bill which originated in the Senate did "prohibit the liquor traffic altogether, in a manner similar to the Maine Law," but that "it was so entirely changed and modified" before it passed the Senate "as to defeat the object of the numerous petitions sent to the Legislature." But the bill was defeated in the House. Christian people at once renewed their efforts, beginning this time with a purpose to elect a majority of the next Legislature "composed of men pledged to legislation in the shape of a Prohibitory Law." At the session of the Legislature of 1853 a resolution was introduced "referring to a vote of the people.....the subject of a Prohibitory Liquor Law." Winebrenner and others freely used the columns of "The Advocate" in behalf of this measure. Voters were urged to pledge themselves "to make the question of Prohibition the main issue



Joseph Ross.

in the next election for members of the Legislature." And as the Legislature failed to pass the Prohibitory resolution, the work of organizing the voters was at once begun. The slogan was, "The Maine Law." Winebrenner published on the editorial page an unsigned "Temperance Address. To the Voters of Dauphin County," saying, "The sum total is to work and battle for the Maine Law." Editorially he stated that "the ministers of Harrisburg, and throughout the Commonwealth, have all taken their stand in favor of the Maine Law." He answered the question, "Whom shall we vote for?" by saying, "3rd, Vote for such only as are from principle avowed, well-known and openly pledged Prohibitory Law men." Joseph Ross, Middletown, Dauphin county, merchant, lay preacher and Treasurer of the East Pennsylvania Eldership, was one of the candidates on the Prohibition ticket in October, 1853.

Winebrenner was "on the stump" during the campaign at many of the "Maine Liquor Law Township Meetings." But the Democratic party carried the election.

Yet on Jan. 14, 1854, **Winebrenner** wrote: "The prospects for the enactment of a Prohibitory Law are decidedly encouraging." A bill was carefully prepared and introduced, but it failed of passage. The work of reorganizing the temperance forces began at once, and the "marshalling of the Temperance Hosts of the Old Keystone" was pushed "with promptness and vigor." To secure a majority in the Legislature in favor of Prohibition at the session of 1855 was the avowed purpose.

In other States the temperance people were more successful. In Michigan the Maine Law was "approved by the people by a majority of ten thousand." In New York the Maine Law was submitted to popular vote by the Legislature, and it resulted "in a glorious triumph." Vermont in 1853 enacted the Maine Law. A popular election in Wisconsin resulted in favor of the Maine Law. In Connecticut "a stringent and well-guarded Act of Liquor Prohibition passed both Houses in 1854 by a very decided majority." Retailing of liquor to be drunk on the premises was prohibited in 1851-3 in Illinois. Ohio in 1851 adopted Section 18 of the schedule, which prohibited the granting of any license in the State to traffic in intoxicating liquors. The Maine Law was enacted in 1852 by the Legislature of Rhode Island.

On Sept. 6, 1853, the World's Temperance Convention met in New York. It was an occasion of great interest, and **Winebrenner** urged brethren to attend it, as it was held immediately preceding the World's Fair in the same city. There were two thousand delegates in attendance, among whom was **Winebrenner**. An incident in this connection reveals the spirit of the times on the slavery question. **Winebrenner** had permitted "**Jr.**" to publish a note on the editorial page on the Convention in which he stated that "admission was gained by **Wendell Phillips**, the noted Abolition and Disunion agitator. . . with others of the fanatic species so common in the North," and that the Convention the second day "rejected these turbulent spirits, and proceeded to business." This called out several pungent replies in which slave-holders were denounced as "ungodly, heaven-daring; God-provoking, hypocritical." Colored people had also been "excluded from that august combination of pro-slaveryism, calling itself the World's Temperance Convention." **Winebrenner** was silent during this controversy, and in his report of the Convention made no reference to **Wendell Phillips'** presence.

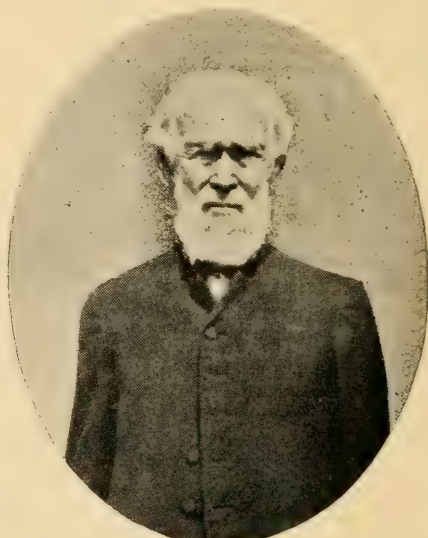
The public conscience in the North had been outraged by the passage of the Fugitive Slave Law in 1850, and the efforts to enforce its provisions made it each year increasingly odious to the people of the Northern States. The thought that the black man was included in the brotherhood of man developed slowly, but it gained ground rapidly under the teachings of **Phillips**, **Garrison** and men of that type. In these great-hearted men one gets at the heart of the abolition crusade, the undefiled spring of brotherly regard, out of which all their gracious conduct flowed, not as an exaction, but as free token of fundamental sympathy. Men were made also to see the moral principle involved, and multitudes seeing it did not lack courage to maintain it. Yet the friends of the slave were greatly in the minority. **Winebrenner** was conservative. He called slavery "a great moral wrong, but there are mitigating circumstances which forbid a wholesale unchristianizing of all who are guilty of the wrong." Two years earlier, in 1851, he published an editorial, "Our Position on Slavery Re-defined," in which similar views are expressed, and declares that the resolutions on slavery adopted by the General Eldership in 1845 "do not bear the construction that they are intended to disallow any one, under any circumstances, who bore the relation of master to slave to be received or retained in the Church, or to be at all entitled to the exercise of Christian forbearance and toleration."

Hence, when the time came to send missionaries of the Church of God to Texas, a slave State, **Winebrenner** was foremost to favor the movement. Opposition early developed against the project, but **Winebrenner** persistently favored it. **Wertz** wrote to **Winebrenner** in 1854, "I think your proposal for two missionaries for Texas is extravagant, and out of place. Why go to that slave State, while there is so much needed in our free and prosperous States?" The genesis of mission work in Texas was similar to that in the Western States. Cheap land and most fertile soil invited emigrants. Among the first from Church of God families was **Elias W. Hollar**, from near Shippensburg, Pa., who wrote a letter for publication in March, 1852, urging the sending of missionaries to Texas. The suggestion was at once approved by **Winebrenner**, who continued to urge the movement until missionaries were appointed. He at once called for a missionary, when **A. X.**

Shoemaker responded, offering to go if his support were guaranteed. **Thomas, Swartz** and **Hinney** were the Board of Missions of the East Pennsylvania Eldership, and on April 23, 1852, they proposed to "appoint a missionary to Texas, provided we can get a suitable person to go, and sufficient means." Meanwhile additional Church families removed to Texas, among them **Joseph** and **Sarah Cunningham**, **John Cunningham** and **Eliza Wagoner**, of Broad Top, Pa., and **Conrad Seabough**. **Hollar** located in Dallas county, the third county south of Oklahoma, and the fifth west of Louisiana. The others located 9 miles west of Paris, Lamar county, bordering on Oklahoma, and the third county west of the southwestern county in Arkansas. **J. A. Rupley** and **Mr. and Mrs. Eberly**, of the Cumberland Valley, emigrated to Texas in the Winter of 1853. By this time the colony was so enthusiastic over the missionary question that on Jan. 31, 1853, **Cunningham** wrote, "Send us an able preacher. We will support him." The General Eldership in 1854 adopted a resolution, recommending that the Board of Missions appoint two missionaries to Texas immediately. Through some misunderstanding the brethren in Texas got the impression as early as the Winter of 1853 that two missionaries had been appointed to that State, for on April 24, 1854, **Joseph Cunningham** wrote, "We are under many obligations to you and the Church for the preachers you sent us out here in Texas. We have been looking daily for them ever since the first



B. Ober at the Age of 32.



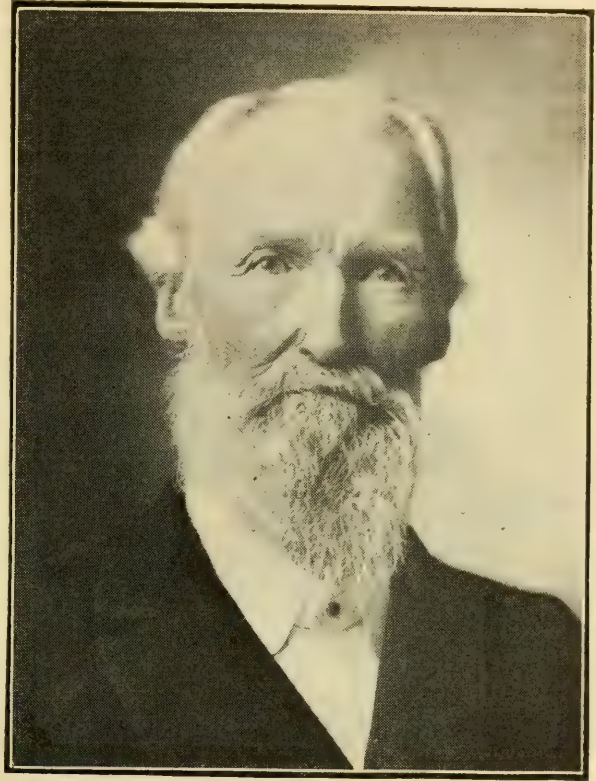
B. Ober at the Age of 87.

of January." The East Pennsylvania Eldership did not carry out the recommendation of the General Eldership, as it did nothing relating to the Texas Mission that Fall. But at the session in 1855 it had before it the names of **B. Ober** and **E. Marple**, of the West Pennsylvania Eldership, as candidates for the Texas Mission, and it referred their names "to the Board of Missions, to meet in Middletown on Tuesday, Nov. 13th." At this meeting the Board, consisting of **Winebrenner**, **Thomas** and **Colder**, appointed "**B. Ober** as a missionary to Texas."

He was then in his thirty-second year. He was converted on Sunday night, Jan. 2, 1844, at a prayer-meeting held in a private house near Woodbury, Bedford Co., Pa. Shortly after he was baptized by the pastor, **J. Lininger**, "in the old Woodbury Furnace Dam, where the ice was eighteen inches thick." He united with the church at Martinsburg, Blair Co., Pa. Thence he moved to Indiana county and united with the church at Garman's Mills, where he preached his first sermon, after he was licensed by the West Pennsylvania Eldership at its session at what is now Barkeyville, Venango Co., Pa., in 1847. He traveled with **J. Hickernell** on the Westmoreland and Cambria circuit, Pa.; then on the Marshall county circuit, W. Va., and the Wheeling Mission. He died suddenly at Butler, Okla., Sept. 26, 1911, in his eighty-eighth year.

At a later meeting (March 27, 1856) the Board of Missions appointed **E. Marple** missionary to Texas to accompany **Ober**.

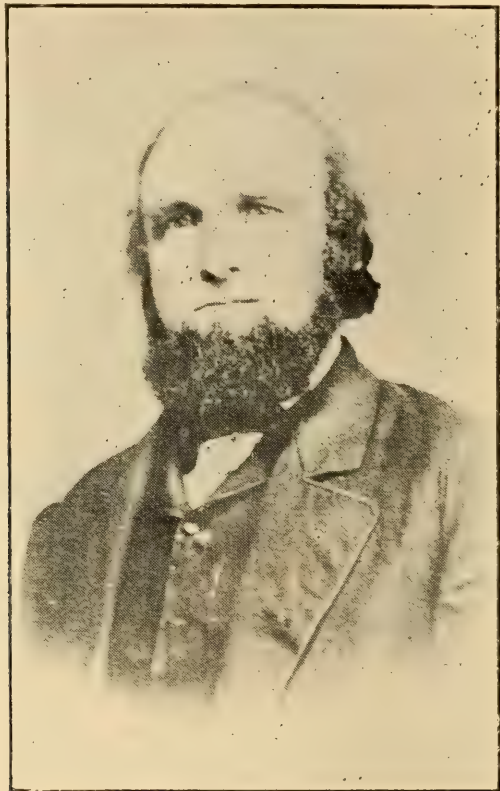
Marple was a native of West Virginia, and was of a Protestant Methodist family, but declined to become a member, as "they don't preach and practice all the gospel; but then there will be a Church somewhere that will preach all the requirements of the gospel, including feet-washing, and when that Church comes around I will certainly join it." He heard **D. Wertz** preach a doctrinal sermon sometime later, and when he was through **Marple** said, "There is my Church, and I will join it." In the Summer of 1852, under the labors of **B. Ober**, he joined the Church of God and was baptized. That Fall, being twenty years old, he was licensed by the West Pennsylvania Eldership. He was appointed pastor with **A. C. Marple** in 1853 on the Marshall county circuit, W. Va. In the Fall of 1854 he "went to Iowa, looking for a home and a new field of labor," returning in the Spring of 1855 with the intention of going back to Iowa. "But being appointed to the Texas Mission, all my bright prospects in Iowa went to the tomb."



E. Marple.

Following up Church of God families as much as possible was the rule, and proved the right method of Church extension. This was **T. Hickernell's** method. Preparatory to undertaking mission work in Illinois he traveled through Whiteside, Adams, Clark, Morgan, Sangamon, Crawford, Jasper and Cumberland counties. This was characteristic work in those days, though it involved privations and hardships. Through emigration from eastern churches nuclei of churches were formed, and calls for preachers came from many distant points. "Come in God's name. This is too good a country for anybody to wait for food or raiment." "We desire to have one or more of the preachers to come and labor in this part of Illinois." "Send us a preacher, and we will help to support him. It is a pity to see such a field open, and no laborers in it." Such were the Macedonian voices from Iowa and Illinois in 1850, 1851, 1852 and 1853. Men and money were the great needs of the hour. Churches in the eastern sections were being decimated by emigration, and the law of self-preservation demanded heroic efforts to gather these emigrants into churches in their new homes. Where ministers were located with their newly formed churches revivals were promoted, as at North Bend, Ia., in 1851, and other points. A colony from Westmoreland county, Pa., in the Spring of 1850 located 13 miles west of Burlington, Ia., and began church work. Among them were **Elder William Vance**, **Christian Landes**, **C. M. Dillinger**, **C. F. Stoner**, **Henry Rosenberger** and **William Spear** and their families. In 1851 another colony from Ohio located near Grandview, Louisa county, among them **Elder A. Megrew** and the **Huff** families. A party of eighty-three left Harrisburg, Pa., in the Spring of 1850 for the vicinity of Muscatine, Iowa. From Trenton, Iowa, **Joseph B. Nickel** wrote in April,

1851, "And behold the tide of emigration! Thousands are flocking to Iowa." From Johnson county, Iowa, **Snively** wrote in the Fall of the same year, "Emigrants are flocking into the State in great numbers." This was also true of Illinois. Had colonizing been the rule, and not the exception, mission work would have been much simpler and less expensive and laborious. Another serious embarrassment to mission enterprises was the tendency on the part of ministers going West and missionaries sent out to locate. Lack of support sometimes made this necessary. With conditions more favorable hundreds of churches could have been built up in place of tens. When in 1850 the establishment of a mission in Iowa was being considered, **Winebrenner** wrote: "We now have the offer of a good and able missionary to the State of Iowa, provided he can be sustained. In order that the Board may be able to make effective and timely arrangements for the support of those large and promising missionary fields in Iowa and Illinois it is desirable that



George Sandoe.

our general missionary agents should proceed with their work as speedily as possible." The scheme was a large one for the East Pennsylvania Eldership to undertake alone. Subscriptions and donations were solicited to sustain five missionaries in the West—two in Iowa and three in Illinois—during the next Eldership year, commencing with April, 1851, and ending with March, 1852." **Vance** had gone to Parish, Des Moines Co., Iowa, in 1850, and **Megrew** followed in 1851. They were the advance guard in a movement which "will ever be memorable in the history of the Church of God, as 1851 was the year in which successful missionary work was inaugurated in the States of Illinois and Iowa. It is true that some work had been done in these States prior to the above date, but nothing like organized effort had been attempted in Illinois, and but little in Iowa" (**Sandoe**). It was at the Eldership held at Churchtown, Cumberland Co., Pa., October, 1850, that "arrangements were set on foot" to begin this great work. It was committed to the Board of Missions—**E. H. Thomas**, **A. Swartz** and **Wm. Hinney**. At their meeting held at Me-

chanicsburg, May 1, 1851, they officially ratified previous arrangements, and appointed "A Megrew to Iowa; Jacob M. Klein, to Central Illinois; Daniel Wertz to the Rock River Country, Ill.; George Sandoe to Southern Illinois and Indiana, and Thomas Hickernell, general missionary for Indiana and Illinois."

The amount of \$1,200.00 was appropriated toward the support of these five men for one year. They were reappointed the following year.

Daniel Wertz was a native of York county, Pa., born Oct. 21, 1816. He was raised in the faith of the German Lutheran Church, and to carry out his own religious convictions as he approached his majority he was compelled to forsake houses and lands, father and mother and kinsfolks. For he was converted at the age of nineteen, and at once identified himself with the Church of God, and became an active worker in his Master's cause. For a while he preached exclusively in the German language, but gradually acquired the English, and therefore did not much preaching in German. When in his twenty-third year, having removed to Ohio, he was licensed to preach by the Ohio Eldership in October, 1839. The Ohio Eldership a few years later sent him into western Pennsylvania, where he was preaching when the West Pennsylvania Eldership was organized in 1844. He spent the closing years of his life in Iowa. He had the true missionary spirit. He had the reputation of being "an efficient and successful minister, a devoted and zealous Christian and an excellent man."



Daniel Wertz.

Archibald Megrew was a native of Allegheny county, Pa., born in 1810; but was converted at Churchtown, Cumberland Co., Pa., in the Spring of 1833, and united with the Churchtown church at its first organization. He emigrated to Ohio when a young man, where he received his first license, in 1841. His principal ministerial work was done in Ohio and Iowa, to which State he emigrated in 1851. As a member of the Iowa Eldership he was held in high esteem, having been elected Speaker in 1852, the second session he attended, re-elected in 1853 and 1854, and at later sessions. He was elected by the Iowa Eldership a delegate to the General Eldership of 1854, 1857, 1866, 1869, 1872 and 1875. He was regarded as a man of strong and clear convictions, and was never afraid to express them. He was always solicitous for the purity and continued prosperity of the Church. His was a spirit of contentment, and he lacked those qualifications which the insinuating preacher of discontent usually has. Greater usefulness could have attended the labors of his life if he had been kept steadily in the field, instead of devoting so large a portion of his time to the farm. He died at Letts, Iowa, July 6, 1894, aged 84 years, 7 months and 10 days.

Other ministers entered the active work in both Illinois and Iowa. **Jacob Lininger**, residing at North Bend, Johnson Co., Iowa, in 1853, "extended his labors over seven counties—Johnson, Washington, Des Moines, Henry, Louisa, Muscatine and Cedar." **M. F. Snavelly** also did effective work in Iowa, as did **W. Vance**. All the regular missionaries traveled over extensive fields, and reported most encouraging results. On Feb. 9, 1851, **Vance** reported the organization of a church at Danville, Ia., which worshiped in a school-house. At North Bend, Johnson Co., Iowa, they worshiped "in a humble school-house" until the Summer of 1853, when they built a "meeting-house 30 by 35 feet, frame," which was dedicated on Dec. 11th. **David Gill**, who removed to Buchanan county, Iowa, from Wayne county, Ohio, labored some in the ministry, seeking to "establish the Church of God." **A. Megrew** preached in said county in 1852. **Megrew** had reached his Iowa field in June, 1851, and found "the Church of God hardly known here." He began his work in Louisa county, and gradually extended the field into

Des Moines, Buchanan, Henry, Johnson and Muscatine counties during his first year, these being the southeastern group of counties, except Buchanan, which is the third county south of the Minnesota State line and the third west of the Mississippi.

Elder Thomas, Indiana, was the first minister of the Church to preach near Glendon, Guthrie Co., Iowa, the fourth county east of the Nebraska State line. The first church was organized in the county in 1853, with eleven members. A prosperous church was organized at Dodgeville, Des Moines county, which, in 1854, began to arrange to build a house of worship, having been "shut out of the school-house." In 1854 **Megrew** made "a preaching tour up North about 120 miles," into Cedar, Linn and Buchanan counties, preaching in school-houses and holding protracted meetings. In some places other ministers ignored him because "they could not understand what kind of a Church the Church of God is." At North Bend the



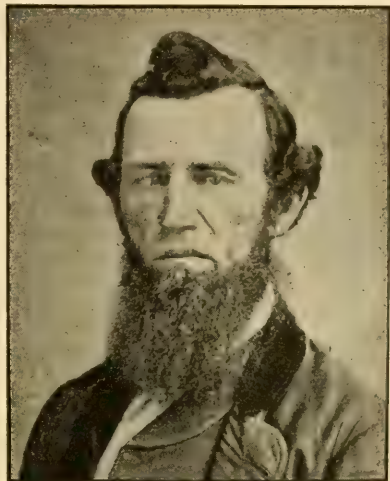
A. Megrew.

church lost some converts because it "has taken a stand not to receive any into fellowship except they be first baptized." But the church prospered and grew strong. In 1854 **J. Hawk** labored in Scott county, Ia., his "field of labor," on the Mississippi.

The three missionaries in Illinois opened a large territory. **Wertz** located in Jo Daviess county, the extreme northwestern corner of the State. His work extended over Jo Daviess, Carroll, Ogle, Stephenson, Winnebago and Boon counties, a circuit of 200 miles, with twelve regular appointments the first year, and about one hundred conversions. He found twelve Church families when he entered on the mission in a distance of 80 miles; no organized church, and no prayer-meeting. In September, 1851, he baptized fifty-eight at Pleasant Valley, and had baptized twenty-six before. A church was organized at that meeting, and measures were

started to build a bethel. By March, 1852, this church numbered eighty members. He reports, March 6, 1852, having "organized a church of about fifteen members in Mt. Carroll." The church and German Baptists "are about making an effort to build a meeting-house in Mt. Carroll."

Klein located in Homer, La Salle Co., Ill. He left Venango county, Pa., where he was pastor, April 26, 1851, by private conveyance, and reached his destination June 25th. His field, while called the Central (Ill.) Mission, was in the northern-central section, south-west from Chicago, with Homer (Troy Grove), La Salle county, as the headquarters. In addition to his home county he traveled over Livingston, Woodford, Peoria, Fulton, Henry, Putnam and Bureau counties, lying south and west of La Salle. He established the first year twelve regular appointments, giving them preaching every three weeks. He found Church families very much scattered. Part of the time he had the assistance of **D. L. Byers**. A church was organized at Troy Grove, a Pennsylvania settlement, of twenty-six members, in 1851. Also one at Hollowa, one at West Bureau and one at Moory's school-house, Bureau county, and one at Eden's Point, LaSalle county.



J. M. Klein.

Sandoe was a native of Lancaster county, Pa., and, with **Klein**, had been licensed by the East Pennsylvania Eldership. His field was nearer the center of the State than **Klein's**, as he located at Martinsville, Clark Co., on the boundary line between Illinois and Indiana, as he was to travel in both States. He left Pennsylvania for his future field of labor May 11, 1851, and reached Martinsville, Ill., June 5th. His territory embraced a circuit of 350 miles, as he described it—75 miles to Decatur, Macon county; thence southward to Jasper county, 80 miles; thence eastward to Greene county, Ind., 85 miles; thence northward to Park county, Ind., 55 miles, and thence back to Martinsville, Ill., 55 miles. The counties included are Clark, Macon, Moultrie, Coles, Scott, Cumberland, Jasper and Crawford, Ill., and Park, Greene and Vigo, Ind. The first church which he organized was in Park county, Ind., composed of twenty-three members. He also formed churches at Rife's and Shroll's, Macon county, Ill., Jan. 17, 1852; at Martinsville, in the Garver settlement, and at other points. The work prospered, so that he insisted on more ministers being put on the territory. He had the assistance of **T. Hickernell**, the General Missionary, and in 1853 **I. E. Boyer**, of Pennsylvania, reached Decatur and began mission work by taking four of the preaching points in Macon county. In 1854, **D. Kyle**, of Pennsylvania, arrived at Decatur, and took up some of the points in Macon county. **Sandoe** preached in Decatur in 1852 and 1853. Around Martinsville he had the assistance of **Rupp**.

By 1854 work was started in Sangamon county, by **J. H. Hurley**, earlier of the East Pennsylvania Eldership. The General Missionary sent to Indiana and Illinois in 1851 with the three other missionaries, **Thomas Hickernell**, proved an indefatigable worker. He reported in 1852 that "my mission now takes in territory of 1,000 miles and upwards. He organized churches at different points, to which pastors were afterwards appointed. Among the first was one in Auglaize county, Ohio, adjoining Mercer on the south. A German minister of the M. E. Church, living at Kossuth, sent for him to baptize him. A revival followed and a church of God was organized. **Hickernell** continued his work southward in Ohio through Miami, Montgomery, Preble and Adams counties. The whole southwestern group of counties were territory of much promise. In his work in Ohio he was assisted by **C. Sands**, who preached largely in German. He complained that many of the points which he opened were neglected by the ministers sent there after he left. In Indiana he preached in Miami county, five counties west of his home. Here he attended a camp-meeting in 1853, and thence traveled 200 miles in his carriage to attend a camp-meeting in Illinois, west of Homer, La Salle county.

Some nights during this tour he says, "I slept quietly in my carriage till morning." He also preached in Parke, Vigo, Greene, Marion and Wabash counties, Ind. In Illinois he got as far north as Tazewell county, in central Illinois, and labored in revival meetings in Macon, Moultrie, Marion, Jasper, Clark and Crawford.

In 1851 when these vast enterprises were inaugurated the statistics published showed that there were 168 churches of God, 375 preaching places, 130 ministers, and 17,550 members. Of the number of churches 27 were reported in Ohio in 1854, by which time the total number had considerably increased. For while the missionaries sent out into Indiana and Illinois were diligently at work in those States, other ministers in those States and in Ohio were making full proof of their ministry. The need of more preachers was deeply felt, as calls came from many directions which could not be answered. The Indiana Eldership had a mission in Defiance county, Ohio, with several churches, where **J. Martin** and **D. Keplinger** preached. The latter also traveled through Huntington, Whitley, LaGrange, DeKalb, Allen and Wells counties, Indiana. At Georgetown, Defiance Co., Ohio, a church was formed in 1852. The church at Zanesville then numbered twenty-six. **Keplinger**, who labored also at Zanesville, Wells Co., Ind., traveled from 200 to 230 miles every four weeks, and preached "from fourteen to sixteen times every round." In 1853 he had **F. Komp** as a colleague, and his field included also Elkhart, Kosciusko and Wabash counties, with several "missionaries" to help him. His field was "as much as 450 miles round." The work had been so successfully extended into Miami county that a camp-meeting was held there in 1853. **J. Martin** had organized a church in Jackson, Steuben Co., Ind. They had introduced "quarterly meetings," which **F. Komp** says "are of great utility and interest, as people are more likely to attend on such occasions, and hence we can have access to their hearts."

In Ohio "the Church of God is still engaged in pushing onward the great gospel car of salvation," wrote **David Baker** in 1850, when reporting from various points in Wayne county. In this county, at Wooster, in 1854, the church decided to build a house of worship. They were not able to do this alone, and so they canvassed twenty-seven other churches for funds. A serious accident occurred in "putting up the timbers," in which a dozen men were more or less seriously hurt. This delayed the work, so that the dedication did not take place until Aug. 5, 1855. **Winebrenner** preached the sermon. The work was also extended into several new counties southward and westward from Wayne, into Wyandot, Hancock, Coshocton and Seneca. In Columbiana county, which the Ohio ministers again took up, **M. Coates** organized a church Dec. 14, 1851. Also in Tuscarawas county, and at Paris, Stark county. A Bethel was built in Stark county in 1852. In Canaan township, Athens county, a new meeting-house was dedicated in 1853. The work, however, was languishing in Athens and Meigs counties for want of preaching. A church was organized near Upper Sandusky, Wyandot county, in 1851, and one near Columbus, Franklin county. A Bethel was built at **Father Stump's**, Stark county circuit, and dedicated June 22, 1851. In 1853 the meeting-house at Dalton, Wayne county, was completed. The Tiffin circuit, in which Seneca county was included, was making progress under the labors of **West** and **Wilson**, and a mission church was formed in Tiffin City in 1854. Other counties in the northwestern part of the State in which good work was done were Defiance, Crawford, Logan, Henry and Wood. In Wood county a church was organized by **J. M. West** in June, 1852. It consisted of fourteen members. In Tuscarawas county the church at Windfield, "being shut out of the United Brethren church put up a very neat Bethel, 34x40 feet in size," which was dedicated in November, 1854. In 1853 continued work around Findlay, Hancock county, was reported, a church having been previously organized in Liberty township, about six miles west of Findlay, on the Blanchard river. Also at another point four miles north of Findlay, and one southward about six miles. **West** was pastor. **J. Myers**, on his way to Blanchard Fork to a special meeting, preached in a school-house in Findlay in November, 1853. **A. L. Nye** did efficient work in Henry and Defiance counties in 1854. But complaint was early made that many points where these aggressive, enthusiastic missionaries had gathered small churches were neglected, or abandoned. School-houses, too, were often closed against the preachers, and the few members not being able to build houses of worship these points were necessarily discontinued. This was true in all the States.

Closely connected with the contemplated mission work on the part of the

East Pennsylvania Eldership in Indiana, Illinois and Iowa was the tour made through the whole territory in 1850 by **Winebrenner** and **Harn**. **Winebrenner** on May 1, 1850, announced that he and **Harn** would "take a journey to the West during the ensuing Summer." It was to be "a preaching tour for the good of souls and the promotion of the cause of all causes—the church of the living God. We design to make it an exploring missionary tour. Our brethren in Ohio and the far West have long pleaded for a visit." **Flake**, who had charge of "The Advocate" during **Winebrenner's** absence, also states that "a visit of this kind was much desired by the brethren West of the mountains." He informed his readers that the two tourists "went. . . . in a plain and strong and roomy carriage, with two horses, which will permit them to seek the scattered members of the Church in their journey of a thousand miles or more, to Iowa." He calls it "an old-fashioned visit to the churches," probably recalling similar tours by **Wesley**, **Asbury**, **Albright** and **Whitefield**. They started May 20th, on which evening they held services at Mechanicsburg. Thence to Shippensburg, on the 21st; McConnellsburg, on the 22nd; Bloody Run, on the 23rd; Woodbury, on the 24th; Martinsburg, on the 25th and 26th; Shellsburg, on the 27th; Somerset, on the 28th; Bethany, on the 29th; McKeesport, on the 30th; Pittsburg, on the 31st; Old Harmony, on June 1st and 2nd; Wooster, Ohio, on June 8th and 9th. At Wooster they had preaching simultaneously in the bethel and in the court-house at 10 a. m., and "in the afternoon and evening in the Baptist meeting-house." **Harn's** controversial spirit developed at Wooster. Hearing that a Methodist minister would preach on Monday evening on baptism at Moreland, he went there to hear him, and then arranged to reply to him on Thursday evening. **Winebrenner** heard **Harn's** sermon, and regarded it as "a more triumphant refutation of any man's argument than I have ever heard." Not so **Mr. Parker**, the Methodist minister, for he at once arose "in the congregation and challenged **Brother Harn**, or myself, to a public debate." This challenge they declined to accept as they "were on a journey through some of the Western States, and had a chain of appointments already out." From Wooster they went to Mendon, Mercer county, via Jeromesville; Ashland, county seat of Ashland county, where they preached in the Court-house; Bucyrus, county seat of Crawford county; Wyandot, Brownsville; Kenton, county seat of Hardin county, and Lima, in Allen county, reaching Mendon, Mercer county, June 21st. At Kenton the Methodists, Baptists and New School Presbyterians had a revival in progress, which they attended, with one hundred and fifty conversions. At Mendon, **Thomas Hickernell** had a revival in progress. From Mendon, O., they passed on to Fort Wayne, Allen county, Ind. Thence through Noble, Elkhart, St. Joseph and La Porte counties to New Buffalo, Mich., on Lake Michigan. From here "we entered, horses and all, on board the splendid steamboat 'Julius D. Morton,' and crossed the lake to Chicago," where they arrived at 2 o'clock on the night of June 29th. They did not preach in Chicago, but attended services in the Presbyterian, Methodist and Baptist churches, where "the preaching was plain and practical, but the worship cold, heartless and formal." Leaving Chicago July 1st, they went by way of Napiersville, Dupage county; Aurora, Kane county; Syracuse, De Kalb county, and Ogle county, near Mt. Morris, where they found settlers from Washington county, Md., and reached Mt. Carroll, Carroll county, Ill., their main objective point in that State, July 5th. On the evening of July 6th they "commenced a series of meetings in the court-house in Mt. Carroll." During Lord's day "the court-house was thronged all day." Four sermons were preached that day. From Mt. Carroll, on the 9th, they came down to Whiteside county, and thence still southward into Rock Island county, visiting Church of God families, until they reached Stevenson (now Rock Island), where on July 11th, they crossed the Mississippi to Davenport, Scott county, Iowa. Thence down the river to Muscatine, county seat of Muscatine county, where they "met a number of former friends and brethren from Pennsylvania." Thence westward to Iowa City and North Bend, Johnson county, reaching North Bend near midnight, July 13th. This was a Pennsylvania settlement. Here they preached in a school-house, July 14th. The church at that place had "some twenty members or upwards." Returning to Iowa City, they had "preaching in the Baptist meeting-house in the evening" of July 14th. July 15th they left for Louisa county, stopping at Columbus City. Thence still southward into Henry county, and across Des Moines county to Burlington, where they recrossed the Mississippi into Illinois on their return journey July 18th. They "took the direct road towards Peoria," where they arrived July 20th. Here

they "preached three sermons in the Methodist meeting-house and two in the Baptist church." From Peoria they went due south to Springfield, Sangamon county. They passed eastward south of Decatur, Macon county, stopping with Church families, to Charleston, county seat of Coles county, and on to Martinsville, Clark county, near which place "on Sabbath, July 28th, we held a woods meeting at **Bro. Fasig's**." There was "a small church of God in that neighborhood, numbering some twenty odd members." From Martinsville, Ill., on July 29th, they went to Indianapolis, Ind., passing through Vigo, Clay, Putnam and Hendricks counties "on the National Road," into Marion, where the capitol of the State is located. From here eastward they again had "a chain of appointments ahead," reaching to Wayne county, Ind., at the Ohio line. These appointments were in Lutheran, Methodist and Presbyterian houses of worship, near which families of the Church lived. All along their route these families were found, living many miles apart. They passed through Preble county, north-eastward across Montgomery, Miami, Champaign into Union, and thence south-eastward to Clintonville, Franklin county, four miles north of Columbus, where they again met **T. Hickernell**, who was conducting "a two-day's meeting" with "a church of God of about twenty members." They reached this point Aug. 10th. They visited the State capitol "in course of erection, and other State institutions." There were several Church of God families living in Columbus. August 13th they left Clintonville, and went north into Delaware county, and thence through Morrow county toward Mansfield, Richland county. Thence eastward through Ashland county back to Wooster, Wayne county. When they reached Wooster they had made a circuit of 1,700 miles. They went 8 miles northwest of Wooster and "attended the Chester camp-meeting, held on the lands of **Bro. Peter Sherick** and **Daniel George**." Thence on the 22nd they went "to the Summit county camp-meeting," the next county northeast of Wayne. Returning to Wooster, they tarried there, preaching at various near-by points, until Aug. 30th, when they went to the Reedsburg camp-meeting, in Wayne county. Sept. 2nd they started homeward through Stark and Columbiana counties, into Pennsylvania, their first objective point being Fayetteville, Lawrence county, and thence to the Venango county camp-meeting, which they reached Sept. 5th. After camp on Sept. 12th, they left for Evensburg, Butler county, and on to Old Harmony again, and down to Pittsburg. They went as far south as Washington county, and then eastward to West Newton and Bethany, Westmoreland county, which they reached Sept. 20th. Thence, after a four days' journey they arrived home in Harrisburg on Sept. 28th, after "an absence of four months and eight days, during which we traveled 2,500 miles, preached 124 sermons, passed through six States and 217 cities and towns. Our traveling expenses amounted to \$92.65, and our receipts in the shape of collections, etc., to \$120.75." In September, 1853, **Winebrenner** visited western Pennsylvania and eastern Ohio, assisting at woods meetings and camp-meetings at various points.

Overtures toward union between the Free Baptist Church and the Church of God were more of a local, than general and official, character. **A. D. Williams**, Free Baptist minister, and brother-in-law to **G. U. Harn**, unofficially labored more or less for union of the two bodies. He preached at many points for churches of God, and wrote considerably for publication in "The Advocate." These local movements were earnestly fostered by **Benjamin Howard** and his son, **S. B. Howard**, who lived in Eastern Pennsylvania for a number of years and part of the time, about 1850, and again much later, was a member of the East Pennsylvania Eldership. **B. Howard**, after his preaching tour in East Pennsylvania Eldership in 1848-9, made a tour westward as far as Illinois. He was in Illinois when in 1850 **Winebrenner** and **Harn** were on their western tour, and wrote, desiring to meet them. He advocated local union of Free Baptist churches and the Church of God. And ministers of the Free Baptist Church in some localities organized churches of God, some of which became identified with Elderships. Such a course was quite objectionable to the leaders of the Free Baptist Church. Their organ, "The Morning Star," on September 24, 1851, answered this question: "Is it right for a F. W. Baptist minister to lay aside the usages of the F. W. Baptists, and organize a church, calling it the church of God?" The answer was: "It is not. Have we not suffered enough by some of our members and ministers going into almost any and every new notion that is got up? If any are not satisfied with our name and usages, the way is open for them to unite with those whose views are more congenial to their own." It is clear that at that time the name, "Church of God,"

was a vital point, and on this "The Morning Star" said, "The name is of little consequence compared to the nature." Not so did those F. W. Baptists think in central and western New York, which called themselves churches of God, and from which the **Howards** came. Nor those in Ohio and Illinois which held like views, and some of which united with those Elderships. But while **B. Howard** failed to meet **Winebrenner** and **Harn** in Illinois, he returned to eastern Ohio by the time the camp-meetings were held there which **Winebrenner** and **Harn** attended. At the Summit county camp-meeting the three met; but whatever may have been subjects of discussion or conference between them neither gave any account thereof. But at the Ohio Eldership, held in October, 1850, **Howard** became a member of the Eldership, and was appointed a "missionary among the churches in Ohio." Within the territory of the Ohio Eldership were some Free Baptist churches, and one of **Howard's** duties was to work for union between them and the Ohio Eldership. At the same Eldership "**Bro. Ray**, Free Will Baptist, applied for a union between the Church of God and the Society [church] with which he labors." In 1851 the Standing Committee of the Ohio Eldership appointed **Bro. Dennis** "to take charge of the Washington and Middletown churches of the Free Will Baptist Association." In the West Pennsylvania Eldership similar efforts of a local character were made by F. W. Baptist churches in the southern counties in New York, and a missionary of the Church of God was sent among them. **Winebrenner's** and **Harn's** tour excited much interest among Reformed, Lutheran and Methodist ministers in various localities. They preached in a number of places on the scriptural view of the church of God, and on baptism and other Church doctrines. In some places, as in Miamisburg, Montgomery Co., Ohio, each of the pastors of these three churches "delivered addresses on the subject of baptism and the original organization of the church of God exclusively."

In Michigan not much was accomplished during this period. Prospects were reported good, but the supply of ministers was inadequate to meet the calls. **Wm. Adams** in 1853 organized a church in Genesee county, the fourth county north of the Ohio line. **A. B. Slyter**, the missionary of the Indiana Eldership, lived in Barry county, the third tier of counties north of Indiana, and the second east of Lake Michigan. He preached over "nearly one-half of the southern peninsula of the State, making some four hundred miles round."

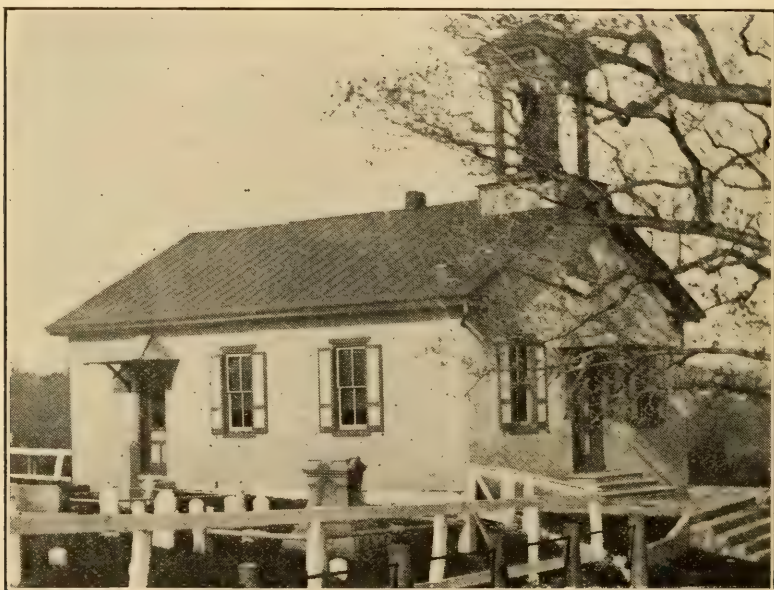
In the territory of the West Pennsylvania Eldership there was progressive activity, with inspiring success. It is true that when **J. Myers** was in Pittsburg in May, 1854, he sadly exclaimed, "No church here, and the few remaining of the used-to-be church" are still attached "to the principles of the Church. That, however, is all." Yet not so elsewhere. In the Virginia part of the territory **Davis, Ober, M. Coates** and **Wertz** labored with self-sacrificing zeal, which was amply rewarded. They labored principally in Marshall, Harrison and Wetzel counties. A number of churches were organized. Houses of worship were built at Bowman's, Upper Turkey Foot, Antioch and on the Wheeling Mission. In Pennsylvania, in 1850, a church was organized of seven members near Laurel Hill Furnace, Westmoreland county; one at Red Stone, same county; one at Stevens' Mills, Indiana county, and two in Somerset county. In this county **William Davis** enlarged the mission field during 1853 by adding six new appointments, with the prospect of opening more. "Prospects are flattering at these new appointments." Near Jacksonville, Greene county, **Stephen Barnhart**, a local minister, did good work. Revival meetings were held in many places, and a good number of converts was added to the churches. In the Summer of 1852, the church at West Newton, Westmoreland county, built a meeting-house, which was dedicated Nov. 12th. In 1853 "the brethren and friends in the Slippery Rock Settlement, near Wurtemberg, Beaver county, 12 miles north of New Brighton, erected a new meeting-house," which was dedicated October 28th, "the day previous to the sitting of the Eldership" at said place. There was still considerable German preaching in Venango and several other counties.

In East Pennsylvania Eldership more attention was now given to confirming and permanently establishing churches than to aggressive Church extension work. Indeed with its five missionaries part of this period in Illinois and Iowa, and the prospective mission to Texas, there were not sufficient funds for mission work at home. Conditions, too, were changing. The United Brethren and the Evangelical Association, and to a less extent the Methodist Church with its exclusively English ministry, were quite successful in their work, and were establishing churches not

only in counties around those in which the Church of God was working, but through the territory in which the Church was successfully operating. And the Reformed and Lutheran Churches, and even the Presbyterian Church, were becoming more evangelistic, and were beginning to meet the spiritual needs of their membership more satisfactorily. School-houses were being closed especially against night preaching and revival services, thus making not only missionary work more difficult and expensive, but necessitating the abandonment of many such points where churches could have been established. But the ministry, true to its divine vocation, devoted itself with unabated and well-sustained zeal to its work, and the results justified the self-sacrifice with which the cause was advanced.

The work of the East Pennsylvania Eldership south of the Potomac was limited to Berkeley and Jefferson counties, W. Va., (at that time a part of Virginia), and Frederick and Loudoun counties, Va. **William Johnson** was the missionary in this territory in 1853 and 1854, except Loudoun county. He had ten appointments, which he "intended to fill every two weeks."

In Maryland disaster finally overtook the work in Baltimore. "Owing to the inability of the few brethren at Baltimore to sustain their preacher and keep down



Kimmel's Bethel.

the ground rent on their bethel, the committee have sold it for \$800." This was in 1852. But for certain reasons the purchaser refused to take the property, and a second sale was necessary. The Uniontown church, in 1850, after "rejecting from her communion all those who had so far backslidden as to give no evidence of acceptance with God," but receiving "a goodly number into fellowship," "numbered about eighty." There was a church at Waterloo, and one at Sandy Mount, Carroll county, organized in October, 1850, of twelve members, but which in a short time doubled its membership. At **Sigler's** appointment, Frederick county, a church was organized Sept. 28, 1852. One at Aushour's school-house, Middletown Valley, same county, on Sept. 28, 1852. **Henry McBride** was elected elder, and **George Sigler**, deacon. Protracted meetings were held in the vicinity of Emmittsburg, Frederick county, Md. In Washington county the cause was advancing under the energetic labors of the young pastor, **A. X. Shoemaker**. He had nine appointments, and added a few new ones, among which was Williamsport, on the Potomac.

In Pennsylvania this period was one of church-building. At Plainfield, Cumberland county, the brethren worshiped in a Union meeting-house, built about

1850. The church was organized by **Peter Clippinger** in 1854. At Liberty Hall, Wild Cat Valley, Perry county, the church dedicated a new bethel on Nov. 12, 1854. **J. Winebrenner** and **J. F. Weishampel** officiated, the latter preaching in German in the afternoon. The church in Martic township, Lancaster county, decided to build a meeting-house in 1850. **Martin Huber** donated one acre of land for the purpose. The Building Committee were **Martin Huber**, **Stephen Wiggins**, **Samuel Martin**, **Abraham Mylin**, **John Albright**, **Philip Frankford**, **Jonathan Sethultz** and **John Lighteiser**. It was a stone house, and was dedicated Feb. 15, 1851. The membership of the church numbered "seven or eight." **C. Price** preached his first dedicatory sermon on this occasion. In the "new town of Goldsboro," York county the church began the building of a bethel in 1851. Green Spring church, Cumberland county, dedicated their new bethel Nov. 6, 1852. **Winebrenner** preached the sermon. The church numbered about forty. On Nov. 28, 1852, "the bethel at **John Soule's**, Perry county," was dedicated by **J. Winebrenner**, who stated that "the cause is prospering and the churches appear in good spirits." "Having enlarged and refitted the bethel," the church at Middletown, Dauphin county, held rededicatory services on Feb. 6, 1853. **Winebrenner** preached in the morning; **E. H. Thomas**, in the afternoon, and **Wm. Mooney**, in the evening. At **Kimmel's**, Schuylkill county, they "built a handsome brick meeting-house" in 1852. This house of worship was built on the corner of **George Kimmel's** farm, who later bequeathed his estate to the German Eldership. Special interest attaches to the building of the bethel at Elizabethtown, Lancaster county, Pa. April 30, 1853, it was announced that the church at said place "having lost their meeting-house, have resolved on building another." The house was not destroyed, nor honestly lost. But with indomitable courage the church went to work to build a new house, which **Winebrenner** pronounced an ornament to the town, and as handsome as any meeting-house in the East Pennsylvania Eldership. The corner-stone was laid by **J. C. Owens**, July 3, 1853, and the "large and handsome new bethel was dedicated by **J. Winebrenner** Dec. 18, 1853." Other ministers who participated in the services on Saturday afternoon and evening and during the Sabbath were **J. Keller**, **E. H. Thomas**, **J. C. Owens**, **J. Ross**, **A. H. Long** and ——— **Helfenstein**, a Reformed minister. At **Weishampel**, in Deep Creek Valley, Schuylkill county, a church was organized in 1853, composed of twenty-one "charter members." "Steps were immediately taken to build a house of worship." A stone building was erected "at a probable cost of between \$800 and \$1,000." The Shippensburg church, in Cumberland county, re-fitted and modernized its bethel in the Summer of 1853, and rededicated it Nov. 6th. The Newburg bethel was built during the same Summer, located 7 miles from Shippensburg, and was dedicated on Oct. 30, 1853, being the Sunday of the Eldership held at that place. **E. H. Thomas** preached the morning sermon, from Zech. vi. 12, 13. Near Marsh's (or Musk's) school-house, in York county, under the pastorate of **J. H. Hurley**, the brethren built a comfortable meeting-house in the Fall of 1853. They had been worshiping in a school-house "originally designed for the double purpose of meeting-house and school-house, and had been so used for thirty years. But by some art and craft it has latterly fallen into the hands of sectarian directors, and they have unrighteously taken in hand to exclude **Bro. Hurley** and the brethren of the Church of God," "informing us that we had night-storming enough, that we could no longer have the use of the house." The new house, also later called "Fairview Bethel," was dedicated June 4, 1854. **James Colder** preached the sermon. **G. W. Coulter** preached on Saturday evening. **D. Maxwell**, as **Colder** said, "the Bishop in charge," "solemnly dedicated the house."

The most costly and magnificent church enterprise of this period was that of the Mulberry Street church, Harrisburg, Pa. The inception of this project dates from about the 1st of February, 1854, as **Winebrenner** announced on Feb. 11th. that "the church of God in this place has concluded to remove their place of worship from Mulberry street to the corner of Fourth and Walnut streets, there intending to erect a large and commodious house of God, worthy of the capital of Pennsylvania, and worthy of the Church of God. They bought the plot of ground extending southward from the corner of Fourth and Walnut to the Alley midway between Walnut and Market streets for \$5,000. The elders, **John Young**, **Jacob Meily**, **David Lingle** and **Isaac Stees** "were authorized and empowered to sell so much of said lot or piece of ground as might not be required for the erection of a house of worship and a parsonage." This they did, for the sum of \$3,200, reserving ground for the house of worship on the corner of Fourth street and the

Alley, and a parsonage lot adjoining, which thus cost them \$1,800. The Union Bethel on Mulberry street was "sold to the School Directors of the borough of Harrisburg at and for the sum of \$1,800." In this first announcement by **Winebrenner** of this movement to secure a new home for the Harrisburg church he called it "the Metropolitan Bethel," and adhered to, and advocated, this name until, and after, the laying of the corner-stone. **James Mackey** was the pastor, and on June 10th he announced that "the new church edifice, which our brethren intend to erect in this borough, is now in progress. The size is 55 feet by 70 feet, and it will be built of brick." The church could not build this house without help from the community and from the other churches of the Eldership. They had the ground, but not a dollar more. **McFadden** and **Winebrenner** were active in collecting the funds, a total of about \$10,000 being required. The corner-stone was laid Sept. 10, 1854, **Winebrenner** delivering the address. **Mackey**, then one of the Editors of "The Advocate," as well as pastor of the church, "solicited a copy of his address from **Winebrenner** for publication, which he has kindly furnished." A part of this address was published Sept. 21, 1854, and in it **Winebrenner** said: "The house which we have here commenced. . . we have taken the liberty of calling 'The Metropolitan Bethel.'" He acknowledged that "this is a name not exactly approved by all our friends; nevertheless, we think it is happily chosen and quite appropriate." To this **Colder**, one of the Editors, appended a Note: "In justice to the brethren in Harrisburg, we must say, that we have never known one of them to use or approve of this name for the new Bethel." **Winebrenner** did not furnish the balance of his address for publication. The Bethel was not completed by the time for the meeting of the Eldership, Oct. 26, 1854, as was anticipated, and so the place was changed to Mechanicsburg. At said Eldership **Colder** was appointed **Mackey's** successor at Harrisburg, taking charge April 1, 1855. The work on the Bethel was resumed early in the Spring of 1855, and the house was completed and dedicated Nov. 4, 1855, the Eldership having convened in it Nov. 3rd. "**Wm. Mooney** officiated in the morning; **J. C. Owens**, in the afternoon, and **E. H. Thomas** and **J. Ross**, in the evening. As late as March 29, 1855, **Winebrenner** still called it "Metropolitan Bethel;" but this name does not appear in connection with the dedication and Eldership notice. The record in the Journal is: "The East Pennsylvania Eldership of the Church of God met in the Lecture Room of the Fourth Street Bethel." This has been its name ever since. The controversy over the name was the first outward sign of friction between **Winebrenner** and **Colder**, which constituted such an unfortunate episode in the history of the East Pennsylvania Eldership.

Work was still carried on at Marietta, Lancaster county; Hummelstown, Dauphin county; Pottsville, Schuylkill county; Colebrook Furnace, Lebanon county; New Market, York county; Bloomfield Furnace, Huntingdon county; Roxbury, Franklin county, near York Haven, York county and various points in Adams county where no churches were permanently established. In Schuylkill county, Mahantango Valley, **Keller** in the Winter of 1850 reported about fifty conversions. In the **Hepler** community permanent work was done. Also at **Kessler's**, Pine Grove, Port Carbon, Shamokin and Tremont, Ashland and Schuylkill Haven by 1853. In 1852 **Keller** organized a church at Donaldson, with **Abraham Werntz** as elder, and **Jacob Hostter**, deacon. The Juniata and Matamoras circuit was steadily enlarged, including from ten to fifteen points, among them Matamoras, Millers-town, Red Hill (Perry county), Thompsettown, Lykens Valley, Clark's Valley, Turkey Valley and Wild Cat Valley. In the Winter of 1850-51, **A. Snyder**, of the Matamoras and Juniata circuit, organized a church at Millerstown, Perry county, consisting of nine members; and one at Thompsettown, Juniata county, consisting of seven members. The Perry county circuit grew by 1854 to have ten appointments. Work was begun in Reading, by **Keller**, during 1850. In 1850 **J. H. Hurley** succeeded in organizing a church in New Bloomfield, Perry county, the county seat. In 1852 **A. Snyder** reported organizing a church at Rebecca Furnace, Morrison Cove circuit. Churches were also organized as follows: At Red Hill, Cumberland county, in 1851; one at Corbin school-house, Huntingdon county, in 1852; one at Deer Lick, under **A. J. Fenton**, in 1852, on the Fulton county circuit; one at Spruce Hollow, Bedford county, under **A. Snyder**, pastor; in Dauphin **Winebrenner** preached for a small church organized in 1853 in the Hall of the Sons of Temperance, **J. Haifleigh**, pastor; one at Knobsville, Fulton county, in 1853, of fourteen members. In Altoona, Blair county, church work was begun in the Win-

ter of 1852-3, by **Wm. Clay**. The preaching was in the Baptist meeting-house. In November, 1854, **Winebrenner**, **Harn** and **Weishampel** held a protracted meeting there. No church was as yet organized, though there were about a dozen Church families in the town, and **Winebrenner** urged organization and the building of a bethel. A lot was at once "selected for a bethel."

The missionary spirit continued to prevail among the ministers and churches. There were new and inviting fields East of the Alleghenies, as well as West, and in the far southwestern State of Texas. **Keller**, who had much experience in mission work, in December, 1852, suggested the creation of a new mission in Northumberland, Montour and Columbia counties, lying immediately North of Schuylkill and Dauphin counties. A few points had been taken up in the southern part of Northumberland county, and **Weishampel** had visited Columbia county and preached in different places. It was to be known as the "Susquehanna Valley Mission," and pledges were at once solicited for the support of the missionary. In 1853 **Stees** was appointed "to labor as he can on the Susquehanna Mission." Another proposition for a new mission was made by **William Johnson**, in January, 1853. This was to be in Huntingdon county, embracing the territory around Mount Union, "including Mill Creek, Huntingdon and all the villages east of Tusseys Mountain, from Shirleysburg to Warrior's Mark." The same year **Simon Fleegal**, who was on the Broad Top circuit, opened appointments in McConnell's Cove, and reported good results. At the Eldership in 1854 **A. J. Fenton** and **Philip Shaw** were appointed to the "Iowa Mission." In Lancaster City a division occurred in the Orange Street church, about 1852, and a second church, known as the Chestnut Street church, was organized, with **W. G. Coulter**, pastor, followed by **A. Snyder** in 1853. Both "churches seem to be in a prosperous state," said **Winebrenner** after a visit to the second church April 3, 1853. But "a worm smote the gourd that it withered," and by the beginning of 1854 the Second church "dissolved their connection with the Eldership, by an arbitrary act of their own." **Winebrenner** seldom was so severe in his denunciations as in this case. He "did not believe them capable of perpetrating such a folly and shame." The following week he published another brief editorial "respecting the disorderly and sinful movement of the Second church of God at Lancaster." "The church is greatly at fault for rashly attempting to dissolve their connection with the Eldership and Church of God," and "recreantly transferring themselves to a sectarian community;" "a criminal movement." The church was taken into fellowship by the United Brethren, who "erred in manifesting a grasping and proselyting spirit, and by opening their arms and showing a readiness to receive into their communion such as by their own legislation they have declared unworthy of Christian fellowship." But the church did not long survive.

An event of far-reaching significance was the return to the United States of **James Colder**, **Winebrenner's** son-in-law. He located in Harrisburg, his native city, where he was born Feb. 16, 1826. He was educated in the schools of Harrisburg, at the Harrisburg Academy, Partridge's Military Institute, and Wesleyan University, Middletown, Conn., where he graduated in 1849.

In 1850 he was married to **Ellen Winebrenner**, who died March 24, 1858. In September, 1849, he joined the Philadelphia M. E. Conference, and was appointed to a circuit in Lancaster county, which he served until 1851, when he was appointed a missionary to China. He reached Fuh-Chau in July, 1851, and labored there as a missionary until the Spring of 1854, when he returned home, reaching New York on April 7, 1854. He had changed his views on the ordinances and Church Polity while in China, and was immersed at Hong Kong, China, November 6, 1853, and severed his connections with the M. E. Church and resigned his appointment as missionary. He had been a frequent contributor to "The Church Advocate" while in China. In May, 1854, he was licensed by the Standing Committee of the East Pennsylvania Eldership. At the Eldership in 1854 he was appointed to Fourth Street church, Harrisburg, and became its pastor in April, 1855. Meanwhile **Winebrenner** had associated him with himself as Assistant Editor. **Colder** brought with him from China a youth, **Ting Ing-Kau**, and a married woman, **Cheung Chio**. This youth he proposed to educate for a foreign missionary. For this purpose he lectured on China in many pulpits of the Eldership, and as far West as Wooster, Ohio, and received quite an amount of money. The movement was endorsed by the East Pennsylvania Eldership, and by the General Eldership in 1854, **Winebrenner** personally endorsed it, saying: "Why should not the Church of God awake to the subject of Foreign Missions, and take immediate steps to as-

sist in this mighty and glorious work of Christianizing China? She can at any rate easily afford to educate young **Ak-Kau**, as he is familiarly called, and send him to his country-men as a messenger from the Church of God."

Interest in camp-meetings did not seem to abate during this period. In 1850 camp-meetings were held as follows: On the Dauphin county circuit, Landisburg circuit, York county circuit near Newberry; Newburg, Cumberland county; near Churchtown, same county; Broad Top; at Kimmel's, Schuylkill county, and in Mahantango Valley, same county. Also one near Uniontown, Md. All these in the territory of the East Pennsylvania Eldership. In the West Pennsylvania Eldership territory camp-meetings were held in Brush Valley, Indiana county; in Irwin township, Venango county, and one in Marshall county, W. Va. In the Ohio Eldership territory three camp-meetings were held, viz.: Chester township, Wayne county; Reedsburg, same county, and in Summit county. One was held in De Kalb county, Indiana. One was held in Barry county, Mich. The number of conversions reported was one hundred and fifty. The number of tents aggregated from five to twenty-four.



James Colder.

In 1851 there were twelve camp-meetings held within the territory of the East Pennsylvania Eldership, as follows: In Carroll county, Md., and in Washington county, Md.; on the Dauphin county circuit, on Broad Top circuit; near Shipensburg, Cumberland county, and at Newburg, same county; near Churchtown, same county; near Elizabethtown, Lancaster county; near Mt. Joy, same county; near Goldsboro, York county; one in Fulton county, and two in Schuylkill county, one of them at Kimmel's, and one in the Mahantango Valley. In Ohio Eldership territory the following were held: In Knox county, in Summit county, in Wayne county, one eight miles north-west of Wooster and one near Smithville; one in Ashland county and one in Geauga county. The Indiana Eldership held three camp-meetings, to wit: one near Laketon, Wabash county; one in Whitley county, and one in Mercer county, Ohio. One was held in Kent county, Mich. The West Pennsylvania Eldership reported but two camp-meetings. One of them was held in Indiana county, Pa., and one in Marshall county, W. Va. The brethren in Johnson county, Iowa, held one near North Bend. The number of conversions reported is one hundred and seventy-three.

In 1852 eighteen camp-meetings were held. Iowa held two, one at North

Bend, and one in Benton county. Illinois held one in Pleasant Valley, on the Rock River mission. Indiana held one. Ohio held one in Wayne and one in Ashland county. In the West Pennsylvania Eldership territory one was held in Venango county, Irwin township; one on the Susquehanna River, in Indiana county; one at Turkey Foot, Somerset county, and one in Marshall county, Va. In the East Pennsylvania Eldership territory the following were held: Near Newburg, Cumberland county; Broad Top circuit, Huntingdon county; Orwigsburg and Mahantango Valley, Schuylkill county; in York county; and one in Washington county and one in Carroll county, Md., and "The General and Model Camp-meeting" near the Camp Hill Bethel, Cumberland county. This was an attempt to hold a large camp-meeting, with corresponding results. Camp-meetings in other parts of the Eldership were discountenanced by the leaders, with but partial success. **Winebrenner** announced and encouraged it editorially, and called it "the great gathering of the people." A day of fasting and prayer was officially fixed for the Tuesday before the camp opened. There was a general camp-meeting committee, and seven subordinate committees. Ten "Rules and Regulations" were published in advance. **President C. G. Finney**, Oberlin College, who had world-wide fame as a revivalist, was invited, but could not come. It was to be "a camp-meeting for the promotion of piety and the conversion of sinners." It began Aug. 20th and closed Aug. 30th. The general committee had secured one hundred tents from the State Arsenal. Only fifty were needed. It rained the greater part of the time, yet on the second Sunday, with a clear sky, it was estimated that 5,000 people were on the ground. Thirty-four churches were represented. There were forty conversions. The following ministers were present: **Winebrenner, Thomas, Swartz, Keller, McFadden, Hurley, Owens, Price, Snyder, Maxwell, Kyle, Hartman, Laverty, S. Fleegal, Haifleigh, J. J. Miller, Bowser, Stamm, Johnson, Hoover, Rockafellow, Kister, Mateer, Shoemaker, Harn, Hinney, Morenzo and Weishampel.** The total number of conversions at all the camp-meetings reported was only one hundred and forty-six. Immediately after the camp-meeting season the question was mooted, "why so little good is done at camp-meetings and other meetings." There was a growing tendency to omit the ordinances of Feet-washing and the Communion, but baptism was generally administered to the converts.

In the Summer of 1853 the following camp-meetings were held: Near Dodgeville, Des Moines county, Iowa. In La Salle and Macon counties, Ill. Near Peoria, Franklin county, and in Miami county, Ind. In Wayne county, Ohio. One each in Lawrence and Somerset counties, Pennsylvania, and one in Marshall county, Virginia. In East Pennsylvania, one in Deep Creek Valley and one at Kimmel's, Schuylkill county; one in Lancaster county. One near Dillsburg, and one near Andersontown, York county. One in Washington county, Md. One at Stonersville, Bedford county, and one at Nobbsville, 8 miles from McConnellsburg, Fulton county. One near Landisburg, Perry county. One hundred and fifty-nine conversions were reported. The number of tents ranged from nine to twenty-six. At the close of these meetings **Winebrenner** expressed it as his opinion that "the day is probably past for camp-meetings." The churches were losing interest in them, so that the Standing Committee of the Ohio Eldership "Resolved, That we very much urge the propriety of the circuits and churches in waking up to their duty in sending in their requests for camp-meetings."

There were twenty-five camp-meetings held in 1854, as follows: One each in Des Moines and Louisa counties, Iowa. In Illinois one was held near Mt. Carroll, Jo Daviess county, and one in Macon county. One was held in Kosciusko county, Ind. Ohio held one in Stark county, and one in Tuscarawas county. In the West Pennsylvania Eldership territory one was held in Marshall county, Va.; one in Fayette county, one in Venango county, one in Indiana county and one near Black Lick Furnace. In the East Pennsylvania Eldership territory camp-meetings were held as follows: One in Washington county, Md., and one in Carroll county, Md.; while in the State of Pennsylvania the following were held: East York circuit, West York circuit, Perry county circuit; Franklin county, near Orrstown; on the Lancaster county circuit, Broad Top circuit, Cumberland county, near Mechanicsburg; Dauphin circuit, near Linglestown; in Deep Creek Valley and near Orwigsburg, Schuylkill county, and one near Fredericksburg, Lebanon county. Comparatively few conversions were reported. The camp-meeting held near Mt. Carroll, Ill., reported forty conversions, while less than that number were reported at all the others.

The Churches at this period were permeated with a spirit of controversy.

Theological polemics were the delight of some of the strongest men in different denominations. The slavery question, more and more agitated in Church and State, contributed to this. The Christian Church was very aggressive under the erudite and forceful leadership of **Alexander Campbell**, whose spirit was largely imbibed by the ministry of his Church. They kept the subject of baptism prominent in all their ministration; attacked other Churches, and issued repeated challenges to debate the question. The ministers of the Church of God possessed much of the same belligerent spirit; but they confined themselves largely to their own pulpits. **Winebrenner** was not by nature and training a controversialist. He discussed all the theological questions of the times, as his favorite phrase was, "pro and con." But he never had a formal debate with a minister of any denomination. He generally preserved an attitude in which dignity at times seemed singularly



George U. Harn.

blended with disdain. Not so with **Harn**, as may be seen in his keen, penetrating eye and aggressive countenance.

He was a man richly endowed by nature, and of studious habits. He was fortunately placed for the development of his talents, and he rose steadily to larger and larger prominence and usefulness. He was ambitious, and was restless as a caged lion. Fearless, resolute and resourceful as a preacher or antagonist in the arena of debate, he made a splendid record in the theological marathon. Everywhere he went he kindled the beacon-fire of truth touching the distinctive doctrines of the Church of God. As **Irving** says, he was none of those "who stand shaking in the wind, irresolute which way to steer." There was a bustling, disputatious tone in his preaching, instead of the drowsy tranquility of pulpits in earlier days. **Harn** was a trained controversialist. He had his first public debate when not over seventeen years of age, on the evils of slavery, in his native State, Maryland, and in the midst of slavery and slave-holders. He was prepared to talk eight hours. The episode at Moreland, Ohio, on the tour which he made with **Winebrenner** in 1850, revealed his character. Out of it grew a challenge from the minister to

whom he there replied to debate the subject of baptism. **Harn** accepted the challenge. It was a newspaper debate, **Mr. Parker**, Methodist minister, apparently preferring this. **Winebrenner** had charged **Parker** with teaching that "immersion is not baptism." **Harn** made a specialty of this, and in discussing the mode or action of baptism confronted **Parker** with the proof of **Winebrenner's** charge taken from **Parker's** published sermons and books. The discussion of the subjects of baptism followed. The debate between **Harn** and **A. Keller**, a Methodist minister, on the same questions, was held in Irwin township (Barkeyville), Venango county, Pa., in 1853. It continued five days. **Harn** affirmed that "Immersion in water of a proper subject, in the name of the Father, and of the Son, and of the Holy Ghost, is the only apostolic baptism." **Keller** affirmed that "Infants are scriptural subjects of baptism." It was a memorable debate, not forgotten for a generation.

In 1850 **J. H. Hurley** and **Rev. McDougal** had a spirited debate on the subject of washing the saints' feet. It was held in Perry county, Pa. The same year **Hurley** states that he "had a spirited controversy with **J. F. Weishampel** on the validity of lay baptism, he affirming, and I taking the negative. After discussing it in a friendly manner in "The Church Advocate" for many months, **J. F. Weishampel** exhausted his store of arguments, and gave the subject over to **Elder G. U. Harn**. After five more months of debate I gave the closing address."

B. Ober, from a natural trend of mind, was disputatious, and this spirit was fostered and developed by environment. It might, with **James Fenimore Cooper**, be said of him what **Cooper** said of the Indian Chief Mohegan, "That his faults were those of an Indian, and his virtues those of a man." He was a brave and self-reliant disputant, having great tenacity of purpose. The Disciples were the dominant element in southwestern Pennsylvania and northern West Virginia. **Ober** often came in contact with them while preaching in and around Wheeling. On the action of baptism they agreed with the Church of God. But the name of the Church they repudiated, and often made it a subject of discussion. In 1851 **Ober** and **Dickey**, a Disciple minister, held a public debate on this subject at Proctor, Wetzel county, W. Va.

In 1850, at Shiremanstown, Cumberland county, Pa., **Elder J. Keller** had a five days' debate with **A. Owen**, of the United Brethren Church, on the Action and the Subject of Baptism. It was quite fully reported in "The Church Advocate" and "The Religious Telescope." **Keller** was a strong antagonist, but not by nature nor training a controversialist. He was modest and unassuming. He was a tall, well-proportioned man, with strong features and rather commanding presence. He had the reputed intellectual honesty of **Montaigne**, and made a most successful defense of the propositions he affirmed.

Greater divergence of views on theological questions now began to be manifested with increased intellectual development and wider reading on the part of the ministry of the Church. **Winebrenner** urged unanimity, but there were frequent discussions of questions on which they did not agree. On the "essentials of baptism" **Winebrenner** taught that faith, immersion and a scriptural administrator are "essential to the validity of Christian baptism." Hence, he further defined a scriptural administrator to be one "to whom Christ has given authority," a minister duly ordained. This brought up the question of lay baptism, which was defended by several ministers as justifiable in exceptional cases. They thought **Winebrenner's** view came dangerously near the doctrine of Apostolic Succession, though they accepted it as the rule.

The question relative to the admission of persons into local church fellowship before baptism was of a more serious and practical character. In 1851 **Winebrenner** in a lengthy editorial answered a series of questions, leading up to the final one as to whether it is right and scriptural to receive persons into church fellowship before they have been baptized. While he acknowledged that in the instances referred to in the New Testament the converted persons were first baptized; yet "not before they were in the general church." His conclusion was that "baptism may be administered either before or after addition to the local church." To this view exception was taken by several writers, so that **Winebrenner** was constrained to reply in another long editorial on "Terms of Church Membership." He laid down the proposition that "Baptism is not the door into the church," and insisted that it "has nothing to do with bringing in of a soul or body into the general or local church." But this did not settle the question. The opposition in fact gained ground, and in 1853 the Ohio Eldership adopted a resolution "instructing the ministers to teach churches not to admit unbaptized persons into the

churches." From Ohio ministers and lay members emigrating to Iowa there introduced the same practice. In 1854 questions on the subject were again addressed to **Winebrenner** for editorial answer. He replied by reproducing his editorial of 1851, with some additional proofs of his position. In the same issue "**Sister M. A. A.**" taught the contrary, but **Winebrenner** made no further reply. In subsequent issues of "**The Church Advocate**" **Winebrenner's** position was controverted by **Henry Fleagle**, **K. A. Moore** and **J. E. Cunningham**, of the East Pennsylvania Eldership, and **M. F. Snavelly**, of the Iowa Eldership, where baptism before church membership was generally insisted upon. **A. L. Nye**, of Michigan, defended **Winebrenner's** views, and **Winebrenner** himself made brief replies to several of these contributors.

There was general unanimity on the question of rebaptizing persons who, having been converted and baptized, fell from grace, and were reclaimed. It was quite generally answered negatively. Not so in the case of a person to whom baptism had been administered while in an unregenerated state. **Winebrenner** taught that "the baptism of unregenerated persons is invalid, from the fact that it is nowhere authorized in the New Testament."

A discussion of the subject of ministerial ordination was precipitated in 1850 through the mental illusion of several ministers of denominations who mistook the shadow for the substance, the form for the real thing. One of these ministers, says **J. H. Hurley**, "very politely informed me that we, as a ministry, were not set apart by the imposition of hands; and if we were thus consecrated we were without the regular succession, and consequently unordained." **Hurley** does not discuss the subject, but simply states that this polite remark caused him to doubt the validity of ordination without the laying on of hands of regularly ordained ministers. **D. R. Rockafellow** had a similar experience, and though not skeptical, yet was not prepared to meet the objection. Thus the matter rested from April, 1850, to May, 1852, when **Winebrenner** wrote an editorial in answer to **A. Swartz**, who had raised several inquiries touching "a time-honored custom to be found marking the history of the church that by us as a religious body has been practically rejected." **Winebrenner** called the imposition of hands "a ceremony of supererogation," said that he "fully agreed with the denominations around us in the whole form of ordination, except that of laying on of hands," and then called "on the affirmants of this question to show their authority, and they shall be accommodated with a respondent, and perhaps this mooted and perplexing question may be satisfactorily settled." He was sustained in very brief articles by several correspondents, but **Swartz** demanded that **Winebrenner** prove his position, which in an editorial in July he declined to do, on the ground that the demand would require him to prove a negative. But he again flung down the gauntlet, and said: "Who, then, among the masters in Israel will come forward as the champion of this time-honored custom? Whoever will undertake the task shall find a respondent." But while **Swartz** and a writer under the sobriquet of **Apostolic Truth** each wrote a long article, it was little more than fencing for position. Thus the matter rested until 1854, when a protracted discussion of the question was conducted in "**The Church Advocate**." It began by the simple statement by **J. G. Cunningham**, New Grenada, Pa., that "we as an individual church have come to the conclusion to select an elder and deacon, and have them ordained after the Apostles' manner, by fasting and prayer, then by the laying on of hands." He adds, "We think we are surely taught this by the Scriptures." **Colder** demanded proof of this statement, in a foot-note to **Cunningham's** article. This challenge **Harn** could not resist, and he replied in a four-column article, taking the affirmative. Meanwhile the General Eldership Minutes were published, in which there was found the following: "Resolved, That in the opinion of this Eldership persons entering upon the sacred work of the ministry among us should be solemnly set apart by prayer and the imposition of hands by one or more of the bishops of the Church of God." This resolution was not voted on, but it was referred for discussion to the columns of "**The Church Advocate**." **Swartz** began the discussion in a six-column article, reaching the conclusion "that there is not a precept or example in the New Testament for us to do that which the resolution contemplates we should do." **Harn** followed with arguments in favor of the resolution of which he says: "If these arguments are capable of refutation, I confess I am inadequate to the task." **E. H. Thomas** coincided with **Harn**, and in consecutive articles submitted "the testimony upon which I rely to prove the doctrine of the resolution." **Winebrenner** followed **Harn**, taking, as he did before, the negative side of the resolution.

He continued the discussion in a series of nine editorials published at intervals, and closing in the issue of "The Church Advocate" of January 24, 1856, with these words: "In no one single case do we find that the Apostles ordained, or set apart, men to the ministry by the imposition of hands." But **Thomas Jefferson's** words still remained true: "I never saw an instance of one of two disputants convincing the other by argument."

In October, 1851, the first, but limited, discussion on the "right of female preaching" was begun by **Ellen Stewart**, Copley, Ohio. There was neither sentiment enough in favor of women preaching, nor interest enough in a discussion of the subject, to give it more than a short lease of life. **William Byrd's** thought was not verified in this case: "So very pliable a thing is frail man, when women have the bending of him."

Sporadic polemical outbursts can also be found on the questions of church music, reading sermons, plagiarism, the mourners' bench and church government. Donations as evidences of good will, and to supplement the small salaries of ministers were strongly urged during this period.

Several notable events outside of the Church, which are of abiding interest, occurred during this period. **John Newland Moffit**, one of America's greatest revivalists, died in 1850. The death of **Adoniram Judson**, the senior foreign missionary in India of the London Missionary Society, died the same year. He was a native of Malden, Mass. On the voyage he changed his views regarding baptism. On reaching Calcutta he and his wife were immersed. This led to his withdrawal from the London Missionary Society, and his subsequent identification with the Baptist mission work. June 29, 1852, **Henry Clay**, who "would rather be right than President," died at Washington. His remarkable intellect, power of gesture and voice placed him in the front rank of America's greatest statesmen. October 24, 1852, **Daniel Webster** ended his marvelous career. Son of a farmer of moderate circumstances, he gradually rose to such distinction in the councils of the Nation that his public life became so intimately interwoven with the history of his country that both have come down to posterity together. The stupendous work of revising and retranslating the sacred Scriptures by the American Bible Union was begun in 1852. The ministers, churches and Eldershops of the Church of God took a deep interest in this work. **Winebrenner** in 1853 "strongly favored the new version;" but he recognized the fact that "it will take a long time to overcome existing prejudices and supplant the use of the present English version, imperfect and antiquated as it is."

CHAPTER IX.

1855—1860.

IN studying the history of this period it will be observed that there was one issue which was soon to overshadow every other question in Church and State.

Metaphorically, as literally in the days of **Elijah**, who appeared on the stage of sacred history with startling suddenness as the **Melchizedek** of his age, might the servant of some great political prophet have announced that "There ariseth a little cloud out of the sea, like a man's hand." This cloud continued to enlarge until it overspread the whole political heavens, and then burst forth with incredible fury in the great war of the Rebellion. This issue was the old one of human slavery. It was thought that the United States Constitution, together with that "wise and patriotic Compromise of 1820," had settled the question, except as a moral issue. But in 1854 the Missouri Compromise was declared to be inoperative and void, and the advocates and the opponents of slavery were invited to a trial of strength on the public domain of the United States. Already the earlier Compromise of 1850 contained a virtual repeal of the Missouri restriction, which had been treated by both sections of the country as a finality. This act was considered by the vast majority of the people of the free States to be most perfidious, and intense excitement ensued. The Kansas-Nebraska bill only increased the "frenzy and wrath of the thousands and tens of thousands in both the old parties, who had never before taken any part whatever in anti-slavery agitation." The great struggle for the possession of Kansas between the anti-slavery and pro-slavery forces continued

until 1859. The pro-slavery party aimed to bring both Kansas and Nebraska into the Union as slave States. Here was the unmistakable beginning of that later series of events which led directly to the great Rebellion and the most sanguinary civil war. No previous anti-slavery excitement bore any comparison with that which now spread over the North. It was felt that compromises were unavailing and at an end; "that no compromise could acquire weight or sanction or sacredness, if one which had stood for a generation could be brushed aside by partisan caprice, or by the demands of sectional necessity." There was no possible concealment of the issue, that nothing remained "but a struggle between the slave States and the free States, growing more and more intense and more and more dangerous day by day."

It may be considered a perplexing problem in psychology to determine under what kind of a moral hallucination or mental illusion, with such social and political conditions, an anti-slavery Church could decide to send missionaries into a pro-slavery section of the country. Churches not already divided were rent asunder by this question, like the New School Presbyterian Church in 1857, which declared that "American Slavery is a sin, and can not be justified under the gospel." The Church of God would have in like manner experienced a schism had churches and Elderships existed in the pro-slavery States prior to the War. Events in Texas are the proof of this. The two missionaries to Texas, **B. Ober** and **E. Marple**, by the Spring of 1856 found everything in readiness for them to emigrate to Texas. They left Wheeling, W. Va., by steamer on May 5th, and reached Paris, Lamar county, Texas, June 1st. Lamar county borders on the Red River, the boundary between Oklahoma and Texas. They found the moral and religious condition of the people extremely low. Lynchings and murders were frequent. Yet there were many churches and church-going people. Politically the country was a unit. American slavery was one of the paying and popular institutions. No anti-slavery sentiments were tolerated. "No liberty of speech, or press, or outspoken consciousness antagonistic to that principle" was recognized. The people were suspicious of strangers. Even to be suspected of anti-slavery sentiments rendered one insecure. Excitement on the slavery question ran higher than ever before because of Acts passed by Congress and conditions in Kansas. Even before the missionaries reached **Cunningham's** home, upon inquiring the way of a man at work in his lot they were asked, "Are you those preachers whom the **Cunninghams** are looking for?" Upon receiving an affirmative answer, he remarked that he "understood that the Church which we represented is an abolition Church, and that we were sent to stir up the people on that question, and establish an abolition sentiment Church, and if so you will have a warm time of it." Immediately upon beginning their work reports of various kinds were soon in circulation, and opposition at once began. The principal charge against them was that they are abolitionists, and members of an abolition Church. To sustain this charge "a number of anti-slavery resolutions passed by the General and annual Elderships, with extracts of letters from 'The Advocate' were published." But the missionaries answered that they "are not abolitionists in the sense of that term as understood; nor yet members of an abolition Church." Violence was threatened them, and it became necessary to use the press as well as the pulpit to defend themselves and explain their position. But in doing so they offended Church sentiment in the North, and were in turn assailed by the Editor of "The Advocate," who also republished the anti-slavery resolutions of the General Eldership and of Annual Elderships, thus "encouraging our enemies and confirming their charges." "Winebrenner endorsed our course," says **Marple** in his history of The Texas and Arkansas Eldership in July, 1880, "both by private and printed publications, as long as he had the use of 'The Advocate,' which, however, was soon closed against him also," as it had been against **Ober** and **Marple**. The Church and its missionaries in Texas were thus largely placed in at least a neutral position on the question of slavery. They held their first protracted meeting eight miles west of Paris, Lamar county, in August, 1856, where the first church of God in Texas was organized. **Marple** states that "at this meeting the question with reference to slave-holders was tested. **J. M. Brackeen**, of the M. E. Church, a slave-holder, and a man of noted piety, respectability and influence, presented himself for membership, and was received." Several others were also received, one being specially mentioned as a slave-holder. Soon after this "the church was organized in Hopkins and Fannin counties," adjoining Lamar county on the West and South; "and within twelve months a considerable Church influence was gathered." The oppo-

sition in the North became more general and vehement, so that they became convinced that "our support from the East Pennsylvania Eldership would be discontinued at its next regular meeting, and our names dropped from the Journal of the West Pennsylvania Eldership, and we would be left here in a flood of persecution, without either support or license." Then they conceived the "idea of the formation of the Texas Eldership." At first **Marple** opposed it, and **Ober** advocated it. But **Marple** yielded, the announcement was published, and the meeting was held with the church at Liberty, Lamar county, July 31, 1857. One resolution adopted which declared that slavery is a religious and political question, and greatly agitated at the present time by both religious and political men North and South, we think it not expedient for the Church of God to interfere with it." And so they protested "against the resolution of the General Eldership on the subject of slavery as a test of church fellowship." **Colder**, as Editor of "The Church Advocate," replied that "we believe that churches can be established in Texas without receiving slaveholders. If it can not be done, then there can be no churches of God there, and the sooner our brethren come out from among such people the better." Yet, good reports of the work and prospects continued to be sent North. In 1857 **A. J. Cannedy** stated that the "Church of God is prospering in Texas." "We have two small organizations here, one in Hopkins county and one in Lamar, and a fair prospect for several more in adjoining counties." In Titus county **Ober** had been doing some preaching, and results were encouraging. The first meeting-house "for the use of the Church of God in Texas" was built by "the church at Liberty and vicinity," in 1859.

Different Elderships adopted resolutions condemning the course of the brethren in Texas, both as to the slavery question and the organization of an Eldership. The General Eldership in 1857 took no action on the work in Texas, nor on the formation of an Eldership, as the session was held prior to the organization of the Texas Eldership, and application was not made for a Charter. In 1860, however, the brethren in Texas expected action to be taken on their Eldership. As late as August of that year they were "anxiously waiting for the proceedings of the General Eldership"; but they frankly stated that "we look for nothing else than to be rejected, judging from the past treatment we have received from the Church of the North." But **Colder** replied that "no application was made by the Texas brethren for admission into this body." "The Advocate" having been closed against the further discussion of the Texas Eldership, **Ober** and **Marple**, who were "publishing a county paper at Mount Pleasant," called "The Union," began the publication at the same place of a religious periodical called "Bible Advocate." **Winebrenner** was the chief apologist of the cause pursued by the missionaries in Texas, though a few others also took up their cause and wrote in their defense. The main points made in extenuation of the course pursued in Texas were the political practice of the slavery question, and the earlier practice on the part of some churches of God in "receiving slave-holders into the church, under certain circumstances." **Colder** had questioned the authorship of **Ober's** reply to one of his editorials, and this brought forth a stinging answer from **Winebrenner** in which he sought to "disabuse your suspicious mind on the subject, by telling you plainly that said reply is **Bro. Ober's** own defense against your austere onslaught upon him, as one of our missionaries in Texas, through "The Advocate." The personal correspondence between **Colder** and **Winebrenner** was conducted with considerable asperity, as each recognized. But as **Winebrenner** insisted that "the controversy is not of my own seeking," and that he had been "assailed and insulted by slanderous statements, and held up to the world in a false and odious attitude"; he averred that he was only acting in "self-defense and in the performance of a duty which I consider I owe to myself, to the brethren in the Church, and to the public at large." But **Colder** in his capacity as Editor refused to publish any more of **Winebrenner's** articles, though he informed **Colder** that "the Board of Publication have given me the right to reply." **Winebrenner**, therefore, published in a pamphlet of twenty-eight pages a "Letter on Slavery, with an appendix containing various rejected articles addressed to **Elder James Colder**, Editor of 'The Church Advocate.'" The pamphlet was published in 1858, when already the troubles had begun in the East Pennsylvania Eldership which threatened to disrupt the body. The Letter on Slavery was subsequently published in full in "The Advocate." **Winebrenner's** course in publishing this pamphlet was disapproved in resolutions adopted by several Elderships. At the Eldership held at Mechanicsburg in October, 1854, **James Colder** received as his first appointment Harrisburg station. He took charge April 1, 1855.

Already the speck of a cloud, a portentous sign of the approaching storm, was visible to the discerning eye. Little rivalries and jealousies, half unconscious in the minds of the principal actors, were revealed in connection with the Swatara Collegiate Institute project, at first favored by **Colder** under the leadership of **Winebrenner**, and thence abandoned in favor of the Shippensburg Institute; and also the sharply outlined diversity of opinions as to the Metropolitan Bethel (Fourth Street), Harrisburg. Yet for two years the agitation in connection with the slavery question was the only issue which was generally recognized. The graver aspects of this question in the political relations of the country began to overshadow the more local and ecclesiastical contentions. By August, 1857, the property of the Shippensburg Institute, a school established some years before by **D. A. L. Laverty** and **S. Knisley**, with whom **G. U. Harn** had become associated, came under the control of a Stock Company, made up of members of the Church, so that on Sept. 3, 1857, **Colder** stated, that "the transfer of this Institute into the hands of the Church has so far progressed that we presume it may now be said that we have a school under our own control." Two-thirds of the trustees being members of the Church of God, **Colder** was elected Principal, to enter upon his duties with the opening of the Fall term, Oct. 14, 1857. Being pastor of Fourth Street Church, Harrisburg, and Editor of "The Church Advocate," **Colder** realized that he would have too much work if to these duties were added those of Principal of Shippensburg Institute, which he also felt it his "duty to accept." Sept. 17th he "laid before the church his resignation as pastor, to take effect on the 1st of October," and "requested the church to take immediate steps to secure a successor." The church accepted his resignation, and chose **Wm. Mooney**, pastor of Shippensburg church, as his successor. **Colder** removed from Harrisburg to Shippensburg on Oct. 4th, and **Mooney** came to Harrisburg Oct. 11th. **Colder** also became pastor of the Shippensburg church. On Sept. 23rd, "on application of the church at Harrisburg," the Standing Committee "ratified their acceptance of the resignation of **Bro. Colder** as their pastor, and also their call of **Bro. Mooney** as his successor." At the Eldership in November, 1857, **Colder** was appointed to Shippensburg, and **Mooney** to Harrisburg. On March 24, 1858, **Mrs. Colder** died. On May 26, 1858, **Mooney** died. These two distressing events determined **Colder's** resignation of the Principalship of Shippensburg Institute, though for the time he continued to act as pastor of the church; but changed his residence to Harrisburg. The dissensions between **Winebrenner** and **Colder** now developed into a veritable feud, a state of open enmity, in which the local church and the Eldership became involved. **Colder** on May 13th published an editorial, "A Word of Explanation," and another, "The New Hymn Book," which reflected somewhat on **Winebrenner**. To these **Winebrenner** replied, under the caption, "Remarks and Queries to Faultfinders," with a series of ten incisive questions. **Colder** published these under the head, "A Communication from **Elder J. Winebrenner**," in which, after some caustic introductory remarks, he took up and answered each question successively, the answers abounding in disagreeably penetrating personalities. On June 24, 1858, upon petition of sixteen ministers and delegates of the Eldership of 1857, **G. U. Harn**, Speaker, issued a call, "that said Eldership will meet and hold a special and extra session, at Shiremanstown, Cumberland county, Pa., commencing on Tuesday, the 6th day of July next, at 10 o'clock a. m." When the Eldership met, "certain charges against **Colder**, **Winebrenner** and **McFadden**, and against three ruling elders of the church at Harrisburg, were preferred and read." After considering the first charge against **Colder**, and three of the specifications, the whole matter was disposed of by certain findings, and a reference of the matter "to the disposition of the Standing Committee for final action, by which they are to abide." It was further resolved, that "if the above parties fail to meet the above recommendation, then the Standing Committee is authorized to proceed and deal with the parties according to our Constitution." At the extra session **Colder** was enrolled as pastor at Shippensburg, but disclaimed sustaining that relation, as he was acting as pastor at Harrisburg. As per action of the Eldership, the Standing Committee held three meetings between July 7th and Aug. 16th, but at each one "**Bro. Colder** failed to submit his case to the Standing Committee as required by the Eldership." The Committee decided that it had "no power to appoint **Bro. Colder** to Harrisburg," and it "authorized **Bro. Flake** to preach for the church at Harrisburg until the Eldership." It also declared that it "considered the church at Harrisburg to have complied with the demand of the Eldership in submitting their case to the Standing Committee." But on Aug. 16th "the church of God at Harrisburg held a meeting

in the bethel for the purpose of considering the recent action of two of the members of the Standing Committee." In the resolutions adopted the church approved of **Colder's** declining to submit his case to the Committee. It also "declined the offer of the services of **Elder J. Flake**, being already well supplied by a pastor." A controversial letter, "in reply to certain proceedings in the church at Harrisburg," was issued on Aug. 24, 1858, signed by **Winebrenner**, Chairman, and **Thomas**, Secretary. To this the elders and deacons made circumstantial reply on Oct. 22nd. Officially the existing relations remained in statu quo, until the Eldership convened on Nov. 3, 1858. Charges were preferred "against a part of the church at Harrisburg," and three "charges against **James Colder**," and were acted upon. Everything in an official sense seemed to have been adjusted. The great battles had been fought, and the forces, which were somewhat divided, all seemed to view the final result with satisfaction. **Colder** had been appointed to Harrisburg until the Spring of 1859, and he declared: "We have no inclination to quarrel with the Eldership, and are willing to acquiesce in the decision of that body wherein it has made any. The brethren had a difficult and unpleasant task to perform, and we are willing to suffer some things rather than to protract strife." And the Standing Committee two months later, in partly reviewing the actions of the Eldership said: "Harmony and concord once more seemed to prevail, and all parties expressed great satisfaction as to the result. But not everything was settled. Two elements of future trouble remained. **A. X. Shoemaker** was appointed to Harrisburg, and **J. Colder** to Camp Hill; and "**Bro. Colder and Winebrenner** were authorized to submit their personal difficulties for adjustment to the Standing Committee." This Committee consisted of **James Mackey, Jacob Keller** and **E. H. Thomas**. Said Committee met, transacted its business, and published its report Jan. 6, 1859. The serious character of the troubles is reflected in the final paragraph of its report: "We can not close the above exposition and statement we have been compelled to make of the circumstances, involving as it does more or less the whole-religious connection of the Church to which we belong, without expressing our heartfelt sorrow of the circumstances which have led to this most unhappy dilemma. The greater part of half a century in which we have heretofore toiled together successfully for the prosperity of our Zion, our God has revealed to us no such severe trial of our faith, nor anything even approaching the deep anguish of soul which, as the people of God, we are at this time called on to suffer. Nor can any one tell how far into an unlimited eternity the dreadful results may stretch themselves which have thus befallen us, and gathered in thick, dark clouds around us." On Jan. 3, 1859, **Colder** wrote to the Standing Committee: "I feel it is my duty to dissolve my connection with the East Pennsylvania Eldership. I therefore hereby request you to take such action as may be necessary to consummate the above purpose." The Committee, however, did not act on this request. **Colder's** review of the report of the Standing Committee clearly indicated his indisposition to abide by the conclusions reached. The church had also "remonstrated against the appointment which the Eldership had made for Harrisburg from the first of April next" (1859). It asked that a change be made by the Committee. On this remonstrance the Committee did not act, so leaving the appointment stand. In the same issue with the Committee's Report, the Secretary of the Harrisburg church council published an action, declaring that the church "will not receive **Bro. Shoemaker**," and requesting "the Committee to make no appointment for next year." At the same meeting the Council also recommended **Colder** "to withdraw from the East Pennsylvania Eldership, and we, as officers of the church of God in Harrisburg, pledge ourselves to stand by and sustain him." By this time it became evident that the spirit of rebellion had possessed the authorities of, if not the whole, church at Harrisburg, and that extreme measures were imperative. Accordingly at a meeting of the Standing Committee held Jan. 18, 1859, **Colder** was "suspended from the Christian ministry among us;" the pulpit of the Harrisburg church was declared vacant, and "**Elder John Winebrenner** was appointed to the pastorate of the church until the first of April next." The general charge upon which the suspension of **Colder** was based by the Committee was, that he "was repeatedly guilty of insubordination and contumacious conduct, which can no longer be tolerated." In obedience to the action of the Committee, on Sabbath morning, Jan. 23rd, **Winebrenner** proceeded to the bethel "to claim my rights, and to enter upon the duties of my office." He had been previously notified by the four elders that "the action of the Committee will not be acquiesced in by the church; and you are further notified that any effort on your part to exercise the duties of pastor among us will be resisted." When

Winebrenner reached the bethel he, to his "great surprise, found my entrance into the pulpit intercepted by a quaternion of men on each side thereof; and besides, as a further preparatory measure to prevent my getting into the pulpit, the Sheriff and high constable in attendance, to afford them aid and comfort." **Winebrenner** protested; offered to read to them "the power and authority under which" he acted; but to no avail. He then left the house, and "a portion of the congregation followed" him. The sermon which he had intended to preach was based on Rom. xvi. 17, 18. Theme: "The Power and Duty of the Church Against Offenders." The permeating thought of the sermon is "The doctrine of loyalty and subordination to all rightful authority in the Church." **Shoemaker**, having removed to Harrisburg, on April 1, 1859, addressed a note to the elders of the church, apprising them that he intended "to enter upon my duties as pastor of the church, and preach in the Fourth Street Bethel on next Sabbath morning and evening." He was promptly notified that "any attempt on your part to supply the pulpit would certainly be resisted." And when he went to the bethel and was "about to proceed into the pulpit; he was met at the steps" and prevented from going further. **Colder** and his followers having possession of the bethel and all church property, the law was the only recourse where redress could be secured. Accordingly, on April 11, 1859, a Bill in Equity was filed "in the Court of Common Pleas in and for the County of Dauphin, sitting in Equity in and for said County," by **John Winebrenner, Isaac Stees, Jacob Updegrove, Michael Newman, Henry Clay, Henry P. Rodarmel, William Brown, George Yousling, Michael Forney, John Brooks, A. X. Shoemaker and William McFadden, vs. James Colder, John Young, A. W. Barr, Jacob Miley, Theodore F. Boyer, P. S. Atticks, S. W. Myers, G. W. Felix, John Ferguson, Jónas Rudy and Joshua Jones. Charles C. Rawn and B. F. Etter** were Solicitors for Complainants.

While there was considerable disaffection among the churches on three or four of the fields in the Eldership as a result of these troubles at Harrisburg, there were no other schisms; and while it produced a degree of lukewarmness, few severed their church relations. One minister, however, was disciplined for co-operating with **Colder** after his suspension, but he remained a faithful member of the Eldership for many years, and died loyal to the cause. Three others withdrew from the Eldership, one of which was restored later, and another one made tentative overtures.

When people were more superstitious than they are now, and had still remnants of the faith of the ancient Greeks and Romans in omens, signs and portents of calamitous events, what has already passed under review, and controversies, difficulties and variances following, might seem foreshadowed in the distressing announcement at the close of the preceding period, and more fully at the opening of the present period, of the death of **M. F. Snavelly**, North Bend, Ia., as the result of a railroad accident, on the Chicago and Rock Island Railroad, near Joliet, Ill., which occurred to the train on which he and **Mrs. Snavelly** were returning from a visit to East Pennsylvania. Both he and his wife were "badly scalded," and he died eleven days thereafter. He was not quite forty-five years of age, and was "an amiable and affectionate minister of the Church of God, greatly esteemed by all that became acquainted with him." The only other catastrophe recorded was the destruction by fire of the meeting-house in Adams county, Ind., Dec. 2, 1859, "believed to have been set on fire." But there were more or less troubles and contentions, and numerous controversies and debates. A good deal of the acrimonious belligerency incident to the division in Harrisburg and the Texas Mission disagreement was carried into western Elderships through the dissemination of **Winebrenner's** Pamphlet on Slavery. The anti-slavery feeling was more acute in the Church in the West than in the East. The Dred Scott decision in 1857, and the bitter contest between Free Soil and Pro-Slavery emigrants which at the same time were pouring into Kansas, each determined its adherents should decide the destiny of that grand Commonwealth, did not tend to put the western religious mind in a state to consider even the question of the possibility of a slave-holder's regeneration as a test of his fellowship in an anti-slavery Church. This was immediately followed by a strong and protracted discussion by **Harn** and others of "Politics, Religion and Slavery." **Harn** was as much in his native element in a debate as the bird in the air. It was his daily diversion. And it was immaterial to him whether it was theology, religion, or politics. A debate reported in the early months of 1855, in the "neighborhood of Winfield, Tuscarawas county, Ohio, was between **Harn** and **J. Weaver**, who ten years later was elected a Bishop of the United Breth-

ren Church, who for his Church "performed service with a degree of success and acceptability not surpassed in its history." **Harn** affirmed that "Immersion is the action ordained by Jesus Christ as the one only baptism." **Weaver** denied. **Weaver** affirmed that "Children of believing parents are proper subjects of baptism." **Harn** denied. **J. W. West** wrote: "The whole was a decided victory in favor of gospel truth, which has since been fully attested."

It was not often that ministers of the Church of God came in contact with ministers of the Protestant and Methodist Church, as their territory was largely along and below the southern borders of that of the Church of God. But in Maryland and the southern part of the territory of the West Pennsylvania Eldership fields somewhat overlapped. It was in this territory that **Joseph Glenn**, of the West Pennsylvania Eldership, heard **Rev. McCullough**, of the Protestant Methodist Church, on a sacramental occasion, preach a sermon in which he "alluded to the humiliation of the Son of God, who condescended to wash his disciples' feet in accordance with an ancient custom." At the close of the services, as was then not uncommon, **Glenn** "challenged the proof of this statement." **McCullough** in return "demanded proof that washing feet is an ordinance in the Christian Church." Correspondence followed, and a debate was arranged. Neither was considered a debater, but **Glenn** was credited with having "discomfited his opponent."

The first public debate by **A. Swartz** was held at Mt. Joy, Pa., with **T. Montgomery**, of the Methodist Episcopal Church, beginning July 15, 1856. There were four propositions debated, to wit: **Swartz** affirmed "that the immersion in water of a proper subject, in the name of the Trinity, is the only action of Christian Baptism ordained by Jesus Christ." He also affirmed "that believers are the only subjects of Christian baptism." **Montgomery** affirmed "that sprinkling or pouring water on a suitable subject, in the name of the Trinity, is Christian or scriptural baptism." Also, "that the Scriptures teach that infants should be baptized." The brethren had complete confidence in **Swartz's** ability to defend successfully his propositions. He was an analytical reasoner of exceptional power. He could follow a line of deductive reasoning with equal facility. His arguments were cold logic, as he was apparently a man of largely undeveloped but nascent sensibilities. He had, too, that tremendous firmness of purpose never to be trifled with in an opponent. **Winebrenner** and other ministers of the Church were present and gave **Swartz** their moral support, and perhaps more, as **Montgomery** "charged his opponent with being surrounded with a conclave of his brethren, who were counseling and sustaining him." **Winebrenner** said: "The debaters in this contest were pretty well matched," without any special commendation of **Swartz** beyond stating that "believer's baptism by immersion stands sure and safe." He did not approve of, and delight in, such "public discussions;" but he attended this one "for the purpose of reporting the outlines" for the columns of "The Church Advocate." Perhaps the best fruits of this debate was that it led **Swartz** to write his work, "The Trial of Mr. Pede-baptist," of which **Colder** said that it "promises to be not only very interesting and readable, but also a very valuable help to all who are contending for the right ways of the Lord"; that it is "a storehouse of arguments for all our preachers and people."

Discussions between the ministers, with an occasional layman and one woman, also marked this period. It was in some things a transition period. The science and art of music were being more generally taught. This was somewhat of a specialty with **H. L.** and **J. B. Soule**, both ministers in the East Pennsylvania Eldership. They not only taught music, but gave "concerts of sacred music" and "musical festivals," and strongly urged more scientific singing at church services; but they favored the introduction of choirs and instrumental music. **Colder**, **Winebrenner** and other ministers were in sympathy with them, although **Winebrenner** deprecated "the tendency and fashion of the times as calculated to drive congregational singing from the house of God. Choirs and organs are becoming the order of the day, and people who attempt to comply with the instructions of Paul are regarded rude and unchaste. In fine, the tendency of the day is to elevate the choir to do all the singing." Even **Bishop McIlvaine**, Protestant Episcopal Church, in a pastoral letter spoke in similar vein. In this controversy, which continued for several years, **Ellen Stewart**, of Copley, Ohio, who also was a preacher, though unordained, took a conspicuous part, declaring that as under the Levitical dispensation "their worship was necessarily so much of the outward sort, they could employ musical instruments; but as our worship is so inward and spiritual, we have serious

doubts whether we can worship acceptably in the use of them." In the churches this controversy often waxed quite warm and created a great deal of friction and bad feeling. The change which was impending was a revolution.

Ellen Stewart naturally figured in the revival of another controversy, which as yet had few to take the affirmative—the right of a woman to preach the gospel. She castigated some Methodist ministers through "The Church Advocate," who had treated her "with great respect as a private member," but when "under a strong impression of duty she asked permission to deliver an exhortation to the people, was repulsed with silent contempt." She argued her side of the question with a good measure of skill. She had an opponent in **Maria E. Brown**, but she had less of the argumentative faculty. As yet there was no disposition apparent among women to enter the ministry, and no one had been licensed by any Eldership. But women in the churches of God freely exercised the right to pray in public.

From 1856 to 1859, under initiative by **Harn**, who was irrepressible, the question of the use of the plural of "Church" in Eldership titles was agitated in print and on the floors of the different Elderships. It might be inferred that the Editor of "The Church Advocate," **Winebrenner**, was disinclined to open the columns of the paper for a discussion of the subject, as the Ohio Standing Committee in April, 1857, "urgently requested" him "to permit **Bro. G. U. Harn** to express his views on the Church title in the columns of the paper." His resolution to use the plural in the Constitution of the East Pennsylvania Eldership had been adopted in 1853, but rescinded in 1854. Whether in active opposition or not, **Winebrenner's** patient, silent influence was the one great obstacle which **Harn** could not conquer. Yet in no other trial of strength did he so nearly succeed as in this. It must always be assumed, however strong the temptation to the contrary, that the actions of disputants proceed from pure and honest and upright motives; and so, though ambition and rivalry might have been strong elements in his character, it is but just to **Harn** to credit him rather with having not a particle of respect for the opinions of any man or body of men, but homage solely for the truth itself as he perceived it. Strong men were on both sides in all the Elderships. But in this trial of strength **Harn** temporarily gained the victory. **Colder**, in the first volume of the paper under his control, spoke in the Preface of the "Mission of the Churches of God." By October, 1859, the West Ohio Eldership, the East Ohio Eldership, the Southern Illinois and Indiana Eldership, the Iowa Eldership, the Indiana Eldership, the Illinois Eldership and the Michigan Eldership used the plural title. Yet in 1860, when the Amended Constitution of the General Eldership was under consideration, and **Harn** offered his amendment "to use the plural form of the word 'Church,'" the "amendment was lost."

From 1856 to 1859 the subject of ordination of ministers, and sometimes of lay-elders, by the imposition of hands was continued from the previous period. It was practiced in the local churches in some localities as early as 1831 and 1832, when they exercised the power to license men to preach the gospel. **Winebrenner** in his "Scriptural View of the Church of God," published in 1829, taught that after choosing men to fill the office of elder, including the two classes of elders, "there ought to be a public declaration and recognition of it. . . . either with or without the laying on of the hands of the presbytery." He was never an advocate of the laying on of hands. "**Justice**" held that Heb. vi. 12 taught "that baptism and the laying on of hands are visible ordinances," and that "each of these is declared by the authority of the Holy Ghost to be a 'principle, or first principle of the doctrine of Christ.'" His conclusion was that we "are no more at liberty to reject the laying on of hands than we are to refuse repentance, baptism, the resurrection of the dead, or the final judgment." The discussion originated in a resolution of the General Eldership in 1854, which "referred the discussion of the subject to the columns of 'The Advocate.'" But the resolution affirmed that "ministers among us should be solemnly set apart by prayer and the imposition of hands by one or more of the bishops of the Church of God." In opposition to the doctrine of the resolution was **A. Swartz**, who unlike **Irenæus** as being all for peace, was generally ready for a debate. He could have waited for the advocates of the resolution to maintain its teaching, but they were silent. **Harn**, with a genius for controversy which was both good-natured and caustic, marshalled his arguments in support of the resolution; arguments of which he ingenuously said, "If they are capable of refutation, I confess I am inadequate to the task." **E. H. Thomas**, a calm, clear-headed reasoner, unpretentious, but convincing, so forcibly set forth the affirma-

tive side of the question that **Swartz** concluded "he no doubt feels great security and hope of success," as "he signifies his position to be invulnerable." **Winebrenner** also entered the arena of debate, and declared that "**Bro. Thomas** is mistaken in his corollaries or consequent truths drawn, as he affirms, from this discussion." And he affirmed, "that our practice is apostolic, and, of course, in harmony with the New Testament." **James Mackey**, **James Colder** and a few others also participated in this protracted discussion. Only on the question of tithing did **Winebrenner** write at such length as he did on the laying on of hands, and he felt convinced that "by the strong array of arguments we have succeeded in showing, not only from the testimony and admissions of eminent writers on the other side of this question; but by strong and conclusive arguments drawn directly from Scripture and sound reason, that" our opponents are "evidently in error on this subject."

Somewhat edifying and instructive discussions of three or four other topics mark this period. Among these was the old question of Christian union, on which **Mackey** wrote a series of discriminating articles. The writers of the Church of God were always indisposed to advocate Church union, insisting that this is not the union taught in the New Testament.

The order of the ordinances provoked controversy, as it was reversed in practice in the German Eldership, and to some extent in the Indiana Eldership.

Harn, a persistent advocate of the Bible Union project of a new version of the Scriptures, started a discussion, in which he had **Thomas** as an antagonist, of the translation of *ekklesia*. He would reject the word "church," and substitute "congregation" or "assembly."

An animated discussion of "Creeds" occurred, as a few believed a declaration of what the Church of God believed would be proper and serviceable. **Mackey**, **R. H. Bolton**, **H. L. Soule** and **S. M. Hoover** were the principals in this discussion. As to Creeds, in the more common sense of the term, the avowed advocates were indisposed to show their hands. But there were signs of a tendency to be as our neighbors in that the phrase "our Church" had gained some currency, as also the prefix "Rev.," and the designation of the Church as a "denomination." It was also charged that a leaning toward "independency" which might threaten disintegration was fostered in various quarters. Ohio seemed to be the best soil at this time for such a growth, when it was charged by the leaders that there is "a prevalent opinion that the churches have a right to reject whom they please, and make their selection of any man from any field of labor."

Dependence for church upbuilding and enlargement up to this time was almost exclusively on revivals and camp-meetings. They considered these two methods of soul-saving closely connected. They were mutual outgrowths of each other, and as the latter became less fruitful in conversions, they were discontinued. It was still customary in many churches to have a day of fasting and prayer preceding a "revival meeting." For they were so accustomed to see sinners converted at their protracted meetings, which with them was a "revival," that they called them so in anticipation. But during 1855 and 1856 the revivals were not so numerous, and generally also fewer conversions. There were a few rather extraordinary exceptions, like that at Mt. Joy, Lancaster county, Pa., where up to Feb. 21, 1856, "over one hundred had already professed conversion." It was not uncommon for reports to end much in the way **Winebrenner** ended his brief reference to the revival at Harrisburg: "From eight to twelve are nightly out at the altar; but not half as many converts as we should like to see." At some smaller and newer points proportionately better results were witnessed. In 1857 the country experienced one of the most general and disastrous financial panics in its history. It was recognized as a "crisis," and in many pulpits became a theme for sermons. It was presented as "a season of peculiar distress," and as a divine visitation as "a consequence of the sins of the people." Fasting and repentance were strongly urged. Whatever the philosophic relation of such events to the kingdom of grace, they are quite frequently followed, or accompanied with increased religious fervor. And so in this instance, more revivals were reported in the latter part of 1857 and the beginning of 1858 than for several preceding years. From all over the territory of the different Elderships came the same enthusiastic reports of meetings of unusual interest and results. Writing on the prevalence and power of these meetings on March 18, 1858, the Editor of "The Church Advocate," **James Colder**, said: "There is at present in progress in our country a revival of religion so extensive and glorious that it well deserves the name Great. Making its appearance in New York

City, it has spread to hundreds of churches in other places, until now it is accomplishing its heavenly mission in about twenty-three States of the Union. So extensive has been the revival that it has been estimated that in one of the weeks recently passed fifty thousand persons professed to be converted." And reviewing this period on Jan. 26, 1860, the new Editor, **E. H. Thomas**, said: "The years 1857-58 will long be remembered, especially in the large cities of our own country, as seasons of great outpourings of the Spirit of God, under the influence of which tens of thousands were brought under the converting power of divine grace." But this marvelous "refreshing from the presence of the Lord" was followed in 1859 by "a great drought in revival news."

In 1855 camp-meetings seemed to languish; interest waned; criticism developed; ministers and even Standing Committees urged churches in the matter, and the indisposition to tent reduced the number of tenters to a minimum in some places. Yet there were eighteen camp-meetings held this year, to wit: In Iowa, two; in Illinois, two; in Indiana, two; in Ohio, five; in East Pennsylvania, six, and in Maryland, one. The results were discouraging, as less than one hundred conversions were witnessed.

In 1856, with the approach of the camp-meeting season, **J. F. Weishampel, Jr.**, under the Department Head in "The Advocate" of "Baltimore Editorial Department," conducted by him, published a two-column article "Against Camp-meetings." His objections, however, were mainly against such gatherings near large towns, because "the evil committed overbalances the good that accrues." But the churches were not ready to accept this view, and hence vigorous replies to **Weishampel's** article by **G. W. Wilson**, of Ohio; and by "**Augustus**," were at once published. That the churches endorsed these sentiments is evidenced by the fact that twenty-four camp-meetings were held in 1856, distributed very much as in 1855. The results in the way of conversions were much more meager than in 1855.

Iowa in 1856 had increased the number of its camp-meetings to three. In 1857 an effort was made by the Standing Committee to increase the number; but instead only two were asked for, and so the Committee "earnestly urged the brethren and sisters of the churches of God in Iowa to take an interest in the camp-meeting enterprise." When the Ohio Standing Committee met to arrange for the camp-meetings for 1857 there "had been no applications." Ministers, however, took the matter up, and as a result, five camp-meetings were arranged for. East Pennsylvania and Maryland held fifteen; Iowa, two; Illinois, two; Indiana, one, and West Pennsylvania, one, making a total of twenty-six. The reported number of conversions was over one hundred, though not quite half the meetings were reported in "The Church Advocate."

In 1858 the number of camp-meetings was reduced to fourteen, of which four were in the East Pennsylvania Eldership, two in West Pennsylvania, four in Ohio, one in Indiana, one in Illinois and two in Iowa. At some of these meetings there were no conversions. At others "several" were reported. "Not much in the way of conversions," reported another pastor. Eighty-five is the total reported.

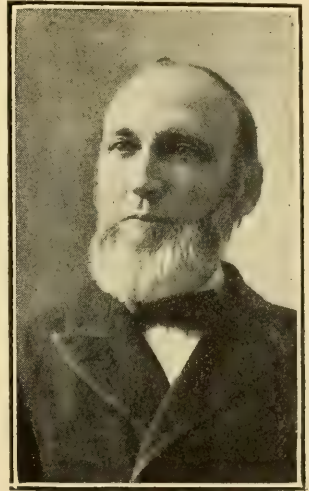
The total number of camp-meetings in 1859 was twenty, the increase being in East and West Pennsylvania Elderships. But fifty-six conversions were definitely reported, while other pastors reported "a few," "some," "small number," "not numerous," "fruits not so much as we could have wished."

But while results of camp-meetings were far below expectations, work through other means made gratifying progress. The first steps were taken to extend the territory West of the Missouri river. As early as 1847 **H. Roop**, of the Ohio Eldership, had removed to Missouri; but he remained only a short time. The section of the State eastward of the Missouri river and bordering on Iowa was the earliest to attract Church of God emigrants. In Clark county, in 1855, **Henry Sherick** and family located, and called for preaching. In 1857 **George Thomas** and family and **Samuel Thomas** and family, of Bedford county, Pa., removed to Greene county, Mo., in the southwestern part of the State. They invited ministers to visit them. In 1859 other families from Blair county, Pa., emigrated to the same section of the State. But up to this date no regular Church work was done in the State.

A mission was started in Nebraska in 1857. On Feb. 20th **Winebrenner** announced that it was the intention of the Board of Missions of East Pennsylvania Eldership to send a missionary to Nebraska and one to Kansas in the Spring, "if we can raise the funds." The inception of this project should be attributed to a "**B. B.**" (**Dr. Becker**), who on Dec. 16, 1856, reported from Wyoming City, "a new town situated in Nebraska Territory, at the mouth of Weeping-Water river,

surveyed and platted in September, 1856," that "one lot will be given to the Church of God for a meeting-house and parsonage, and a piece of ground for a cemetery." On March 4, 1857, the Board of Missions appointed **I. E. Boyer**, of Mt. Joy, and "former missionary to Illinois," to Wyoming City, Neb. Ter., "promising to sustain him to the extent named in his letter to the Board." He spent nearly two months canvassing for funds, and then, on April 24th, he left for his mission via the P. R. R. to Pittsburg, and thence by boat down the Ohio river to St. Louis, and up the Missouri to his destination, which he reached May 25th. Otoe county, Neb., in which Wyoming City was located, is on the Missouri river, the third county North of Kansas. June 8th **Boyer** reported that **Dr. Becker** "has arrived, and is going to make good his promise." Accordingly, **Boyer** selected "in block 33, lots 5 and 6, donated by the town company . . . secured by obligation, and deeded to us when built upon." By October 27th there was quite a change in the outlook, when "times are dull, banks are closed, money scarce, and not much to do in any way." The projector of this mission enterprise, **Dr. Becker**, had "gone East, and it is not likely that he will return again. He did not give me any lots at all." The Board failed to secure funds beyond the \$160 in hand when **Boyer** left Pennsylvania, and so he concluded to leave the mission, and on October 29th started for Illinois, holding protracted meetings during the Winter in Iowa. In a letter dated December 9, 1858, "To whom it may Concern," he says: "Nebraska Mission. That is an entire failure." His advice is: "Abolish the Board of Missions." Meanwhile the Illinois Eldership had passed "a vote of censure" on **Boyer**, "for leaving the Nebraska Mission."

I. E. Boyer, a native of Lancaster county, Pa., was licensed originally by the East Pennsylvania Eldership in 1852. He had been attending the Shippensburg Institute, taking a short course preparatory to entering the ministry. While there he contributed his first article to "The Advocate" on "Christ our Example." In the Spring of 1853 he went to Illinois to enter the field as a missionary. Of too limited means to pay his fare, brethren at Mt. Joy, Elizabethtown and Orrstown gave him some assistance; but this he had to supplement on the way by stopping off at several points to earn money to reach his destination. By the last of May, 1853, he had reached the eastern part of his work, and met **Sandoe**, with whom he held his first meeting in the neighborhood of **G. Schroll's**. By June 20th he was at Decatur, where he made his headquarters. His mission field extended to **Jacob Bear's**, three miles from Decatur; another point four miles north-west from Decatur; one six miles north-east and the other six miles due South. In September, 1853, he urged young men from the East to come to Illinois and enter that inviting field of mission labors. Support to some extent was guaranteed by brethren agreeing to pay six per cent. for five years on amounts varying from \$25.00 upward. He engaged in more general missionary work in 1854, his tours taking him through Moultrie, Coles, Cumberland, Jasper, Crawford and Cook counties, Illinois, and Vigo and Parks counties, Indiana. Later in the year he also extended his labors into Christian, Sangamon, Morgan, Scott and Pike counties. In 1857 he was back in Pennsylvania, and agreed to go as the first missionary to Nebraska. A town was laid out in the south-eastern corner of the State, and lots offered free for a church and parsonage. The East Pennsylvania Eldership sent him there to open a mission. This proved a failure, and **Boyer** came eastward into Iowa, and later to Illinois. He was a good preacher of the gospel; was self-sacrificing and faithful, and was honored by the Illinois Eldership by elections to different official positions, among them Speaker and delegate to the General Eldership.



I. E. Boyer.

Iowa received two accessions to its ministerial ranks in 1855. At the East Pennsylvania Eldership the previous year **P. Shaw** and **A. J. Fenton** were appointed to the "Iowa Mission," and on January 11, 1855, it was published they will leave for their field "next Spring." Already on January 1, 1855, the Iowa Stand-

ing Committee had appointed **Fenton** on "the Northern circuit," North of North Bend, and **Shaw** to the territory "extending South of North Bend," Johnson county. They left Harrisburg March 25th, and reached their destination April 15th, so that by April 26th **Shaw** wrote that he is on his field, and "nearly around my circuit." In Cedar county, bordering on Johnson county on the East, an emigrant from West Newton, Pa., called for preaching, saying, "our house is open for ministers to preach in." Later a "revival of religion and the organization of a church of thirty members" was reported from said county. At Pleasant Valley, Johnson county, a revival was enjoyed under **Lininger**, in 1855, and a church formed. Scott county, second county east of Johnson, on the Mississippi, had received some emigrants from Cumberland county, Pa., as early as 1850, and these were visited by **Hawk**, and **Fenton** and **Gill** preached there in 1855, doing good work. Buchanan county, north-west of Johnson, also enjoyed a revival, and a church was organized at Pine Creek. It was in this county, at Pleasant Prairie, two and one-half miles East of Independence, that the second bethel in the State was built, and was dedicated December 9, 1855, **A. Megrew**, **J. Lininger** and **D. Gill** officiating. In Louisa, Des Moines and other counties the work was advancing, the churches in various places being strengthened by additions of families from the East. The church at Harmony, Des Moines county, built a meeting-house in 1859.

In October, 1855, **Winebrenner** wrote this prophecy: "In less than one generation from this time the States of Illinois and Iowa will embody the great central strength of the Church of God." The progress made in Illinois from 1855 to 1859 indicated the verification of this prediction. In 1855 what was called the Winchester Mission, Scott county, was assigned to **George Sandoe**; but because of ill-health he resigned, and **I. E. Boyer** was appointed. Scott county is the second county East of the Mississippi river, where several families of the Church had located. At Lamot Creek, Crawford county, on the Indiana State line, **Boyer** and **Rupp** organized a church of ten members February 11, 1855. April 22, 1855, **Kyle** and **Sandoe** "succeeded in organizing a church of God in **Brother Ephraim Bear's** neighborhood," near Decatur, Macon county. This is probably identical with "**Brother Rife's** neighborhood," where "the brethren built a very fine bethel" in 1857, which was to be dedicated "the last Sabbath in January," 1858; "but for certain reasons the dedicatory sermon was not preached until September 19, 1858." This was the first house of worship built in Illinois by the Church of God. It has since been known as the Boiling Spring church. From the date of the building of this bethel to 1886, one bethel a year, on an average, was built in Illinois. Considerable success attended the labors of **D. S. Byers** and **D. Wertz** in Joe Daviess, Carroll and Bureau counties, in the northern part of the State, during 1855. A church was organized at Rush Creek, Joe Daviess county. "Mt. Carroll Mission is enlarging her borders." After a successful revival at Troy Grove, La Salle county, increasing the church to thirty-six, arrangements were made in 1856 to build a parsonage. Here, in 1858, **Kyle**, the pastor, **J. H. Hurley**, **Klein**, **Cain** and **Reed** held a meeting in "a mammoth tent put up for the accommodation of the people," which "was attended with a mighty outpouring of the people from all quarters," coming "from a distance of from thirty to forty miles." In Livingston county, adjoining La Salle on the south-east, **Andrew Wagoner** organized "a church of a few members" in May, 1856, nine miles north-east of Pontiac. In August, 1857, **D. S. Byers** and **D. Kyle** held a "protracted meeting in Pontiac" and organized a church of six members. A church of six members was also laboring with some success at Ottawa, La Salle county, in 1857. A new mission field was formed in 1856, to which **Rudolph White** was appointed, called "Monmouth Mission," consisting of Warren, McDonough and Fulton counties, near the Mississippi. In December, 1857, a church was organized at Homer, Champaign county, composed of five members. **A. J. Fenton**, in April, 1857, organized the church of "about a dozen," in Decatur, Macon county, but they had "no house of worship;" but "the brethren think of building next Summer." And this dozen consecrated members had tenacity of purpose, and on September 9, 1858, published the dedication of "the new bethel built by the church of God in the city of Decatur," which then had a population of 9,000. The dedication services were held October 17, 1858. The preaching services up to this time had been mainly held in the Disciple house of worship. A church of twenty-two members, all heads of families, was organized by **D. S. Byers** at Eight Mile Grove, Henry county, toward Spring, in 1859.

The Michigan Eldership seemed to be in a hibernial sleep during this period, until in September, 1859, when it held its sixth annual session, having adjourned

the fifth of October, 1853. Its territory was partly cultivated by ministers of the Indiana Eldership, as **A. B. Slyter**, the most active missionary in Michigan had again united with the Indiana Eldership, and was appointed to the Thornapple circuit. **J. B. White**, who called himself "a young preacher," was licensed by the Ohio Eldership in 1853, and lived in Genessee county, Mich., the fourth county north of the Ohio line. In 1855 he reported the church at Flushing, his home, "much discouraged because they have not more preaching." "Our trials and persecutions are almost more than we can endure." But the light soon broke through the lowering clouds, for in 1856, in the month of June, he had a successful meeting in Montrose township, Genessee county, and organized a church of twelve members. Two brothers, **Moses** and **Ezekiel Kelly**, also licensed by the Ohio Eldership, in 1855, removed to Hillsdale county, Mich., bordering on Ohio. This was a new locality for Church work, but this same year they had a revival, and organized a church of twenty members in Allen Township. Success also crowned their labors near Jonesville, same county, and a church was organized. In the Indiana Eldership, through the energetic labors of **T. Hickernell**, **D. Keplinger**, **David Neidig**, **F. Komp**, **A. L. Nye** and others quite cheering progress was made. At least twenty-four new churches were formed, and conversions aggregating not less than from one hundred to two hundred and thirty souls were reported by the pastors. A few houses of worship were erected, but as yet a majority of the churches held their services in school-houses. The territory traveled over by the ministers and missionaries of the Eldership extended into not less than sixteen counties of the State, and several counties in Ohio. They reached La Porte county, in the north-western part of the State; a group of ten counties in the north-eastern part of the State; established a few churches in Wayne and Henry counties, in the south-east, and reached within eight miles of Terre Haute, Vigo county, and organized a church there, and crossed Clay, south-eastward, into Greene county, both counties lying in the south-western part of the State. This territory in the south-west was so far removed from the work in the north-eastern section of the State that late in this period a new Eldership was projected.

In Ohio it is only needful to go over the list of counties, of not less than twenty-eight, in which the most of the successful Church extension work was done between 1855 and 1860, to be impressed with the fact that the center of Church population in the State was rapidly moving westward. In the south-eastern corner were Athens and Meigs counties, and adjoining Beaver county, Pa., west of Pittsburgh, was Columbiana county, measurably neglected between the two Elderships, and the work was slowly dying. Around Wayne county, the original Ohio mission field, were the older circuits in Stark, Tuscarawas, Holmes, Summit, Coshockton and Knox counties. From here the work spread westward and northward across the center line North and South of the State, into Richland, Crawford, Wyandot, Marion, Logan, Hancock, Seneca, Wood, Auglaize and Shelby counties, until reaching the Indiana State line, Williams in the extreme north-west corner, and Defiance, Paulding, Van Wert, Mercer, Darke and Preble, every county in succession on the Indiana line except the two most southern counties, had more or less preaching by Church of God ministers. Belmont county in the south-east was occupied by the West Pennsylvania Eldership. It was but reasonable under these conditions that the Ohio Eldership should desire a division of its rapidly expanding territory, and have two Elderships organized, and also have the State line between Ohio and Indiana made the boundary on the West. The initial steps were taken in 1855, and the division was harmoniously accomplished in 1857, after favorable action by the General Eldership. This new Eldership led the way in requiring ministers to go to their new fields in the Fall. During the five years from October, 1854, to October, 1859, there were notable accessions to the ministry of the Church in Ohio. **Harn** went to Wooster, under appointment by the East Pennsylvania Eldership made in October, 1855, under whose labors the church realized that "a murky atmosphere does not quench the stars." With their new Bethel, which had been dedicated August 5, 1855, and a man of **Harn's** personality, they received new inspiration. In the Spring of 1859 **Harn** was elected "Mayor of Wooster City." Also **L. B. Hartman**, a young man of some culture, who became a leader among them; **M. Beck**, a Boanerges, and his brother, **B. F. Beck**, a man of great natural refinement and conscientiousness, the first minister of the Church to reverse the order by going to East Pennsylvania, in 1858, to make it his permanent home; **W. H. Oliver**, a hard-working revivalist; **R. H. Bolton**, evangelist, missionary and collector on a more extensive scale than any other minister of the Church;

J. W. Aukerman, a man who always spoke with the conviction of one who has given sufficient thought to his subject to know that he is speaking the truth; **W. P. Small**, mild, firm, and who would convince men by the simple truth rather than discursive reasoning, and **James George** and **James Wilson**, each, with James, the Lord's brother, "a servant of God and of the Lord Jesus Christ." Altogether the ministry in Ohio was a strong force at this time, going everywhere preaching the word as the power of God to save, redeem, elevate and ennoble men. They knew nothing of any other means or measures to reform and improve society, and would scorn the more recent systems of eugenics as co-operative agencies with the gospel in the moral and religious regeneration of the race. While the work accomplished is but partially on record, it is known that churches were formed at a number of places, several in Hancock county, and others in Seneca, Williams, Defiance, Paulding, Stark, Wyandot and Crawford counties. At least a dozen new houses of worship were dedicated, besides the one at Wooster. Among these was one at Blanchard Road, six miles below Findlay; one in Venice township, Seneca county; one five miles West of Shelby, Crawford county. Some of the circuits had grown very large, as the Attica circuit, which in 1858 had fourteen appointments. Two regular missions were established, in addition to the extension of fields already occupied. In answer to an application by **E. Logue**, in 1855, "a mission was given him in Stark and Tuscarawas counties, to be called the Canton Mission." Canton is one of the four points named. Another one was known as the Akron Mission, in Summit county, which had ten appointments in 1856, and "the prospects as far as I can judge at present are flattering," said the pastor, **M. Beck**.

Progress in the West Pennsylvania Eldership during this period was limited. While there were revivals and accessions on nearly all the old fields, only a few newly organized churches are reported. The work in Virginia "had gone down," and the Marshall county circuit "was broken down." One church was reduced from seventy to six members, "after we had used the old Jerusalem broom," as the pastor described the process. But revivals were enjoyed at nearly all points in that section, and in Greene county, Pa., and Belmont county, Ohio. The latter belonged to the Wheeling Mission, and at Harrisville a small organization was prepared for by giving the hand of fellowship to some converts. At Pleasant Grove, three miles nearer Wheeling, a church of seven members was formed in 1855. On Wheeling Creek, Greene county, Pa., a church numbering seven was formed the same year. Another at **Bowman's**, in 1857, composed of nineteen members. One in Marshall county, W. Va., with a small membership. In Somerset county fair progress was made. A meeting-house was built in 1855 in Upper Turkey Foot Valley. In 1858 **J. A. Plowman** went into the town of Somerset, county town of Somerset county, and held a meeting in the Town Hall, and succeeded in organizing a church of twelve members. Armstrong county called for preaching, but West Pennsylvania lacked men. In 1858 **J. M. Domer** and **A. C. Raysor** were in McKean county, on the New York State line, and organized a church at Bradford. The first movement for the opening of a mission in Clearfield county, then part of the West Pennsylvania Eldership territory, was in 1856. Clearfield lies across the summit of the Alleghenies, adjoining Cambria county on the North, and Jefferson and Indiana counties on the East, in which work was being done by ministers of the West Pennsylvania Eldership. But the way was opened for East Pennsylvania to take the initiative by the removal from Lisburn to Clearfield of the family of **J. H. Jones**, at whose father's home at Lisburn **Winebrenner**, thirty years before, was often entertained. The Standing Committee in 1856 appointed **J. F. Wieshampel** to visit Clearfield. He did so, and opened the work, establishing twenty preaching places in school-houses within a radius of ten miles of the town of Clearfield. It is but about twenty-five miles from Clearfield, the county-town, to Cherry Tree, Cambria county, where there was an organized church. But West Pennsylvania had "no suitable man to send to Clearfield, and so the work was suspended for the time."

The work in the Virginia section of the East Pennsylvania territory was greatly neglected at this time. It was mainly limited to Berkeley county, but no permanent results followed. Four and five appointments were kept up part of the time by the missionary, when one was on the field.

Favorable indications attended the work in Maryland, in the counties of Washington, Frederick and Carroll, and in Baltimore City. Revivals attended the labors of **George Sigler**, **H. L. Soule**, **T. Bean** and other faithful ministers. Near Brownsville, Washington county, September 16, 1855, a church was organized by

Sigler, which by October numbered twenty. At Carrollton, in 1857, **Jacob Wickert** donated a lot to the church on which to build a bethel. The church, in October, resolved to erect a meeting-house on it. Work was resumed in Baltimore, by "our German brother," **J. M. Busch**, in 1855. They had no regular place of worship, the most serious drawback, he says. He preached at the Alms-house, and observed the three ordinances. As yet he had no license, but in the Fall of this year he received license from the German Eldership. In 1856 a church was organized, and they were encouraged to believe they "will increase very rapidly." One of the members and leaders, **Presley T. Davis**, applied through **Winebrenner** for membership in the East Pennsylvania Eldership. Another organization, known as the "Union Church of God," also existed in the City, and in 1859 expressed a desire to unite with the church **Busch** had organized. **Winebrenner** visited Baltimore this year, in May, and preached in German in the morning in the Otterbein United Brethren church, and "in Old Town for the 'Union Church of God' in the evening."

Within the State, the East Pennsylvania Eldership was devoting its energies quite largely to the substantial, permanent work of the churches. The building and auspicious dedication of Fourth Street Bethel, Harrisburg, gave added impulse to better the material environments of churches and pastors. More than a score of good meeting-houses were built in this semi-decade, and the wisdom, comfort and economy of having parsonages became more evident. The term "bethel" to designate houses of worship in various ways commended itself to the churches. But as from its use to designate the building it was transferred to the organization, a tendency originated to reverse this order, and call the house as well as the church "the church of God." In commenting on a notice of the dedication of the Fourth Street Bethel by the Harrisburg "Patriot," **Winebrenner** strongly disapproved of this practice. The "Patriot" said: "Last Sunday a week the new Church of God, on Fourth street, was dedicated with imposing ceremonies." **Winebrenner** said: "The notice here quoted requires a slight correction to make it right. Instead of saying 'the new Church of God,' they should have said the new Bethel (or Metropolitan Bethel) of the Church of God was dedicated." In some sections, as in Adams, Juniata, Lehigh and Berks counties the work was somewhat neglected, and was measurably declining. In others new churches were organized and general and healthy growth revealed. While the church on Broad Top mountain become extinct by removals, and their bethel fell into ruins, at the other end of the circuit as it then was, **Simon Fleegal**, in January 1855, reported the organization of a church at Fort Littleton, numbering twenty-six. In July, 1855, "a gracious revival broke out in the little village of Wormleysburg, on the opposite side of the river from Harrisburg." Up to a few months prior to this "no organized church" was there. There was "an old, dilapidated building there, belonging to the Methodists, and which a society of that denomination had formerly used." In this building **McFadden** preached, and later in the school-house. At the Eldership in the Fall **McFadden** reported "the organization of a church" at Wormleysburg. In York county **J. Machlin** organized a church at Cross Roads appointment, in 1856, and one at Maytown school-house. **William Krieger** in January, 1855, organized a church "about four miles from Shellsburg, in a school-house, at the foot of the Allegheny Mountains. **J. M. Hebler** in the Summer of this year began regular preaching in Pottsville, county-town of Schuylkill county, in a school-house rented for the purpose, and "there are prospects of soon raising a church of God in this place." There was regular preaching at many points, and protracted meetings held, at which no organizations of churches were reported. This was the case at Mt. Pleasant and at Mountville, Lancaster county; at Cumberland Furnaces and Milltown, seven miles South of Newville, Cumberland county; Thompsonstown, Juniata county; Forney's school-house, Dauphin county; Deer Lick, on the "Broad Top circuit," and very many other points. Some of these points had a sufficient membership to have ordinance meetings. At Mt. Nebo, Lebanon county, **Dr. George Ross** bought the right to preach in a union meeting-house. The "Matamoras and Juniata circuit" in 1858 had ten appointments. As on many other circuits, a majority of these were in school-houses, and had not the local strength to become permanent.

One of these school-house appointments in 1855, which grew into a strong, permanent church, was located at the "Forks of the Creek," or confluence of the Sidling Hill and Little Aukwick, Huntingdon county, later called Walnut Grove.

Here a bethel was built in 1855, dedicated by **A. X. Shoemaker**. **Simon Fleegal** was the pastor, who "with his own hands laid part of the foundation." At New Kingston, Cumberland county, the church in April, 1855, decided to build a meeting-house; completed it during the Summer, and held the dedicatory services November 30th. **J. C. Owens** was pastor, and **Winebrenner** preached the Sabbath morning sermon. The Adventists had an interest in this house, and **J. Litch**, one of their prominent ministers, officiated on Saturday and Sunday evenings. At Doubling Gap, same county, the brethren, under the supervision of a Building Committee composed of **Peter Baker**, **Leonard Weast** and **Henry Snyder**, began in May, 1855, to collect "funds for the building of a meeting-house for the use of the church of God" at that place. As appointee by the German Eldership, **J. F. Weishampel**, in April, 1855, went to Reading, Berks county, as a missionary. He "rented a large store-room on the corner of Eighth and Walnut streets which he fitted up so as to accommodate over a hundred people." This was "dedicated to the worship of God on Sabbath, May 13th. **Winebrenner** preached the dedicatory sermon in German, from Ezekiel xliii. 10, 11. In the afternoon **Weishampel** preached a German sermon, and in the evening **Winebrenner** preached an English sermon. In Schuylkill county, during the Summer of 1855, two houses of worship were built, one in Mahantango Valley and one in Deep Creek Valley, about three miles apart. These were dedicated late in the year, on successive Sundays, by **Winebrenner** and **Keller**. The latter is located in **Weishampeltown**, and the former on the land of **Brother George Hepler**." Two houses of worship were built in this county in 1856. One about a mile East of Valley View, in Lykens Valley, removed into the village in 1871. The other at Osmanstown, Lower Mahantango Valley, dedicated August 10th. On June 1, 1856, the corner-stone of "the new bethel in the neighborhood of **John Miller** and **John Felty**, Susquehanna township, Dauphin county," was laid. The dedication took place November 30th. **Colder** preached Saturday evening and Sabbath morning, and **Keller**, Sabbath evening. At Hummelstown, same county, the church worshiped in the Methodist house; but in December, when **Winebrenner**, **J. Ross** and **Keller** went there to hold a protracted meeting they were "shut out of their meeting-house." They held the services in the "Union Meeting-house." This prepared the way for "agitating the question of erecting a bethel for their own use." The church in Maytown worshiped in **Martin Beck's** meeting-house, a mile from town, before it was organized in the town by **G. Sigler**, May 24, 1858. The Beck house was built on **Martin Beck's** land, and principally by himself. It was dedicated by **J. Litch**, of Philadelphia, December 25, 1856. Under **Sigler** and **A. H. Long** the work in town was started, and in 1859 the building of a bethel was undertaken. The corner-stone was laid August 7th, and the house dedicated November 13th. **S. Fleegal** was then the pastor, and **Winebrenner**, **Thomas** and **Long** conducted the dedicatory services. In York county the church at Newberry built a bethel during the Summer of 1856, which was dedicated by **Winebrenner** February 1, 1857. **C. Price** was the pastor. Under **Price's** labors in the same county, during 1857, the church at Ball Hills built a bethel, which was dedicated August 2nd, **Swartz** and **Ross** officiating. August 9, 1857, under **Price** as pastor, the church at Goldsboro, York county, laid the corner-stone of their new bethel, with **Winebrenner** as minister. The house was dedicated on Whit Sunday, May 23, 1858. "The corner-stone of a new bethel now building in Fairview, York county," was laid by **James Colder**, August 23, 1857, **J. Keller**, pastor. The church at Oak Grove, Perry county, built a "new bethel" in 1858, which was dedicated by **Colder**, October 24th. The church at Newville, Cumberland county, began the building of its new house on the main street in the after part of the Summer of 1859, and laid the corner-stone on Saturday forenoon, September 20th, **Thomas** officiating. In Bedford county the church at Lafayetteville was reorganized at Bakersville in 1856. In 1858 they built a meeting-house, which was dedicated by **A. H. Long**, December 5th. Spruce Hollow, Blair county, were "making ready to build" in 1856, to dedicate in the Fall. They were delayed, and in January, 1858, formed a new resolution to build during the Summer, and actually began work in 1859. **Weishampel** regarded this place as "headquarters for the Allegheny circuit," lying between the "Cove" and the Allegheny Mountains.

At the Eldership held at Middletown, beginning November 4, 1857, the Baptist church at Chambersburg, county-seat of Franklin county, proposed to transfer their unfinished house of worship to the Eldership in consideration of "the

payment of certain claims now held against the building." The Standing Committee and Board of Missions were "authorized forthwith to attend to the matter, and take such steps as will secure the property to this body." The house in its unfinished condition had cost the Baptist church \$2,700. The committee appointed for the purpose bought it for \$1,245. But the "Baptists released to us the surplus above the judgments, which was \$425, thus making the actual cost of the property about \$800." The house was finished, and the dedication services were held September 26, 1858. **Winebrenner** preached the sermon. Other ministers present and assisting were **Mackey, Thomas, Owens and Laverty**. The church was organized by **Laverty** December 19, 1858.

Work on the Montgomery county mission continued, with favorable results. **Soule, Long, Keller** and others labored there, and a number received Christ. A Sabbath-school of forty was organized at Kulpsville, with the intention of organizing a church. Preaching places had increased to ten.

Divisions in Churches occurred occasionally during this period. The Advent Christian Church, in 1855, grew out of a division "over immortality." They believe "the dead sleep in unconscious repose until Christ comes; that immortality is conditioned upon receiving Christ, and that the wicked will utterly perish." The efforts at union sometimes brought results. The United Presbyterian Church of North America was organized in 1858 by a union of the Associate and Associate Reformed Churches. But not all the local churches went into the union, and these formed the Associate Church of North America. The Free Methodists about this time effected a general organization. The ministers and churches of God received encouragement in their contention in favor of the washing of the saints' feet as a symbolical ordinance by learning the fact that in North Carolina and a few other States were churches which held this faith.

Credit is due **J. F. Weishampel**, whose prolific brain evolved various projects, for the suggestion made in 1853, that the General Eldership of the Church of God be represented in the Washington Monument, at Washington, D. C., by a block of marble with suitable inscription. The suggestion was intended for the General Eldership in 1854; but no action was taken. He had visited Washington in 1853, and saw the Monument, in course of erection, and noticed the marble blocks of various sizes and colors contributed by the different States, Societies, Churches and foreign Governments. The General Eldership having overlooked the matter, **Weishampel** renewed his suggestion to **Mackey, Haileigh and Myers**, Speaker and Clerks. He urged them to endorse his plan and urge contributions. He estimated the cost of a block of Pennsylvania marble, four feet long, two feet wide and one foot thick, at \$100.00 delivered and ready to be placed in position. He also worded the Inscription, to wit:

"To God be all the Glory! Who raised up **Washington**, the American Moses, to lead this Nation out of British Bondage. Contributed by the General Eldership of the Church of God in the United States."

As his first appeal elicited no responses, **Weishampel** repeated it in February, 1855. He also published a "Circular Letter" to the churches, soliciting funds. **Mackey** on several occasions endorsed the enterprise. **Harn** strongly commended it; but with his congratulations he insisted that the word "Church" in the Inscription be changed to "Churches," which **Weishampel** refused. **Harn** threatened to oppose the project if the change were not made. The stone was to be delivered February 22, 1855, but there were then but \$25.00 promised. By the latter part of 1856 work on the Monument was suspended. Interest in the matter of furnishing a block of marble by the Church had vanished. On February 22, 1859, **Weishampel** was again in Washington, and saw the unfinished shaft. Two hundred blocks were in position, with one hundred in the shed awaiting the progress of the work to be put in their respective places. **Weishampel** renewed his appeal, insisting that "the General Eldership must be represented," and declaring that he "would raise the money by the meeting of the body in 1860," and would have the "block ready to present to the General Eldership." For the time all was a kaleidoscopic vision. The Monument was completed December 6, 1844, a year and sixteen days after **Weishampel** had been gathered to the fathers.

Early in this period general activity in behalf of Prohibition continued in the Elderships, the churches of God, The Church Advocate, and by temperance people in the Northern States. Prohibitory laws were enacted, or Constitutions amended, so that the universal triumph of Prohibition appeared at hand. But the tide began

to recede, and toward the end of this period **Mackey** editorially lamented that "not a word is heard on Prohibition," while most of the ground which had been gained was again lost, and Prohibition was pronounced dead.

The question of "healing the sick," according to James v. 14, 15, was somewhat agitated in 1856-7. **Winebrenner** regarded the texts as "a recognition of that power given to, and exercised by, the Apostles." And "if it was not the design of God to continue this power in the church, why did James, a servant of God and of the Lord Jesus Christ, thus write to the twelve tribes scattered abroad?"

The sentiment against Christians frequenting balls, theaters and like places of amusements was emphatic and general in the Church. The theatrical season was called "Satan's annual festival." No "heart renewed by grace can desire such carnality." The theater "is inconsistent with every Christian principle." To be there was "to be on the devil's ground." These sentiments are expressed on the editorial page, but it is not indicated whether **Winebrenner**, **Mackey** or **Colder** was their author. But **Winebrenner** did teach that only "mere professors, and not such as possess what they profess, visit these demoralizing places." And, "We hope that God's ministers and people will unite to pray and preach down all these abominations." To call theaters "Synagogues of Satan" was regarded as a happy appropriation of an expressive patronymic.

CHAPTER X.

1860—1865.

THE period from 1860 to 1865 is the most momentous in the history of the United States, and at the same time it was a period of tribulation and trials and dissensions, in the Churches in the Northern States. The Church of God did not escape the vexations incident to the slavery controversy and the war for the preservation of the Union. For notwithstanding the radical deliverances of the General Eldership and the Annual Elderships, as well as of religious bodies of other Churches, there was a strong, if subdued, feeling in the North in favor of compromising with this relic of barbarism. For the nation, like another Laocoon, was entering upon the final struggle with the folds of the serpent of slavery, and stood face to face with disunion and death. In many places sentiment was divided, and there was a strong minority which had no sympathy with the anti-slavery propaganda, nor with any effort of a militant character to preserve the integrity of the Union and to eradicate slavery. **Mr. Blaine** says: "The Winter following the election of **Lincoln** was filled with deplorable events. In the whole history of the American people there is no epoch which recalls so much that is worthy of regret, and so little that gratifies pride." While **Lincoln** had an aggregate of 180 electoral votes, as against 123 of his opponents united, yet on the popular vote he received but 1,866,452, wholly from the free States; while, of his opponents, **Douglas** received 1,295,574; **Breckenridge**, 850,082, and **Bell**, 646,124, or a total of 2,787,780. **Douglas's** vote was mainly from the North. The questions at issue could not be kept out of the Churches. Especially in the border States, southern Pennsylvania, West Virginia, Ohio, Indiana and Illinois, there was much friction and heated passions. A correspondent at Glen Easton, West Virginia (then Virginia), states that "in this part of the Lord's vineyard the Church has had almost insurmountable trials from two sources, viz.: Sectarianism and slavery. As to the latter, a minister has not the liberty of speaking his mind on it; and as the Church of God is strictly anti-slavery, and known to be such, she meets with many sore trials from without, and I fear from within also." Conditions were not ameliorated to any appreciable extent when the secession of the Southern States became a fact, and the war was actually begun. Pulpits and religious newspapers generally aligned themselves very positively with the Government, and in favor of a relentless prosecution of the war for the suppression of the Rebellion. Spiritual declension followed almost everywhere, and the minds of the people became supremely engrossed with secular and military affairs. The lamentation over the condition of the Churches was quite general. "We have to bewail our leanness and want of spiritual life and vigor. Throughout most portions of the East Pennsylvania Eldership," wrote the Editor, **Thomas**, "this is most lamentably the case,

and the consequence is, if we are not going backward, we are really making but slow progress." As the bloody years of the war dragged along, a large proportion of the men, and many ministers, enlisted in the army, or later were drafted. Of those on record in *The Advocate* were C. S. Bolton, A. Hollems, G. U. Harn, David Neidig, A. G. McCormick, J. R. Snavelly, J. W. Hawkins, J. L. Cramer, A. Wilson, B. Dochterman, E. R. Linsley, F. F. Kiner, J. W. Neeley, D. Keplinger, W. L. Jones, E. D. Aller, J. S. Miller, J. W. Bloyd, J. C. Forncrook, J. M. Mullen, W. Seifriet, D. H. Mumma, S. S. Richmond, G. Sandoe, H. Whitaker, C. S. Wilson, O. J. Farling. There was a consequent insufficiency of preachers, and in some Elderships fields of labor were unsupplied and much of the ground was lying fallow. Church work was greatly hindered and finances were inadequate to do aggressive work. While the ministry was with few exceptions loyal to the Government, and the Elderships experienced little trouble from this source, there were occasional exceptions. Thus in the West Ohio Eldership **Elders Dobson and Now** came under suspicion of disloyalty during the notorious **Vallandigham** campaign, and were cited to appear in person and answer to the charges; and "**Elder William Hammon**, Indiana Eldership, was expelled because, after having enlisted to escape conviction of "flagrant crimes," he "deserted from the army." In some of the Elderships ministers were "examined as to their loyalty to the Government of our country." The brilliant and talented **Harn** laid down his life on the altar of his country. The house of worship at Chambersburg was laid in ashes with the burning of a great part of the town by **General McCausland**, July 30, 1864. The human mind is susceptible of most peculiar religious hallucinations. So sacred to many appeared the Union cause, and so of the nature of a religious sacrifice the heroism unto death of the soldiers who fought under the Stars and Stripes, that the question was mooted in many places, whether a loyal soldier killed in the army could be lost, or damned. Was it a case of human sympathy and reason against "the incontrovertible stand-point of the Bible?" The South held its cause to be equally sacred, and was confident that God would "remove far off from you the Northern army" because of the wickedness of its purposes. Religious fervor was intense, and fellowship with Churches in the North was repudiated. In 1861 the Presbyterian Church in the Confederate States of America was organized to emphasize its abhorrent dissent from the Presbyterian Church, North. The only assigned reason for this course was the adoption by the Old School Assembly of a resolution which declared that it is "the duty of Presbyterians to support the Government and preserve the Union." For other reasons about this time there was a small secession from the Methodist Episcopal Church from which the Free Methodist Church was organized, between some of the leaders of which and ministers of the Church of God there was a bond of sympathy. In 1863 the General Synod of the Lutheran Church, South, was formed. And in 1864 the Christian Union Churches organized themselves into a body.

At the beginning of this period, and following "the seasons of great outpourings of the Spirit of God in 1857-8," "there seemed to be a great drought in revivals." Then came the great revival in Ireland, where about one hundred thousand souls were converted. Gradually the churches in America became infused with more of a revival spirit, and during the Winter of 1860-1 there were some local revivals of much power. The Winters of 1862-3, and 1863-4 were the most fruitful of this period. The depressing effect of the war proved auxiliary to spiritual meditation. With **Lincoln**, people turned their thoughts toward God as the God of victory, and vowed to do righteousness, that the judgment of truth and peace might be realized. **Lincoln**, on Sept. 22, 1862, issued his preliminary Emancipation Proclamation, followed on Jan. 1, 1863, with the decree in which he "ordered and declared that all persons held as slaves within said designated States are and henceforth shall be free," and further "declaring and making known, that such persons of suitable condition will be received into the service of the United States." Later the same Winter the President issued a Proclamation, setting apart "a day of national humiliation and prayer," "to confess our national sins, and to pray for clemency and forgiveness." Appeals went out from many burdened hearts to ministers and churches, urging fasting, prayer, confession of sins and agonizing with God for the revival of genuine religion in the hearts of his people and the salvation of the lost. On a limited scale revivals among the churches of God were witnessed over all the territory of the General Eldership, and the waste places were refreshed and began to take on new life. Nearly every circuit and station in all the Elderships reported conversions and ingatherings.

At the time for announcing camp-meetings, in 1860, **Thomas** lamented the absence of the camp-meeting spirit. But while the churches were slow to move in the matter, fifteen were finally held. Of these eight were in the territory of the East Pennsylvania Eldership; five in Ohio, one in Illinois and one in Iowa. Only about fifty conversions were reported.

In 1861 **Thomas** again strongly urged the churches to hold camp-meetings. **L. B. Hartman**, Ohio, echoed the same sentiments. But the brotherhood was largely indifferent, and as a result but three such meetings were held in the East Pennsylvania Eldership, and one in Ohio. The results were disappointing, and but one report was published, stating that "some were converted."

When camp-meetings are held with a view of saving the unconverted and edifying the churches, no amount of persuasion can induce the churches to expend time, labor and means where these results do not follow. The camp-meeting spirit still survived in the hearts of the pioneer preachers, and these, like **Thomas**, would exhort, and sometimes seek to chide, the churches into this form of Christian endeavor, with indifferent success. In July, 1862, **Thomas** regreted "exceedingly that the camp-meeting fires are so nearly extinguished among us as a people." The reasons given for this tendency to abandon camp-meetings he called "vain excuses and silly subterfuges," and "vain babbling." "If camp-meetings are out of date and are useless," his reason is, "that vital religion is out of date and has become useless with such objectors." But such reasoning did not prove persuasive, for this year there was only one camp-meeting held in East Pennsylvania, two in West Pennsylvania, one in Iowa, and the Standing Committee appointed three in Ohio, but there was but one reported. The results were so discouraging that but two were written up by the pastors in charge. In 1863 but one camp-meeting was announced, held "on the old camp-ground near Garman-town, Cambria county, Pa." Three ministers were in attendance, and seventeen souls were saved. Woods meetings were to some extent taking the place of camp-meetings. The Standing Committee of the East Ohio Eldership in 1864 appointed a Union Camp-meeting, "to continue ten days, the place to be located by **J. S. McKee** and **L. B. Hartman**," Chairman and Clerk of the Committee; but it does not appear that it was held. **Plowman** held one in Indiana county, Pa., at which there were seven conversions.

But if camp-meetings were gradually dying out as expensive and fruitless means of grace; and while this period was somewhat barren, some permanent results crowned the labors of the ministry and churches. **Wertz**, as General Missionary in Iowa, organized a church 16 miles north of Davenport, Scott county, with twenty-two members. **Kiner** organized one at Park school-house. **H. Borgner**, Feb. 26, 1860, gathered a church of fifteen members in Fishing Creek Valley, Dauphin county, Pa. **J. Haileigh** succeeded in forming a church in Albany township, Berks Co., Pa., in 1863. A church was constituted in Ft. Wayne, Ind., June 28, 1861, with **S. V. Sterner** as pastor. **Gillespie** succeeded in effecting an organization of nine members on the St. Joseph circuit, Mich., in January, 1861. **Small** and **Bolton** about the same time held a successful revival in Union township, Mercer Co., Ohio, and organized a church of twenty-four members. **Plowman**, a man of good talents, as a missionary and organizer, did some good work in McKean county, Pa., called the "Northern Mission," in the early part of the Summer of 1861, and then came South into Somerset county, where, at Buckstown, "on the Allegheny Mountains," he effected a church organization. On March 20, 1862, the elders of the church at Pleasant Valley, Johnson Co., Iowa, exchanged fraternal letters with the churches at Palestine, Lone Tree and Harrisburg, Iowa, which "have now been fully organized as local churches."

Four important new enterprises were inaugurated in 1863. At Altoona, Blair county, Pa., **S. K. Boyer**, of the Martinsburg charge, began preaching in private houses, principally in the home of **Sister Alloway**. In January, 1863, the Armory on Ninth street was rented, in which to hold a protracted meeting. This resulted in the organization of a church of twenty-five members. **S. S. Richmond** became the first pastor.

Work was also resumed at Carlisle, Cumberland county, Pa., and a church organized in June, 1864, with **B. F. Beck** as pastor. **Dr. George Ross**, on Sept. 15, 1863, bought what was known as the "Old Seceder Church," originally built by the "Associated Reformed Presbyterian Church," or the "United Presbyterian Church," for \$1,325.00. He expended \$600.00 more in necessary repairs. Part

of this money was collected, but **Dr. Ross** paid the most of it himself. On June 5, 1864, the remodeled house was dedicated. **A. Swartz** officiated in the morning, using I. Tim. iii. 15 for his text; **J. Mackey**, in the afternoon, and **G. Sigler**, in the evening. The ground on which this church was built was donated in 1799 by **William Penn** to the Associated Presbyterian Church, and they built the substantial stone house of worship, 36x46 feet, in the year 1802.

The proposition to start a mission in Philadelphia was canvassed at the Eldership in 1863. **Thomas** called attention to it in May, 1864, and urged it strongly, stating that "overtures have also been made to one of our most active and efficient preachers to take charge of the mission." At the Eldership in 1864, however, nothing was done; but the enterprise was not abandoned, and plans were being matured so that when the auspicious day should dawn everything would be in readiness.

The most stupendous mission enterprise hitherto conceived and inaugurated was that which **A. X. Shoemaker**, East Pennsylvania Eldership, suggested when on a preaching tour to Illinois, in the months of September and October, 1863. He visited Chicago, and from there, on October 8th, he wrote: "In this great, central city we have no church organization. The enlarged and almost unparalleled facilities of Chicago struck our mind most forcibly as being the place we should most certainly commence immediate missionary operations." He at once outlined a plan to secure funds, and stated that "if the Church at large, or the Board of Missions, furnished the money, we will find the man." Upon his return East, at the Eldership held at Middletown, Dauphin county, Pa., he brought the matter before that body on Saturday afternoon, October 31st, and before a missionary meeting on the evening of November 2nd. There were objections to the project based on the probable cost and the "deficiency now in efficient laborers for the work already opened." But **Shoemaker** had already succeeded in securing the endorsement of the Chicago Mission plan by the West Ohio Eldership, which he attended, and which resolved that "as an Eldership, as churches and as individuals we give our influence in favor of opening and sustaining said missionary enterprise by contributing our pro rata share to this laudable undertaking." He was also present at the session of the Illinois Eldership, and chairman of "the Special Committee on the Chicago Mission Project," which declared in favor of "taking steps immediately to establish a mission in Chicago." The East Ohio Eldership had also resolved to "encourage the enterprise with our means, our influence and our prayers." Accordingly the East Pennsylvania Eldership also approved the project, and directed the Board of Missions to "appropriate \$300 annually for three years, provided the Board of Missions of the General Eldership conclude to establish said mission," and gave **Shoemaker** permission "to take personal subscriptions for the Chicago Mission project." **Shoemaker** was released from serving a charge in the Eldership. He at once began an active canvass for funds. General and deep interest was developed, which seemed prophetic of the financial success of the work. The Board of Missions of the General Eldership approved the project by correspondence and appointed **Shoemaker** to the Mission, with "an appropriation of \$1,000 annually for three years." He reached Chicago with his family on June 20, 1864. Without delay he bought a plot of ground on the corner of Warren and Roby streets, 51x125 feet, for \$1,600, and commenced the erection thereon of a Bethel and parsonage. The building was completed soon after the holidays, and dedicated March 12, 1865. **Shoemaker** preached in the morning, and was assisted during the day by **R. White**, **H. W. Conley** and **J. M. Klein**, of Illinois, and **D. Gill**, of Iowa. The cost of the mission to this date was \$8,000, of which \$6,000 had been secured.

The ashes of the Chambersburg Bethel were scarcely cold, after the destructive conflagration of July 30, 1864, until plans were being perfected by the Board of Incorporation, which owned the property, on Thursday, August 11th, "to rebuild as soon as there is a guarantee that rebel raids are over in that section of the country." The loss was estimated to be "fully \$3,000. The lots, foundation and bricks are all that is left of a house which would cost \$5,000 to build." As a result of these deliberations "the Board has appointed **C. H. Forney**, the pastor, to go abroad among the churches and communities to solicit aid for this purpose." In the work thus indicated the pastor visited every church in the East Pennsylvania Eldership, including Maryland and the German Eldership, and also by special invitation the churches in Westmoreland, Fayette, Allegheny, Beaver and Venango

counties, West Pennsylvania Eldership, and some of the churches in Wayne, Stark, Wyandot, Richland and Seneca counties, Ohio. On May 11, 1865, a building committee was appointed, consisting of **E. H. Thomas**, **J. Rife** and **C. H. Forney**, "to receive proposals for the rebuilding of said church, and to take the work generally in hand."

In no period of the history of the Church was there such a large amount of money raised and expended for missions and church buildings and parsonages as from 1860 to 1865. In addition to the work at Chicago, at Carlisle, Chambersburg and Philadelphia, more than thirty church buildings were erected. It was an era of inflation. Prices were unusually high, but money was more than abundant. Early in January, 1861, **John Snyder**, ruling elder in the church known as the "Union Bethel," Indiana, started out through Ohio and into western Pennsylvania to collect funds to rebuild said bethel, destroyed by fire December 2, 1859. **S. V. Sterner**, pastor, made appeals for help for the church, "poor in this world's goods." A good, brick house was erected, 30x36 feet. A short time before this enterprise was started Mt. Vernon bethel, Indiana, was completed and dedicated. The house of worship built by the church at Milford, La Grange county, Ind., was dedicated January 1, 1865.

The church at Mt. Carroll, Carroll county, Ill., dedicated their "new bethel on Sunday, April 26, 1863. **D. Wertz** preached the sermon; **David Kyle** was pastor. Two miles south of Buda, Bureau county, Ill., on land owned by **John Berkstresser**, father of **W. Irving** and **Mary**, ministers in later years in the Illinois Eldership, the church erected a bethel in the Summer of 1863, which was dedicated October 11th. **A. X. Shoemaker** preached in the morning, and **J. H. Hurley**, in the evening. The brethren at Troy Grove, La Salle county, Ill., "principally Germans, full of hospitality and in a good degree liberal," built "a beautiful house of worship" in the Summer of 1864, which was dedicated November 27th. The work was done under the leadership of **J. M. Klein**, pastor, who secured **A. X. Shoemaker** to officiate at the dedication.

Incidentally **F. F. Kiner**, of the Des Moines circuit, Iowa, reported on February 22, 1860, a "third protracted meeting at **Bro. C. Landes's**, at which time their meeting-house was dedicated. **E. Logue** preached the dedication sermon."

In Jefferson township, Williams county, Ohio, "the meeting-house built by the church of God" was ready for dedication in February, 1860, but was not dedicated until June 16, 1861. **G. W. Wilson** officiated. If not a dedication, it was as good an event for the future of the Wooster, Ohio, church, when in the early part of December, 1860, **E. H. Thomas** and **Dr. George Ross**, of the East Pennsylvania Eldership, went to that city and saved the property, "their valued and beautiful church edifice," from "the Sheriff's hammer." **Dr. Ross** "stepped forward and at considerable trouble and pecuniary sacrifice rescued the property from the hands of the officers of the law." For some years Wooster church was under the care of the East Pennsylvania Eldership, which supplied it with pastors. On June 9, 1861, **G. W. Wilson** reported the dedication of the bethel east of Upper Sandusky, Wyandot county, Ohio, as having taken place. The observance of the ordinances "with the rest of the exercises gave the occasion a peculiar pleasantness." Midway between Dalton and West Lebanon, Wayne county, Ohio, **W. H. Oliver** and **S. Lilley**, pastors, a new house of worship was dedicated May 23, 1863.

The church at New Brighton, Beaver county, Pa., "worshiped in a room in the private dwelling house of **Elder John Tintsman**" until in the Winter of 1860, when the trustees, **John F. Tintsman**, **Gottlieb Greib** and **George M. Nippert**, **M. D.**, purchased a house of worship for \$850.00." Some \$300 additional was spent in making repairs and improvements, aggregating a total cost of \$1,100. After the dedication a debt of \$750 had to be provided for, and in January, 1862, the pastor, **J. A. Plowman**, was "appointed our agent to travel through the different Eldership territories to collect moneys to pay off the debt." The dedication is somewhat memorable because of the inability of **Winebrenner** to preach the sermon, June 3, 1860, on his return trip from the General Eldership at Upper Sandusky, Ohio. **E. H. Thomas** took his place in the pulpit, assisted by **J. Ross** and **Jesse Kennedy**. **J. M. Domer** was the pastor in 1860. At a meeting of the Standing Committee of the West Pennsylvania Eldership, held at Pittsburg, Pa., December 9, 1861, the report of the committee appointed by the Eldership "to solicit subscriptions and purchase the house known as the 'Old Asbury Chapel' in the city of Pittsburg, if they found it practicable" was taken up. This committee, consisting of **Hickernell**, **Domer** and **Squire Cook**, was enlarged by adding **Loucks** and

Wm. Ober. The Standing Committee decided to buy Old Asbury Chapel, for \$2,500, paying down \$150 in confirmation of sale. The church in Pittsburg then numbered "some seventy members." Old Asbury Chapel was located on Townsend street, between Colwell and Clark streets. Immediate possession was taken, and under the labors of **Hickernell** and **Mrs. M. J. Beecher** a revival followed and a church of seventy members was organized. The meeting-house known as Center Bethel, in East Huntingdon township, Westmoreland county, Pa., was built under the labors of **P. Loucks** and **J. M. Domer**, pastors, and was dedicated December 27, 1863. **E. H. Thomas**, of Lancaster, Pa., and **A. X. Shoemaker**, of Harrisburg, Pa., did the preaching. June 26, 1864, "the new bethel at Carrolltown, Cambria county, Pa., was dedicated and a church was organized, under the labors of **J. A. Plowman**, **J. Hickernell** and **Martha J. Beecher** officiated at the dedication. The three ordinances were observed during the day and evening.

Coming East of the Alleghenies where, as reported November 15, 1860, by **J. C. Owens**, Uniontown, Md., "our dedication meeting at Pleasant Ridge continued about ten days, during which time we had some precious seasons of reviving grace." "The bethel is located in a thickly settled country." December 25, 1859, "the new bethel at Siddonstown (Mt. Pleasant), York county, Pa., was dedicated to the worship of God." **J. Mackey** and **J. Keller** did the preaching. At New Grenada, Fulton county, Pa., the Building Committee, **J. G. Cunningham** and **K. A. Moore**, requested, on February 16, 1860, "the teaching elders, and all others interested, who have not forwarded their autographs for deposit in the corner-stone of the bethel under course of construction, to do so as soon as practicable. Remittances thankfully received." The house was dedicated November 25, 1860. The services were conducted by **Simon Fleegal**, "assisted by the Indian Preacher" (**P. D. Collins**). At Newville, Cumberland county, Pa., after "preaching in the old bethel on Saturday evening," the dedicatory services were held in the new bethel on Sunday, August 12, 1860. The house cost \$1,800. **W. G. Coulter** was the pastor, and for the dedication he secured the services of **Thomas, Mackey, Laverty** and **Snyder**. The dedication of the bethel at Wornleysburg, Cumberland county, Pa., took place on November 11, 1860, with preaching by **James Mackey**, **J. C. Owens** and **H. L. Soule**. **A. X. Shoemaker** served the church as pastor in connection with Harrisburg. In Shaeffer's Valley, Perry county, Pa., "the brethren of the churches of God completed their new house of worship and had it ready for dedication December 30, 1860." Saturday evening **Wm. Johnson** "preached an appropriate discourse." Sabbath morning and evening **E. H. Thomas** preached. **J. C. Seabrooks** was the pastor, and he had secured the services of **J. B. Soule** to lead the singing. **Thomas** mentioned him as "worthy of all commendation, both for the cultivation of his own musical gifts, and for the deep interest he has always manifested in its cultivation in the churches." A "Union house," in which the church had an interest, was dedicated at Union Deposit, Dauphin county, Pa., July 27, 1862, by **J. Keller** and **Miles**, of the denomination which owned the other share in the property. **P. D. Collins** was the pastor. For sundry reasons the mission work at Altoona, Blair county, Pa., was hindered and crippled from 1860 to 1863; but early in the latter year some of the brethren began collecting funds, bought a lot and paid for it, and began in July to build the foundation. By the latter part of December the building was completed, and on January 17, 1864, it was "dedicated to the worship of God." **E. H. Thomas**, with the pastor, **S. S. Richmond**, conducted the services. **Thomas** regarded Altoona "to us as a Church a point of considerable importance, as it is the connecting link between the East and West Pennsylvania Elderships." Partly for this reason **Hickernell** and **Domer**, of the latter Eldership, were expected at the dedication. At Palmyra, Lebanon county, Pa., 15 miles east of Harrisburg, a "two days' meeting" was held by **I. Brady** and **S. Crawford**, August 29, 1863, at which arrangements were to be made to build a bethel. On October 22nd they bought a lot, and on Saturday, October 24th, the corner-stone was laid by **Thomas**. By February 18, 1864, the house was finished, and on March 13th, the dedicatory services were held. **Thomas** and **George S. Petry** did the preaching, with the pastor, **I. Brady**, also present. The house was built of brick, 34x46 feet, and lot and building cost \$1,800, of which **Dr. Ross** paid about one-third. He was the most liberal and efficient layman of those years.

The Bill in equity which was filed in the Court of Common Pleas of Dauphin county, Pa., the **Hon. John J. Pearson**, President Judge, against **James Colder** et al., April 11, 1859, praying for "a writ of injunction . . . commanding the said

James Colder that he absolutely desist and refrain from preaching, teaching, or in any manner officiating as pastor or minister in the said church edifice or bethel on Fourth street," was made "returnable the 2nd day of May next, and the Court fixes the 10th day of May next as the time for the appearance of the defendants to show cause why the preliminary injunction should not be granted as prayed in the Bill." On August 3, 1861, the Opinion of the Court was delivered, in which the contention of **Colder et al.**, was overruled, to wit: that said Fourth Street Church having "been incorporated by Act of the Legislature was thereby granted the specific powers to sever its connection with, and make it independent of, the General or the East Pennsylvania Eldership of the Church of God in the United States." The Court therefore made "a decree dispossessing and removing these trustees, or elders, as prayed for in the Bill, and ordering and directing the election of new elders by the qualified members of the congregation." The Court also decreed "the restraining and perpetually enjoining **James Colder** from preaching, teaching, or in any wise officiating as pastor or minister in the church edifice of the church of God at Harrisburg." The Court said further: "We must also enjoin the defendants and this congregation from appointing any pastor to officiate in said church building who is not in regular standing and in full communion with the East Pennsylvania Eldership and Church of God in North America, regularly licensed thereby, and appointed as a pastor within the church of God at Harrisburg, according to the rules, principles, practices and usages of the General and East Pennsylvania Eldership." The Court declined to order "the defendants to render an account of any funds received by them." Also, the Court refused "to enjoin" the church "to receive the pastor attempted to be placed over them by the East Pennsylvania Eldership." This was a fatal weakness in the decree of the Court, and was so recognized in these words: "We are well aware that the effect of this decision is to close the church building against the whole congregation, as well the friends as the enemies of the present incumbent and the appointee of the East Pennsylvania Eldership, and thus render it a useless structure as to all." The decision was unsatisfactory to either party, and accordingly each appealed to the Supreme Court of the State. At the June term of said Court Chief Justice **W. B. Lowrie** handed down an Opinion and Decree, in which, as **Thomas** said, "The errors of the lower Court have been corrected, and the great principles for which we contended are fully confirmed and established." But neither Opinion required **Colder** and his adherents to "account for the large accumulation of debt upon the property, and show how certain lots and pieces of ground have been disposed of by them during the period of their illegal administration of the affairs of the church." The ownership of the church property having thus been determined "in favor of those members of the church adhering to the Eldership, and all the preliminary steps ordered by the Court having been taken," arrangements were made to rededicate the house to the worship of God on Sabbath, September 7, 1862. This reopening was rather more of a jubilation than a dedication. For nearly four years the Eldership and church were kept out of their own. After four years of contention, of deprivations, of trials, of patient waiting, as the doors of the bethel on Fourth street again swung open to admit the loyal pastor and his little flock, they gathered to have a devout celebration of the victory secured. For three years and six months **Shoemaker** had been excluded from the pulpit he was to occupy that delightful September morning. He "delivered a very interesting sermon on the character, obligations and responsibilities of the Christian ministry." The churches at Mechanicsburg, Middletown, Shiremanstown, Camp Hill and Lancaster were represented, with the choirs of the first two churches. Ministers present besides the pastor were **W. McFadden**, **A. Swartz**, **D. A. L. Laverty**, **S. Crawford**, **J. T. Bender**, **C. H. Forney**, **J. S. Stamm**, **B. Mateer**, **D. R. Rockafellow** and **E. H. Thomas**. The latter preached the evening sermon.

On this day of triumph and congratulations no one could forget that "the venerable **Winebrenner** was not there as at the first dedication." And **Isaac Steese**, whose name was joined with that of **Winebrenner** in the Bill in Equity, and as one of the Appellants and Appellees in the Supreme Court. Indeed this was a period rich in death's harvest. In the middle of March, 1860, **Wm. Clay**, licensed by the East Pennsylvania Eldership in 1849, died at Homer, La Salle county, Ill. He "was a young man of genius." On March 26, 1860, **Christian T. Forney**, Dauphin county, Pa., "through the inscrutable providence of God" ended his useful career, at the age of 53 years, 6 months and 14 days; "a man of sterling worth, unflinching integrity and unmistakable piety, whose preaching, both in English and Ger-

man, was very acceptable." On September 17, 1861, **James F. Machlin** ended his labors in the militant church. "He was a very useful man in his Master's cause, and had a great influence in his own neighborhood." **John S. Hostetter**, Mechanicsburg, Pa., died on May 6, 1862. He had for some time been a licensed minister, but was an efficient, well qualified school teacher, and for several years publisher and editor of a monthly paper for boys and girls called, "I Will Try," which he "conducted with marked ability." The "painful and melancholy duty to record the sudden and unexpected death of our venerable and beloved brother in Christ, **Elder Jacob Flake**" rested on **Thomas**, February 12, 1863, he having died on the 7th. He was licensed in 1834, and was a man universally beloved. His "style of preaching was easy, pleasant and affectionate; very plain and simple." March 26, 1863, **Elder Joseph Ross**, Middletown, Pa., in the fullest confidence "of getting to the kingdom of heaven," ended a very useful life, with the words on his lips: 'Jesus is my friend, and I would rather be absent from the body, and present with the Lord.' **Ross** was a merchant, but did a great deal of preaching, and was a man who enjoyed the esteem and confidence of all who knew him. On February 22, 1863, **Elder Joseph Brenneman**, one of **Winebrenner's** early converts, departed to a better country, at Springville, Lancaster county, Pa. He was a man "whose Christian virtues illumined the entire circle in which he moved." At Lancaster, Pa., September 2, 1863, **Elder Samuel Crawford** ended his eminently useful career, aged 68 years. "His preaching was plain, pointed, practical and pre-eminently evangelical." In addition to **Harn**, **David Neidig** sacrificed his life on the altar of his country, as did **Joseph Ross Snavelly**. The former died at Memphis, Tenn., July 3, 1863; the latter, with shattered health, returned to die at his mother's home, Johnson county, Iowa. **Neidig** was licensed by the Ohio Eldership in 1844, and preached principally in western Ohio and Indiana. **Snavelly** was a member of the Iowa Eldership, licensed in 1859. At Mechanicsburg, Cumberland county, Pa., March 20, 1864, **Elder William Hinney** closed "a long and useful life." He was mainly a local minister, one of the oldest members of the Eldership. January 30, 1864, the life-long, personal friend and associate of **Winebrenner**, and also one of the Plaintiffs in the suit against **James Colder et al.**, **William McFadden**, "fell asleep in Jesus." He was aged 57 years, 8 months and 27 days. A man of rare physical courage, a warm and affectionate temperament, a well-balanced but untrained intellect, gifted in song and speech, he braved dangers, wrought mightily for God, conquered obstacles and always cultivated a spirit "of industry and earnestness which evinced the sincerity of his heart." In the outside world brilliant stars were eclipsed by death. On June 3, 1861, **Stephen A. Douglas**, member of Congress, United States Senator, three times candidate for the Presidency, in 1860 against **Lincoln**, ended his illustrious career. The English poetess, **Elizabeth Barrett Browning**, died in 1861. December 24, 1863, died the lecturer, poet and novelist, **William M. Thackeray**. His was a successful literary career. The author of "The House of the Seven Gables," **Nathaniel Hawthorne**, died May 19, 1864.

If all internecine strifes and contentions are supposed to be at least adjourned when the gates of the Temple of Janus are open, this was not verified among the ministers and churches of God during the Civil War. While there was war without, there were not only fears, but contentions almost incessantly, within. Whence come these "wars and fightings among you?" asks James. Origins are sometimes difficult to trace. Perhaps the departure of the great leader and arbiter of doctrine gave new license to the spirit of contention. Possibly the slumbering jealousies and schemes of ambitious aspirants to leadership had been restrained, as the second-rate heroes of ancient days postponed their contest for the armor of Achilles until the last honors had been paid to the memory of the illustrious departed. A score or more trials of strength in debate, written or oral, engrossed attention between 1860 and 1865. One of these was transmitted from the former period. This was the question, of an almost purely academic character, of the best translation in the Scriptures of *ekklesia*, which the General Eldership declined to discuss, but relegated it to The Advocate. **Harn** contended that the word "church" as a translation should be exchanged for "congregation." But he was not in haste to open the debate, and so **Thomas**, after "a little fireside controversy with **Bro. Harn**" at Wooster, virtually challenged **Harn** to submit his arguments, facetiously remarking that "we think our arguments are unanswered, and we refer to this little incident merely to call out our brother, if he sees proper, in the columns of The Advocate, in defense, not of a new translation, but of that particular word—'congregation.'" **Harn** was, however, in no mood for precipitate

action. He waited from July, 1859, to January, 1860, before he took up the gauntlet. In six consecutive issues of the paper he set forth his views with unusual clearness and force, maintaining that "'church' is a very dark, unfair and equivocal translation of ekkleesia." He would prefer transliteration of the word rather than the authorized translation. He insisted that this "equivocal character of the word 'church' was the potent motive for James I. to demand its retention by his translators, and to forbid them rendering ekkleesia in the New Testament by 'congregation,' as they had done in the Old." Indeed the use and translation of ekkleesia in the Old Testament was the keystone of his argument. **Thomas** made an elaborate reply to **Harn's** arguments, and with that perspicuity of statement peculiar to his style vigorously defended the retention of "the word 'church' in our common version as the better translation of ekkleesia, according to our usages of these words."

Infant Depravity and Infant Regeneration, not wholly speculative doctrines, were brought under argumentative review by **A. Swartz**, as against **Dr. C. P. Wing**, of the Presbyterian Church, Carlisle, Pa. The latter had published a pamphlet on "The Relation of Baptized Children to the Church." In analysis **Swartz** had no superiors in his day, and in a most trenchant series of articles he maintained the position that infants are depraved, and that they must be regenerated, which does not take place at their so-called baptism, which **Wing** taught is "the only door of admission into the visible church which the New Testament, or our Directory for Worship recognizes."

Of more direct and vital interest to the Church of God was the kindred subject of "total depravity." **Elder C. Now** brought this subject forward by a question addressed to the Editor: "Does the Bible teach the commonly taught doctrine of total depravity?" **Thomas** answered briefly, that "If the brother means by the commonly taught doctrine of depravity the doctrine taught by the Church in all ages on that subject, my conviction is that it does. That is, that depravity is both universal and total." **Winebrenner** gave "the faith of the Church of God" on this subject in these words: "She believes in the fall and depravity of man." **Long, Soule, Bolton** and others were drawn into this discussion, some contending that depravity is natural, universal and total; others in more or less modified forms denying each of these three predicates.

About the first open tendency to discontinue the Itinerancy was revealed in the action of the Iowa Eldership in 1859, "establishing the congregational system." And while this action was rescinded in 1860, and the Eldership resolved to "resume our former and established plan;" yet in the minds of men like **Thomas** even this movement created anxiety. He was the persistent, inveterate and unyielding opponent of the congregational system. He accordingly took up and discussed "The Itinerancy" in *The Advocate*, August 30, 1860. **H. L. Soule** replied to **Thomas**, and the discussion continued for nearly six months. Personalities marked this discussion; but this was habitual. **Thomas** had the Elderships and the brotherhood with him.

The first oral debate transpired in "the beautiful grove of **S. K. Moyer**," at Auburn, Schuylkill county, Pa., June 28, 1860, on "The Ordinance of Feet-washing," between **Rev. M. Stetzel**, of the Evangelical Association, and **Elder J. K. Moyer**, of the Church of God. **Stetzel** was one of those disputants which are disposed to vaunt and overvalue what they are, and so he entered the arena of debate "boasting that he had vanquished an advocate of Feet-washing in Lebanon county." **Moyer** was a man of limited acquirements; but he was of that strong stalwart, positive, self-reliant type of character then so often seen among the Pennsylvania Germans. He was a "farmer divine," while **Stetzel** made a profession of scholarship. "Each disputant spoke three times, three-quarters of an hour at a time." Both sides claimed the victory.

June 5, 1861, at 10 a. m., began a debate which was long remembered, at Old Harmony, Butler county, Pa., between **G. U. Harn**, of the Church of God, and **Rev. D. P. Mitchell**, of Johnstown, Pa. **Harn** affirmed that "Immersion is the only action called baptism in the Bible." **Mitchell** affirmed that "Infant children are Scriptural subjects of baptism."

A practical question arose at this time, and was discussed for more than a year, touching the publication of the Journals of the Elderships in *The Advocate*. It was proposed either to exclude them altogether, or to publish abridgements. As always, there were many readers of the paper sufficiently interested in the Journals

to desire them published in full. The bond of personal union was then much stronger by reason of personal acquaintance of ministers and lay members over the whole territory. In place of the uniform practice up to this time it was proposed to publish all the Journals separately at The Advocate office, or to publish them annually all together in uniform volumes. The old style prevailed.

By this time, too, opposition to the mourners' bench began to manifest itself. Apparently ministers were in the lead in this opposition, and were warned by others to "take heed how they interfere with such things." "Let the sinner believe while we preach," was their plea. Conviction, penitence and prayer for pardon were to be ignored. Opposers were characterized as lacking religion themselves. "Moderation" was severe on advocates of the easier way. **J. Myers** declared that "the mourners' bench system is unscriptural." This was the main argument. **J. F. Weishampel** discussed the question quite fully, defending the mourners' bench as essentially scriptural. Perhaps the most remarkable feature of this discussion was the reproduction in The Advocate of a brief article addressed to the editor of the "Lutheran Observer," and the editor's reply. The article quoted from another one in the same paper a paragraph on "inquiry meetings," in which it is suggested that these meetings be "held either in the lecture room, the pastor's study or at the residence of the convicted ones," and that "without any theatrical or startling expedient, without recourse to 'mourners' seats' or 'anxious benches,' or any such human devices." The editor approves giving advice and "instruction to awakened sinners;" but he does not see "why the pastor's study, or a private house should be deemed a more appropriate place for the performance of such a duty than the house of God; or why the one should be approved as right, and the other proscribed as a 'human device.'" And he thought "it as scriptural to do so in the house of God at the front seats as in the pastor's study, or at private houses." Evidently a modification of the highly exciting services at revivals was felt to be desirable, and hence **Geo. Sigler** later followed the more clearly antagonistic views before expressed with an article on "Abuses of the Mourners' Bench System."

In the Spring of 1861, **G. W. Wilson**, of the Ohio Eldership, had a debate with **Rev. Butler**, Adventist, Gilboa, Ohio, on the Seventh-day Sabbath. It became largely a wrangle about the word "Sabbatoon," and **Wilson's** opponent lost his temper, and converted an honorable debate into sheer logomachy.

The soul-sleeping heresy in 1861 began to secure converts in some of the western churches, and found several ministers of the Church in quiet sympathy with it. It was not openly defended or advocated by them, but to reclaim them and to fortify the churches against its inroads, the doctrine was vigorously attacked by **R. H. Bolton**, **Thomas** and others. **Bolton** reproduced **Alexander Campbell's** exhaustive arguments on the subject. It was a doctrine which had survived as a residuum after the second Advent excitement.

The ministry of the Church was always Arminian in theology. While very few had studied systematic theology, they read Arminianism in their Bibles. Calvinism they abhorred. Hence, when in 1861-2, "judging from sermons lately preached, some of our brethren have been unsuspectingly inveigled into the turbulent meshes of the long-exploded dogma of Calvinism," it created more than interest. It surprised, pained, irritated, almost horrified many of the ministry and churches. The applause Calvinistic Presbyterians gave such ministers as ventured to teach Calvinistic dogmas vexed and mortified. These preachers, very few in number, labeled the doctrine "Bibleism;" but that did not make it more palatable. They were challenged to "come out in The Advocate with this new-fangled ism, and let us look at it." "Bobeshala," who thus threw down the gauntlet, aimed his weapon at "East Ohio Preachers," and was answered by "Montgomery," who defended what he "preached on Monday night at the Eldership." He preached, "first, that man must be born again." "Second, that man is born but twice, once into the natural world, and but once spiritually." As many another shallow reasoner, there is where he tripped on an analogy, and there is where he was "ensnared by the bewitching enchantment of the goddess" of error. The discussion hinged principally on "the can't fall doctrine." It was participated in by **Thomas**, the Editor, who uncovered and revealed this "Bibleism" as "the Calvinistic doctrine of the Perseverance of the Saints," with all its logical implications. These five editorials for the time silenced the advocates of "unconditional perseverance." An unusual addendum to this discussion followed in October, 1864, when **B. F. Beck**

preached the Opening Sermon at the East Pennsylvania Eldership on the theme, "The Saints' Perseverance," which was soundly Calvinistic. **Thomas** as a watchful guardian of the theology of the Church at once denounced the doctrine thus preached by a representative of the Eldership, and in caustic terms upbraided the course of the preacher.

On November 8 and 9, 1860, **L. B. Hartman**, of the East Ohio Eldership, and **A. B. Way**, of the "Disciple" Church, debated the proposition affirmed by **Hartman**, that "the washing of the saints' feet, as practiced and enjoined by Christ, is a positive ordinance in the church of God, and devolving upon all Christians." "The debate passed off very pleasantly between all parties," says **J. S. McKee**; although **Hartman** called some of **Way's** arguments "trash and diction concerning our Savior," and "is profanation and open blasphemy, and needed no reply." After a lapse of two years, on August 5, 1862, **Hartman** had another debate, with **J. J. Excell**, of the Reformed Church, when the proposition affirmed by him was thus stated: "Is feet-washing an ordinance of the church of Christ, instituted by him, observed by the Apostles as such, and as equally binding upon us as an ordinance as the Lord's Supper and Baptism are?"

For some inscrutable reason almost simultaneously with these debates on feet-washing the question of the private observance of the ordinance became mooted among ministers and churches. The open discussion of this question was started by **J. H. Hurley**, Illinois Eldership, who asked, and answered in the negative, the question, "Did Christ ever intend it as an ordinance to be observed in the presence of the world?" He conceded that "here I probably differ from nearly all my brethren." **Long, Hartman, Bolton** and **Mackey** wrote strongly, the latter rather sadly, against **Hurley's** position; "Alpha" alone came to **Hurley's** defense, while **Thomas** took for him the very unusual course of indifference, believing that the place, time and circumstances were not essential. He rather seemed to think with **Fichte**, that "there is always harm in placing accidentals on a level with essentials."

For many years churches and ministers were super-sensitive on the question of a Creed. Ministers of other bodies were accustomed to listen with incredulity to their vehement onslaughts on these symbols, and then would refer them to **Winebrenner's** "View of the Formation, Government and Discipline of the Church of God," and his statement of "The Faith and Practice of the Church of God," in which there are twenty-seven Articles of Faith. For this reason it was impossible to induce the General Eldership to republish the "View of the Church," or to reproduce in separate form "The Faith and Practice of the Church of God." It would be a grave inconsistency, and so these publications were condemned rather than commended. To send forth authorized editions would look like organized hypocrisy, and so also their original publication was deplored. But by 1860 to 1866 broader views began to prevail, and many read with some satisfaction **H. L. Soule's** plea for some formal statement of what the Church believes. **Thomas**, while antagonizing **Soule**, declared, "Give us **Winebrenner** by authority." Not so a majority up to this time. Yet at the East Pennsylvania Eldership in 1862 a resolution was adopted instructing the delegates to the General Eldership in 1863 to urge upon said body the propriety of writing out and publishing in some form a statement of the things more commonly believed by the Church of God. This resolution was discussed in a series of four articles in *The Advocate*, by **C. H. Forney**, in the Spring of 1863, in which he strongly pressed the propriety of publishing what he called a "Doctrinal Compendium." **Levi Kauffman** and others endorsed and approved the views set forth, while no opposition was manifested.

The right of women to be ordained to the ministry received some attention at this time, as it had earlier, but was not regularly discussed in *The Advocate*. The occasion was the reception of **Mrs. M. J. Beecher** into the West Pennsylvania Eldership as "a coworker in the gospel" and "recommending her to all with whom she may labor in word and doctrine," and the reputation she gained by her preaching in Pittsburgh and other large towns. She, however, took the offensive on the subject more to meet private criticism than open antagonism. About the same time a **Miss Johnson** was licensed by the Michigan Eldership, and the Indiana Eldership licensed **Mrs. Elizabeth McColley**. **Mrs. Beecher** while co-pastor in Pittsburgh in 1864 made a tour among the churches in her Eldership and delivered a "Lecture on Female Preaching." "Tickets of admission 25 cents, and all moneys collected will be applied to paying the debt yet remaining on the Pitts-

burg bethel." **Thomas** seemed disposed to discountenance any thing that "may be said against **Sister Beecher's** preaching, or of females as a class preaching. As long as God makes her useful in the good work, we feel with our whole heart to say amen."

In stating the Faith of the Church **Winebrenner** said: "She believes in the immortality of the soul." In 1864 there was a more active effort to inculcate contrary views on this subject. "Men of talent and learning," said **Thomas**; "men of great research," were connected with this propagandism. Hence, "some of our own brethren are in danger of yielding to, if not embracing, the error above alluded to." In a series of five editorials he submitted proofs and arguments that "man is immortal as to his spiritual nature." What did he mean by this? "We use the term 'immortal' in its usual acceptation; that is, perpetuity of existence; indestructible." On this he did find that "some of our brethren had already embraced the error he combatted." That the soul is conditionally immortal; that there is good ground for accepting annihilation as to the finally impenitent—these were tenets a few ministers had accepted, and were now defending as against **Thomas**.

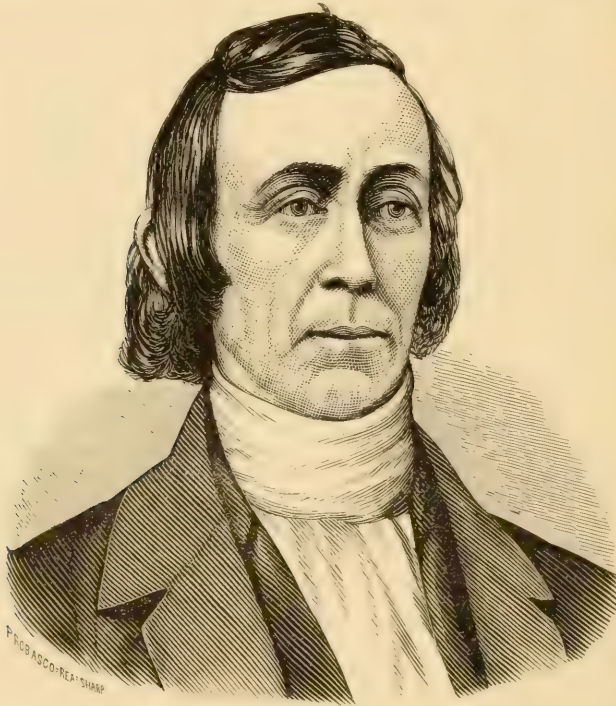
Nothing seemed capable of suppressing or dissuading the advocates of a change in Eldership titles. If beaten to-day, they were ready to resume the battle to-morrow. Apparently victorious one year, they lost their vantage ground the next. At annual Elderships and in The Advocate the discussion was resumed at different times between 1861 and 1863, and later. The most exhaustive and prolonged discussion of this subject was conducted by **Harn, Swartz, Thomas and Forney**, the last two on one side and the first two on the other side. In 1862 seven of the ten Annual Elderships changed their titles, and adopted "churches of God," leaving but three which adhered to this "old landmark." In 1864 the discussion was again resumed, participated in by **Weishampel, Hartman, Thomas, Forney, Swartz and Bolton**. Possibly as a result of this review of the whole question there was a remarkable change in the Annual Elderships, and so a reversal of majorities. They now stood eight for the singular, Eldership of the Church of God, and three for the plural.

April 21, 1864, "the elders and brethren of the church of God at Lancaster, Pa.," announced "a general convocation of the saints on Witsuntide," to which they invited the "ministerial brethren and the brethren and sisters in general" throughout the Eldership. They expressed the hope that "the ministers will close their houses and come, bringing with them as many of their flocks as they can." The Church had in its earlier years paid little heed to holidays, remembering their origin. It was hence rather an innovation to seek to have "a general convocation on this Church festival day, commemorating the descent of the Holy Spirit. The idea wholly originated with the Lancaster church, but it was endorsed by **Thomas**, who said: "The idea to inaugurate such a meeting to be perpetuated from year to year, changing the place of holding it, is certainly a good one." One object of the proposed meeting was to cultivate the spirit of fellowship and brotherhood. The meeting was to begin on Saturday and close on Monday evening. It had no specific name, but was announced as "An Old-fashioned Meeting." **Thomas** compared the meeting to annual gatherings of "the Dunkards, the Quakers and some other religious bodies," and represented "the annual convocation of the brotherhood of the Church of God throughout the United States as certainly a grand and glorious one in conception." In reporting the meeting he for the first time called it "the Pentecost Meeting," and by this name these gatherings were thereafter known. In attendance from outside of Lancaster there was disappointment; yet so much was the church encouraged that the belief was expressed that "thus was inaugurated what we have no doubt will become a permanent institution in the Church of God, an annual Pentecostal Festival." It was suggested that "all the Elderships of the Church of God in North America" will adopt "the great yearly feast begun at Lancaster." And **Thomas** was so exultant over it that he wrote: "We prophesy that in after years the record of the introduction of the Pentecostal Festival will be viewed as one of the brightest pages of the Church's history!" In the Fall of 1864 the Eldership took charge of the Pentecostal Meeting, fixing the time and place. Other Elderships soon followed, until nearly all had their annual gatherings of this character.

CHAPTER XI.

JOHN WINEBRENNER—HIS CHARACTER AND WORKS.

JOHAN WINEBRENNER was born March 25, 1797; died September 12, 1860. He was ordained September 24, 1820, and preached his first sermon as pastor of Salem Reformed church, Harrisburg, Pa., October 22, 1820. From this date to the date of his death he was a citizen of Harrisburg. From the date



John Winebrenner

of the organization of the Eldership of the Church of God, by which act a new body of people was formed, for thirty years he stood in the calcium light before the world as did no other minister of the Church of God. Thus the psychological observer of human character has been able to see the man as he really was in the varied relations of minister of the gospel, preacher, evangelist, author, leader in a great reformation, citizen and business man, and to discern the real type and quality of the man in more legible lines as he has followed the relation of the conspicuous acts of his life than he could in any biography which might be written. Yet biography has its eminent mission; and this work were incomplete without a monograph of this character. Biography itself is a species of history peculiarly interesting and useful. Few pages of the Volume of Inspiration are

better calculated for our learning than those which delineate character to the very life, the writers fearing no displeasure, concealing no imperfections, sparing no censures. None the less do they prove their wisdom and prudence than they thus give evidence of their impartiality. They knew not the art of flattery. Against the flatterer there is always the general outcry voiced by **Sir Richard Steele**, but perhaps not with his reason, that is, "that there are so very few good ones." In writing the *Character and Works of Winebrenner* no fair-spoken words of the charmer, no over-wrought eulogium of the servile courtier, are needed in order to paint a portrait that will challenge admiration. When the time came in the dispensation of a wise providence to speak the man's real worth many were ready to elevate him to the position and relation he had richly earned.

His life was short. Thirty years had run their course from the formation of an independent religious body of which he was the authoritative head to the day when he was called to a higher sphere of divine ministry. Most men restrain their thoughts as they contemplate the brief span of human life. Inspiration has so chastened our spirits that the believer needs no erudite theodicy to inspire him to sing with **Lowell**:

"All is of God!
Angels of life and death alike are His;
Without His leave they pass no threshold o'er;
Who then would wish or dare, believing this,
Against His messengers to shut the door?"

Theophrastus, naturalist and philosopher, may "think it extremely hard to die at ninety, and to go out of the world when he had just learned to live in it." Or **Aristotle**, his predecessor as teacher in the Lyceum, may find "fault with nature for treating man in this respect worse than several other animals." But not so thought the greater philosopher, Paul. Nor the sainted and immortal **Winebrenner**. They would have answered, that to think such thoughts is to presume that the system of the universe would have been more wisely contrived if creatures of our low rank among intellectual natures had been called to the councils of the Most High; or, that the Creator ought to mend his work by the advice of his creatures.

Winebrenner did not come to his early end without premonitions. Those who heard him preach in the Winter of 1858-9 knew that the foundations of the house made with hands were undermined. He was passing through an ordeal from 1858 to 1860 which many knew he was not likely to survive, so that his death on September 12, 1860, was not the unexpected lowering to half-mast at midnight of "the flag which had floated so proudly at the mast head" in the morning, as in the case of **Lincoln**, the martyr. In the Autumn of 1859, at the session of the East Pennsylvania Eldership, he was attacked "with a new and alarming disease, which resulted in a protracted illness, from which he only measurably recovered, in answer to the united prayers of God's people." Remarks he addressed to **Thomas, Richmond, Snyder** and **Shoemaker** as they were leaving him during this illness reveal much of the spiritual character of the man: "Brethren, don't forget to remember me in your prayers. I don't know what the Lord is going to do with me. If he raises me up, I intend to spend the residue of my days in the ministry. I have nothing in view but the interest of the cause, and it is the one thing for which I live. I have had great pleasure in preaching the gospel. Brethren, 'preach the word;' make full proof of your ministry. I have committed my little all into the hands of the Lord; he will make the necessary provision and arrange all things according to his pleasure." But while his life was spared, he never fully recovered. Though somewhat weak and emaciated, he attended the General Eldership at Upper Sandusky, Ohio, May 28, 1860, where, on Sabbath morning he preached his last sermon. Of this sermon and the preacher, **R. H. Bolton** wrote, June 31, 1860, as follows: He "favored us with a solemn, plain, systematic, sympathetic, soul-melting and most evangelical sermon. His text was Jer. xxxi. 18-20. Theme—'God's Compassion to the True Penitent.' He possesses in a high degree natural and easy eloquence, and for plainness and comprehensiveness of speech I never heard him surpassed. For fervor and pathos when reading the hymn, prayer and sermon, I never heard him equalled. The sermon was full of life and power, and moved the audience as if electrified by a discharge from heaven's battery, and loud 'Amens,' 'Glory to God,' etc., went up from many present. I acknowledge that the character and conduct of true penitents, and God's great compassion and mercy for them, were clearer and plainer revealed to me than I ever heard." On

his way home from the General Eldership, in company with **Thomas, Dr. Ross and Kennedy**, he stopped off at New Brighton, Beaver county, Pa., to fulfill a previous engagement to preach the dedicatory sermon of the new house of worship, on June 3rd. But he was suddenly taken sick on Saturday, and "was not able to be out of bed from Saturday afternoon until Monday forenoon." "He returned home in a very enfeebled state of health." "On the morning of July 3rd, on retiring from the breakfast table, without eating a bite, he fainted, and was quickly borne by his wife and son, **John A.**, to the sofa in the parlor, fearing he was in the agonies of death. But in a few minutes he sufficiently revived to retire to his room, only to be borne back to the same place on the morning of September 12th, by the hands of **Elder Wm. McFadden** and myself [**A. X. Shoemaker**], after the spirit of the reformer, the evangelist, the husband, the father, the brother had fled." He died at No. 262 North street, Harrisburg, Pa. A few weeks before his death he answered a question touching his past life and ministry in these words: "There are things in my life which I have to regret; but, upon the whole, I have lived with a conscience void of offense toward God and man. And if I had my life to live over again, I do not know that I would change it in any particular, except some little things in which I may have erred in judgment. I have never felt free to waste my time and talents, and sometimes I have thought I taxed my mind more than my body was able to bear. None of my troubles through life at any time disturbed my sleep, or destroyed my appetite. I have not been without my temptations to ease and comfort; but I have withstood them all, and find it is the best to go without the gates and wage war against the devil. And the great comfort of my life is to know, feeble as the effort has been, God has blest it." Within half an hour before the spirit took its departure he spoke touchingly of his family and children, and then of "friendship," exclaiming: "Oh, how much I appreciate friendship!" Being assured that he had very many friends, he replied: "Yes, and I have many, many enemies, and false brethren;" and then added his final message: "In the event I depart, preach Jesus. O, the glory of preaching Jesus! I have never seen the necessity of preaching Jesus in the days of health as I have seen it since I have been sick. Preach Jesus in the days of your health. Tell the brethren to stick together!" Release had come! The final battle had been fought! He had paid the debt of nature! On Friday, September 14th, the funeral services were held in the Methodist church, on Locust street, the bethel for whose erection he had spent many anxious days being in possession of the opposition. **E. H. Thomas** preached a very appropriate sermon, from Heb. xi. 4. Addresses were also delivered by **James Mackey**, **Joseph Ross** and **A. X. Shoemaker**. The choirs of the churches at Mechanicsburg and Middletown did the singing. "It was a most solemn, feeling and weeping time."

The last resting place of the remains of this truly great man is near the intersection of Poplar and East avenues, in the beautiful necropolis north of the corner of State and Thirteenth streets, Harrisburg, Pa. A monument was erected over his grave on September 23, 1868, with the contributions of churches and friends. It is of hexagonal form, thirteen feet high, and surmounted with an urn entwined with a wreath of oak leaves. On one of the tablets is this inscription:

"Erected by the Church of God to the memory of **John Winebrenner**, born in Frederick county, Md., March 25, 1797, Died in Harrisburg, Pa., September 12, 1860." On another tablet is the following:

"An able minister of the New Testament—earnest and signally blest, in his efforts to save his fellow men. He has perpetuated his own memory, not on tables of stone, but on fleshy tables of the heart: 'They that turn many to righteousness shall shine as the stars forever and ever.' A successful reformer, he labored to build up the Church of God, she having one name, one faith, one baptism and one mission. This: To gather together in one all the children of God that are scattered abroad."

Winebrenner had his critics; he also had his cynical detractors. He had his faults, as he was human. But it clearly is less than charitable to accept his own view of these as "errors in judgment." For criticism there is always room; for detraction and defamation there is no apology. Some scars he bore were those of wounds received in the house of his friends. He had a constitutional weakness which led him to see future things in too large proportions. He was often too sanguine as to the efficiency of means to reach results. He was not so much a chimerical theorist, or lacked in practicalness and want of prevision; but his executive powers were disproportioned to his faith in results. Hence, some of his

enterprises may seem utopian. In the light of experience this seems true of the constant hope he held out of the money-making power of The Gospel Publisher, through which relatively so much was lost. Also in the Texas Mission project he so earnestly advocated, and which in the end created such bitter antagonism. Or



Winebrenner Monument.

the incipient Nebraska Mission. Or even the more unfortunate morus multicaulis dream. But who that has had his heart aflame in behalf of the Church and the kingdom of Christ as **Winebrenner** had is in a position to cast the first stone? He who does things makes mistakes. Yet through these errors of judgment, and the busy tongue of "Sir Benjamin Backbite," his fame on several occasions suffered a partial eclipse. Was he more maligned than was **Daniel Webster**, **Henry Clay**,

Abraham Lincoln, George Washington? But as is so often the common lot of great men, it was rather after his death that the public estimate of **Winebrenner** did him justice. In reasonable time that estimate became measurably correct and moderately appreciative.

Winebrenner was the incarnation of integrity and honor. He was accustomed to perform, and to insist on others performing, every part of social justice. Fidelity to every trust and contract; tenacious of every promise; disdaining to dissemble or prevaricate, and regarding every act of injustice as a meanness to which he would scorn to stoop—these were ingredients in his character. Integrity was to him only entireness of one's moral being in unison with moral law. When he stood up to address the people, or the Eldership, in his closing years he could have been introduced as **Lamartine** did **De la Eure** to the riotous populace, saying: "Listen, citizens! It is sixty years of a pure life that is about to address you." He was ever faithful to his word. He would have thought himself as much undone by breaking his word as if it were to be followed by bankruptcy. Hence, against an almost solid opposition he insisted on paying the Texas missionaries what was promised them after they had opened the door of the Church to slaveholders. Nor did he pride himself in this or any other virtue. He knew not what pride is. Yet there is no affection of the human nature so much blended with better traits, or so wrought into our very being, as this vice through which the evil angels lost their first estate. Had it been otherwise he might have yielded to the tempter when the thought was more or less seriously entertained to make him Bishop of the Church. There could not be in such a nature the least tendency to affectation, nor to dissimulation. These are only manifestations of lack of truth, which had no place in **Winebrenner's** moral make-up. Even in business relations he was too sincere and honest to accept **Chesterfield's** dictum, that "dissimulation, to a certain degree, is as necessary in business as clothes are in the common intercourse of life." He was never known to be resentful. If he found no other and nobler way to deal with injuries received willfully from others, he dismissed them, like **Samuel Johnson**, "with frigid tranquillity, having little to fear or hope from censure or from praise." His friendships were not tainted with partiality, and rarely were the shafts of criticism met with sallies of anger. And yet there was enough of the combative element in him, though graciously restrained not quietly to put up with what he might deem unprovoked insult. He was free from self-interest, or what is properly regarded as the expectation of particular rewards, distinct from the general good which would result from one's labors and pains. Taking out this alloy from the gold in his character, it might be said that if the blaze of some other reformers is brighter, of **Winebrenner's** the heat is more regular and constant. If others as their characters and works are studied surpass expectation, **Winebrenner** never falls below it.

Winebrenner was superior to prejudice. There were no barriers between him and the poor or the rich, the cultured or the illiterate, the white or the black, the children of toil or the elite. He was in all these relations like Barnabas and the Gentile converts. When the first purely heathen converts were brought in to the church by the nameless men of Cyprus and Cyrene, they leaped the barrier which seemed impassable to the church at Jerusalem, and solved the problem over which Apostles were hesitating. But Barnabas crucified his prejudices, and, like a true man, he yielded to facts and widened his theory to suit them. All such problems raised by artificial and natural distinctions were to **Winebrenner** solved in Christ. For ye are all brethren. In Christ is neither Jew nor Gentile, rich or poor, white or black. Necessarily, if unusual, he was a man of great catholicity of spirit. Perhaps circumstances, as well as divine grace, helped to develop this trait. In an age of limited mental attainments, he was a man of culture, and had the advantage of good training. Raised in a rural home, he yet walked and communed with the refined and educated. A native of a slave State, his life was spent among anti-slavery people. The qualities he loved and cultivated, he admired and intuitively recognized in others. He was modest, and without any jealousy in his nature. He was not disposed to assert any superiority, but was content to yield the precedence to another, and to walk loyally and lovingly by his side. Thus he was unobservant of the immaturity, the weaknesses, the foibles and failures of the young men who without preparation entered the ministry. If he erred in these things it was on the generous side. He was clothed with, and delivered his message in, genuine humility. "Boast! but how can I boast? I am an empty vessel in myself; whatever good there is in me was put in me by God; I merely received

it, and not by any right, or purchase, or power of mine, but as a gift," one can easily imagine he hears him say. He learned from Paul the answer to the question, "Who maketh thee to differ? And what hast thou that thou didst not receive?"

Leaders often lack tenderness. Even in the apostolic leaders in the church this characteristic does not appear in all. There was one, however, who was called the "son of consolation." Perhaps on this account he enjoyed almost beyond any others the confidence of the early church. We find him sent on almost every difficult and delicate mission. Nor was **Winebrenner** opinionated. That he held tenaciously to the views and doctrines he conscientiously received is only to say they were honest convictions. But he did not unduly adhere to his opinions, nor was he indisposed to listen to, and weigh, the opinions of others. And thus in controversy he was considerate of the views and convictions of opponents. Broad of intellect, he was patient and courteous in debate, rarely losing his dignity or his temper. He was self-sacrificing and indefatigable in his labors. He subordinated his own and material good to the demands of the Church. He sought to render the highest and best service to the Church, and the law of perfect service is always the law of self-sacrifice. It makes, as it did in his case, the whole life of a Christian minister and Church leader a life of ministration to the Church. Spirituality and moral goodness were harmoniously wedded in his life. He was full of faith, and was not a lover of this world; but he found in religion and the Church the absorbing business and the delight of his life. He zealously endeavored to make other men religious and to minister to their spiritual necessities. As **MacKenzie** says of Barnabas: "He was a good man, good in all the relationships of social and domestic life; good in his influence and fulfillment of public duties; good in the diffusive benevolence of his spirit and his social bearing—he was 'a good man.'" In nothing was his spirituality more clearly evident than in his tests of regeneration. He always insisted on "the evidence within." Evidence there must be, but it is not in the dialects and metaphysics of Paul; but in the simple love of John. The evidences, the proof, the satisfaction must be within the human breast.

Winebrenner was remarkable as a man of prayer. Often on special occasions, revivals, dedications, or critical times at Elderships, while others slept he prayed. Like Cornelius, "his were no morning and evening orisons hurried over in a few minutes, as though the least important part of the work of the whole day, and accompanied by no desire for heartfelt communion with God." Like another Jacob when "there wrestled a man with him until the breaking of day," "And the man said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me." Here was the hiding of his power as a preacher and a leader. True, naturally speaking his singular talent for government and leadership was founded also and equally on his temper and capacity. God filled the vessel he had made. Endowed with a great command over himself, he obtained in the earlier years an almost uncontrolled ascendancy over the people identified with him. He was sufficiently tolerant of dissent not to seek to force his opinions on administrative matters on others, wherein lies the true secret of managing religious factions. And so his qualities as a religious leader, with no considerable exceptions, were the object of undisputed applause and approbation. And so to the very end of his illustrious career nothing seriously diminished for any length of time the luster of his character. His life was altogether a serious one. With sincerity, candor and fairness he faced and dealt with every problem and every man. Firm, and yet gentle in a singular degree, he impressed every one with the thought that the business of his life was sacred and serious. There never was any indication that he lacked moral courage. That he was non-combative, indisposed to disputation, was not because of any element of cowardice in his nature. "The best hearts are ever the bravest," says **Lawrence Sterne**. He was undaunted in face of failure, of disappointment and of difficulties.

Winebrenner's life was a very busy one. The record of his work is mainly written in tangible deeds and on human hearts. Little note was made of this by the world. His friends did not sing and shout his praises, as falls to the lot of some. But when he was laid to rest

"Beneath the lone green tent
Whose curtains never outward swing,"

many pens recorded and many voices spoke his praise, and never with a shadow of

variance in their appreciation of his character and work. He was most of his years from 1825 a "preacher at large." In 1830 and 1831 no appointments were made. But from a statement made in a report to the Eldership about 1845, he evidently preached in Harrisburg, and occasionally for the churches around the town. In 1832 he was stationed at Harrisburg and Middletown. From 1833 to 1840 he had no charge. It was during these years that he started and edited and published *The Gospel Publisher*. In 1840 he was pastor at Harrisburg, Middletown and Lisburn. In 1841 he was stationed at Lancaster. In 1842 to 1845 he acted, under appointment, as General Missionary, Agent for *The Gospel Publisher*, and Agent for the Missionary Cause. His last charge was Lisburn, in 1846. From 1847 to 1851 he was "preaching at large," or as General Missionary, as he was in 1859. But no regular provision was made for his support, so that he was often thrown largely on his own resources. He devoted part of his time to various business enterprises, and also to his own publications, from which he probably derived considerable of an income. On May 1, 1846, he revived *The Gospel Publisher* under the name of *The Church Advocate*, of which the editorial and business management remained in his hands until May 1, 1857.

As a preacher **Winebrenner** was systematic, methodical, perspicuous and forceful. His theological views were definite and comprehensive, and were expressed in a didactic style. While logical in conception and outline, they were not argumentative. The faculty of stating truth in such a manner as to carry on the face of it its own proof was characteristic. Many of his written sermons were fine specimens of homiletical literature. He was at home in different kinds of sermons, though nearly all his published sermons are textual-topical, with a strong practical and experimental trend. As a Reformed minister he wrote his sermons often at full length; but later he seldom depended on manuscript. He was a fine extemporizer. Self-possessed, with a ready and expressive vocabulary, he could preach with Bible in hand with boldness, accuracy, fervency and precision. There was unction and fervor and pathos in his preaching which were at times irresistible. The fervor and severity tempered with sweetness were of such an order as to excite the emotions of piety and devotion. He was never accused with being brilliant, or oratorical. He had a great message of truth to bring to the people, and he was more absorbed in this than in the vehicle which conveyed it. Indeed few men have stood before dying men with a message from heaven that seemed so utterly unconscious of self as did **John Winebrenner**. **Henry** once said of himself and brother preachers: "We should be in gospel worship as the angels, who are seraphim—burners." So **Winebrenner** was in the pulpit. No trifling word, or sinister thought, or puerile act marked his ministrations in the pulpit. His style in prayer and sermon was reverent, humble, serious, simple and devout. He wrote and spoke in English and in German with equal precision and fluency. He had cultivated the art of writing to such a degree of accuracy and legibility that his manuscript was as if it were script. "A long poem," says **Edgar Allen Poe**, "is a paradox." In no sense can this be true of a sermon. **Winebrenner** is remembered by those yet living as a preacher of interminable sermons—"long-winded." Not so. The length of sermons is determined by conditions. His regular sermons were of the usual length. But no man preaches short sermons on special occasions, or special subjects. In his prime, sermons of two hours were no rare exceptions on such occasions. The length of a sermon is not determined by the clock.

Winebrenner's private character and domestic relations are of interest to the Church. The cardinal virtues, the temper and behavior of this good man in private life were such as to adorn his memory with an added halo. It were easy to enlarge on the devotion, the affection and the tenderness with which he filled up the relations of husband and father if the subject were not of too delicate a nature to admit of a particular detail. It is sufficient to submit a few facts, and to say, that his behavior in them was founded on the same excellent principles which influenced the rest of his conduct, and discovered in a high degree that sweetness and benevolence of temper for which he was remarkable. He kindly interested himself in the concerns of his wife and their home. And in the education and training of his children he endeavored to act upon the advices which he recommended to others in his sermons on that subject. **Winebrenner** was married October 10, 1822, by **Rev. James R. Reiley**, to **Charlotte M. Reutter**, of Harrisburg, Pa. To them were born six children, of which four died in infancy. Two daughters grew to womanhood and were married respectively to **James Colder** and **J. C. Cassel**. **Mrs. Winebrenner** died May 20, 1834. He was married the second time

by **Elder James Mackey**, on Thursday, November 2, 1837, to **Mary Hamilton Mitchell**, of Harrisburg, Pa., but a native of Norristown, Montgomery county, Pa., who survived him, dying at Mt. Joy, Lancaster county, Pa., May 22, 1888. To them were born **Emma C.**, married to **E. L. Christman**, of Washington, Washington county, Pa., and **John A.**, **Albert M.**, and **Marshall H.** The mantle of the father as a preacher has not fallen on either of the sons.

Winebrenner's labors were not limited to preaching and editing *The Gospel Publisher* and *Church Advocate*, during the sixteen years he was connected with these periodicals. He was foremost in every project and enterprise of the Church, abounding in every good word and work. His own publications, beginning in 1822, and continuing at intervals to the close of his life, required much time and often quite an amount of research and labor. But in the Church he was active in every movement. He early advocated the need of an institution of learning, and took a leading part in the earliest project of that character—the building of “Bethel College,” or the “Swatara Collegiate Institute,” to be located at Middletown, Pa. He matured the idea of a co-operative body called “the General Eldership,” afterwards the East Pennsylvania Eldership. The present General Eldership was the creature of his brain, and he personally managed the preliminary campaign which resulted in its organization in 1845. If a more opinionated man had been the leader indications point to the probable wreck of this institution before it was four years old. He was active in the anti-slavery movement, and in several temperance campaigns delivered political speeches. The industrial improvements interested him to such an extent that for several years he was much devoted to silk culture and the introduction of machinery of a labor-saving character. Being so much of his time in the saddle, and other means of conveyance, he knew the hardships of those methods of transportation, and hence delighted in the prospect of railroad lines being built over all the country, and editorially enlisted the good will and sympathies of those whom he could reach with his pen. **Oliver Wendell Holmes**, in his somewhat amusing contrast of the lawyer, the doctor and the minister, insists that the duties of the latter “do not tend to make them sympathetic,” even if he comes “next to the lawyer in point of talent.” But **Winebrenner**, living apparently a somewhat sub-conscious life, was intensely and broadly sympathetic.

Descriptions of **Winebrenner's** physique are naturally limited. Why, up to the time of his death, describe his physical appearance when nearly every reader of the Church's publication knew him personally? So the earliest attempt on record to draw a pen portrait of his physical person was in 1860, a short time before his death. **R. H. Bolton**, with the other delegates to the General Eldership of 1860, saw him on the floor and heard him deliver his last sermon. In “Notes By the Way,” published July 12, 1860, reporting the General Eldership as Correspondent, he says: “He is sixty-odd years old. And the silver threads appear amid his hair, and especially in his beard [worn only the last few years of his life]. He is tall and rather sparely built. His personal appearance is commanding, his address graceful and winning, his gestures accomplished; his voice is full, soft, flowing; his delivery free, unaffected, energetic, animated.”

Samuel Hinney, who knew **Winebrenner** and attended his preaching in “Peace Church,” also known as “Salem Church,” or the “Stone Church,” near Shiremans-town, between 1820 and 1825, in 1864 gave this description of him as he then saw him: “I well recollect seeing him, coming up the road on horseback, a tall, lean, young man, with a modest, unassuming, humble and meek appearance.”

George Garner, who heard him in Maryland when he was yet a Reformed minister gave his recollection of **Winebrenner** about the same time. **Garner** lived only a few miles from the old **Winebrenner** home. He says: “When **Winebrenner** was a Reformed minister he would come over to visit his friends, and would preach for the minister in the big house in town. He was tall and portly, well dressed and of a commanding appearance, but not proud. He was the most priestly looking man I ever saw, very pious.”

Samuel Boyer remembered **Winebrenner** in 1824, and heard him preach in Maryland. In 1880 he wrote about him as follows: “Well do I remember **Winebrenner**. When he would shake his finger at the congregation sinners would tremble, as his whole slender frame would do.”

In 1861 **Elder Jacob Flake**, Philadelphia, Pa., wrote some “Recollections of **Rev. Brother Winebrenner**,” beginning with their first meeting of each other. He says: “The first time I met with **Bro. Winebrenner** was in the Summer of 1834

or '35. I had heard of him, but had not seen him. He called to see me in Philadelphia, where I was sojourning at the time, having returned from a five years' service in the West. He was tall and slim, wearing a straw hat; plain in person, and manners, and dress. His conversation and deportment were serious and gentlemanly, very much like a Christian of the olden times."

In his "Biography of **Elder John Winebrenner**," published in 1880, **Dr. George Ross** thus describes his personal appearance: "He was tall and slender, about six feet high, and very erect, whether walking or standing, or in the pulpit; with high forehead, and rather long, thin face, bluish eyes inclining to gray. His hair was smooth and of light chestnut color when younger, but later in life it was slightly mixed with gray, and which he wore rather long. Dignity and solemnity were prominent features in his countenance; and it was impossible to be in his company without feeling that you were in the presence of a great and good man. Yet there was little stiffness in his manner, so that a little child could readily approach him with confidence."

While there are men of decidedly good judgment who believe in "undersized geniuses," who have gone so far as "to declare that great height and genius are incompatible." They can cite in confirmation of their views such celebrities as Napoleon the First, Alexander the Great, Edgar Allen Poe, Alexander Pope. And it may be admitted that the list of men of undoubted genius who have been short of stature, some indeed almost dwarfs, is long. But it is not so difficult a task to overthrow the theory that great minds and short statures are closely allied. Cranium and brains after all count more than bones and muscles. Among the long list of very distinguished men in America are some of large stature, such as Charles Sumner, Jefferson, Jackson, Samuel Adams, George Washington, Lincoln, Beecher, Choate, O'Connell, some of which were considerably over six feet. The testimonials to **Winebrenner's** greatness are numerous, and from men who had a long and intimate association with him. These men pronounced most enthusiastic eulogies upon the character, abilities and gifts of the immortal dead both as they were assembled in annual convocations, and in published memorials. They found in him treasures of heart and of intellect which in their deliberate judgment entitled him, now sleeping in the "dwellings of the dead," to a real superiority among his cotemporaries in the American pulpit, and which made an enduring place for him in the gratitude and remembrance of posterity. They had seen him and heard him and associated with him during the weary years of his arduous labors, and many of his marvelous, pungent and spirit-stirring sermons and speeches they could never forget. To few of them was he known except as the great preacher; a preacher whose sermons, "like pollen-dust, usually penetrated to the consciousness it was to fertilize and bring to flower and fruit." They found it hard to speak of his sermons so as not to do them injustice, and still more to do them justice. In the sermon **Thomas** preached at his funeral he characterized him as a preacher, a theologian and a writer. In general, looking back to the time when the inexperienced theologian entered the Reformed pulpit in Harrisburg, he said: "We hesitate not to say, without being convicted of boasting above our measure, that **Winebrenner**, under the blessing of God, did more during the first ten years of his ministry to dispel the moral darkness and to infuse a new life into organized and unorganized Christianity in and around Harrisburg than any living man of to-day." He spoke of his ability "to pour forth those higher strains of pulpit oratory which bring all hearts under their control and power, yet many years ago he discarded for conscience's sake, as he told me, all that was mere display, tinsel and show in his pulpit efforts, and confined himself to preaching the word with all plainness, simplicity and point. And that in which he most excelled was the clear, lucid manner in which he expounded the word of God, and the point and power with which he applied the truth to the hearts and consciences of his hearers." "As a writer he was strong, vigorous, clear and methodical." "His works prove that as a theologian he was no mere novice, either in the doctrinal or practical." **Thomas** enumerates "the qualities for which **Winebrenner** was most distinguished as: 1. Great zeal and perseverance in his Master's cause. 2. Great decision of character. 3. Great Christian charity. 4. Unbounded benevolence. 5. A self-sacrificing spirit."

Dr. Ross in his memoir says of **Winebrenner**: "His preaching was generally methodical, and so logical that his positions were almost irresistible. His delivery was easy and deliberate. And while he was mild and affectionate to inquiring penitents, his reproofs to rebellious sinners were often terrible in their character.

He used his index finger with telling effect in his gestures." "His sermons had great power in convincing men of sin, and through his splendid reasoning his hearers yielded willingly to the power of the gospel. His language was so plain that every one understood him, and his reasoning so strong that people listened with attention, and before they were aware of it were convinced." "Seldom using notes in his labors, he would preach, exhort and sing for hours at a time in apparent forgetfulness of everything else."

In 1880 **G. W. Wilson**, of Ohio, wrote of **Winebrenner**, that he "was a ripe scholar, a fine Christian gentleman, a sound theologian and an eloquent and entertaining preacher, and a humble, zealous and devoted servant of the Church."

R. H. Bolton wrote in December, 1860, that "**Winebrenner** as a gospel preacher had few equals. His personal appearance was commanding, his address graceful and winning, his gestures accomplished, his ideas clear and well arranged. All these, with other good qualities, combined with deep, fervent piety and the high sense of the imperishable majesty and glory of his calling, and the glorious results of his labors, place him among the best speakers of his age." **Bolton** named twelve of **Winebrenner's** traits: 1. Strong faith. 2. Strong hope. 3. Very sanguine. 4. Courageous. 5. Plain and pointed. 6. Bold and uncompromising. 7. Never entered into sectarianism. 8. Great zeal. 9. Untiring perseverance. 10. A good man. 11. An earnest man. 12. Relied on the truth of the gospel.

J. Hinkle, of Mechanicsburg, Pa., thus bore testimony to **Winebrenner's** noble qualities: "We wonder at various matters respecting the departure of our brother, which will doubtless not cease while we have our dwelling among men. We contemplate his instrumentality in the hands of the Supreme Ruler of the universe and mighty Arbiter of nations in bringing sinners to Christ, and wonder why he is no more. We view his high intellectual endowments, and the respectable literary acquirements with which these natural talents were adorned, and our amazement is only increased why his life is over. We look at the special and superior meekness which qualified him for the exalted office of the ministry, and we gaze with remembered delight upon the halo of glory which often encircled the congregations of the Lord whilst he preached the unsearchable riches of Christ, and we inquire, Why has the mighty fallen? We wonder why so eminent a man reached no higher number of days on earth, while thousands of his inferiors had, and many now have, reached quite beyond the length of his sojourn. In his fall a bright star has been thrust from its orbit in the moral heavens."

J. C. Owens, then at Uniontown, Md., March 13, 1861, spoke thus of his first acquaintance with **Winebrenner** and the impressions received in social conversation: "I soon found that I had met with a gentleman, and as such few could excel him. In company he was polite, and remarkably agreeable. No one could remain long with him, or be in his company, without learning something profitable. He was free from trifling in conversation, or with the feelings of those with whom he associated. His tone of voice, his pleasant countenance and his dignified physical structure gave weight and influence to his character upon the minds of those who heard him. I also learned that he was not only a workman of no ordinary skill, and as well a gentleman; but a clear and well qualified debater. In these respects he had but few equals in the Church or in the nation."

One of his erstwhile friends, and alleged detractors, suggested at the time of his death that a common funeral dirge be chanted at all the Elderships, whose sessions were approaching. There would have been an impressiveness about such an epicedium which would have appealed strongly to the imagination; but it could not be arranged for. But what approached it at least in spirit was the spontaneous symposium of sentiment developed and revealed at the sessions of quite nearly all the Elderships. Yet there was no concert of action, as the first Eldership met eighteen days after **Winebrenner** fell asleep. It was the East Ohio. On the second day, in the afternoon, a motion prevailed, that "**Elder G. U. Harn** be requested to deliver before this body this evening a discourse on the life, labors and death of our esteemed and venerable **Bro. Winebrenner**." This he did, using Acts viii. 2 as his text, to a "congregation large, attentive, solemn and weeping." In the resolutions the Eldership spoke of "the vast circle of devoted friends" from the midst of which **Winebrenner** was called; of "his ministerial career as a reformer, evangelist and Christian," in which capacities he "has ever shone as a star in the clerical constellation of his age with unsurpassed brilliancy and luster." It

was recommended that a funeral sermon be preached in every church of the Eldership.

The West Ohio Eldership met on Wednesday, October 15th, and on Tuesday afternoon appointed **Thomas Hickernell** "to preach to-night on the death of **Elder Winebrenner**." He "preached a solemn and impressive sermon from II. Tim. iv. 7. The Eldership spoke sadly of "the mysterious providence which removed our venerable and beloved **Bro. Winebrenner**;" that "a great man has fallen; one who possessed a strong, deep, clear, original and well-cultivated mind, and a graceful, generous and noble spirit. In preaching, his style, arrangement and manner of delivery were peculiarly his own. His easy, unaffected manner, always accompanied with great simplicity, and his warm, gushing heart, overflowing with kind feeling, did not fail to secure the love of those by whom he was surrounded."

The Southern Illinois and Indiana Eldership met October 22nd. It expressed the deep sense of the loss sustained by "the death of our beloved and much esteemed **Bro. John Winebrenner**," and "deeply sympathize with the brotherhood in our common bereavement."

On the 29th of October the Indiana Eldership convened. **John Martin** was "appointed to preach a sermon on the death of **Elder J. Winebrenner**, and delivered an impressive discourse from Gen. xlix. 53." In resolutions the Eldership commended **Winebrenner's** "labors, so untiring and successful," which "will ever be cherished in the memory of multitudes."

By a regrettable oversight, the Illinois Eldership, which convened October 3rd, had "not a line, or a sentence, or a syllable; no, not so much as even an allusion in the remotest degree," in its Journal, of the venerable and lamented **Elder John Winebrenner**. But the omission was explained as entirely undesigned; that the Eldership was in no sense "insensible to the great and irreparable loss the Church has sustained," and that it was the intention to take "suitable action with regard to a subject of so much moment to the Church as that of the death of our much lamented **Father Winebrenner**." "It was certainly the intention, as well as the expectation, of the Eldership to have added their testimony to the well-known virtues and high moral and religious worth to which our lamented brother attained in this life."

In the morning session of the first day, October 23rd, the West Pennsylvania Eldership appointed **S. S. Richmond** "to deliver a funeral discourse on the life and death of **Elder Winebrenner**." This was done on Friday evening, from Rev. xiv. 13. In resolutions adopted after the sermon, **Winebrenner** is characterized as "our venerable and much beloved brother and father in Israel," in whose death "the Church has lost an able counsellor, the Bible a faithful advocate, the world a great reformer and the community a worthy man."

The East Pennsylvania Eldership held its session at Bainbridge, beginning on Wednesday a. m., November 8th. The preaching of the opening sermon fell to the lot of the life long friend and associate of **Winebrenner**, **William McFadden**, in place of **Winebrenner**, appointed to that office by resolution in 1859. The Eldership was orphaned, and sat in mourning. A special committee on obituaries was appointed, consisting of **Swartz**, **Thomas** and **Mackey**, than whom none knew **Winebrenner** better, nor appreciated him more highly. The Committee feelingly spoke of "our much honored and venerated brother, **Elder John Winebrenner**; that in this afflicted bereavement the Church of God of the East Pennsylvania Eldership has lost the most honored and useful instrument in the hands of God in the organization and establishment of said Church; that by the sterling character and success of his ministry he has associated his name with the most noted and acknowledged reformers of modern times." **Mackey** preached an extempore sermon, from Luke ii. 29, 30, on **Winebrenner**, which, by request of the Eldership, was written out and published in *The Advocate*. He testified that "few knew **Winebrenner** better in life than myself, and then added: "And throughout this long acquaintance of over thirty years, I may truly say, I know not one solitary act of his which in my estimation deprived me of confidence in his Christian character. He was a close, impressive, sound reasoner, generally methodical yet spiritual in his ministrations; great solemnity pervaded his efforts, and as a consequence deep and lasting impressions were made upon the audiences he addressed."

The Iowa Eldership, immediately after organization on the third Monday morning of October, "appointed **A. Megrew**, **A. McCormick** and **J. Huff** a committee to draft resolutions expressive of the sympathy of this body relative to the death of **Elder John Winebrenner**." The Committee thereupon reported, speaking of

the deceased as "one who has long adorned the doctrine of his profession as a faithful minister, a reformer and as a devoted Christian, ever laboring with an untiring zeal to vindicate and spread the principles of the Bible, and was the humble and highly honored instrument under God in the conversion of many; believing him to have been one among the brightest stars that has ever adorned the ministerial constellation of his day."

The grave holds his mortal tenement of clay, till the resurrection of the just. But he being dead yet speaketh. There is a glorification through death! **Le Sage** was right when he said: "Their deeds alone can praise them." And no other praise is of good effect where great names are concerned. And it needs but the simple story of his deeds, faithfully recorded, to sustain the glory of **John Winebrenner**.

CHAPTER XII.

1865—1870.

THE first year of this period has ever been regarded as one of the most memorable years of American history. The events which give it this distinction were of a character deeply to concern the Churches and Christian people, and can not be separated from their corporate life. "**General Sherman's** march of three hundred miles directly through an insurgent country," "the most remarkable feature in the military operations of the year," says **Lincoln**, had culminated at Savannah, Georgia, with entire success, and "with an eclat indeed which startled Europe as well as America." He was marching northward, driving the Confederate army before him. **Grant** was meanwhile tightening his hold on Richmond and on the army of **General Lee**. In the southwest the military power of the Confederacy had been effectually destroyed by **General Thomas**. The country was excited to breathless expectation, and the Christian people who for four years had not ceased to pray for the triumph of right and justice began at last to see the foregleams of a complete answer to their prayers. On April 9, 1865, **E. M. Stanton**, Secretary of War, announced the surrender of Lee, and ordered a "salute of two hundred guns in commemoration" thereof. The surrender of **Johnston** speedily followed. In large head-lines even *The Church Advocate* proclaimed, "The War Over!" "Thanks be to God!" In many and various ways the end of the war affected the Churches.

While events of the most momentous character were thus transpiring on the bloody fields of war, other scenes of equal significance were enacting in the halls of legislation. Maryland had taken the matter of the solution of the slavery question, which had agitated and rent Churches for years, under her own control, and deliberately abolished the institution. **President Lincoln** knew that in the Confederate States and some other Border States its abolition depended upon the validity of his Proclamation of Emancipation. He would never retract or modify said document; but what the Supreme Court might do was an unsolved problem. In his Message to Congress he made an effective plea for the adoption of the Thirteenth Amendment to the Constitution. January 6, 1865, this Amendment was brought before the House of Representatives, and on January 31st it was adopted by a vote of 119 yeas and 56 nays. Having been adopted by the Senate, it was at once submitted to the States, and in less than eleven months after Congress had spoken the Secretary of State announced that the Amendment had been ratified by the Legislatures of twenty-seven States, and was a part of the Constitution. Slavery in the United States was dead!

April 15, 1865, "a crime without a name" was perpetrated in Washington, D. C. **Lincoln** was a martyr! The idol of the Christian people and Churches of the loyal States was shattered by the assassin's bullet. It was startling and terrible news to the country, as it was to the world. If hero-worship is not approved by the enlightened Christian conscience, the apotheosis of **Lincoln** is an exception. **President Johnson** directed that Thursday, June 1st, "be observed as a day of humiliation and mourning." At the Eldership in the Fall of 1865, instead of resolutions on the war and slavery, eloquent tributes of praise were recorded with earnest unanimity, recognizing in the martyred **President** "the worthy type of the characteristic virtues that should distinguish the Ruler of a free people, and that

we shall ever cherish his memory and embalm his name in the warmest affections of our hearts as a special gift of Providence to the Nation in the darkest period of its eventful history." Looking back over the year 1865, on December 28th, **Thomas** said editorially: "O, what a year was 1865! How big with interest! How momentous in fixing the destiny of our own, and perhaps all the nations of the earth! The year 1865 has been a glorious, as well as a sad, year." And the "New York Observer": "While the present generation lives, and in the traditions of generations yet to come, the year now closing will be *Annus Memorabilis*, the memorable year of our country's history."

But while the material of war, the swords and the spears, were being converted into the implements of husbandry, and "wars without" ceased, and

"The bright day long seen afar, sublime,
Bent now from heaven in final, full-orbed peace,"

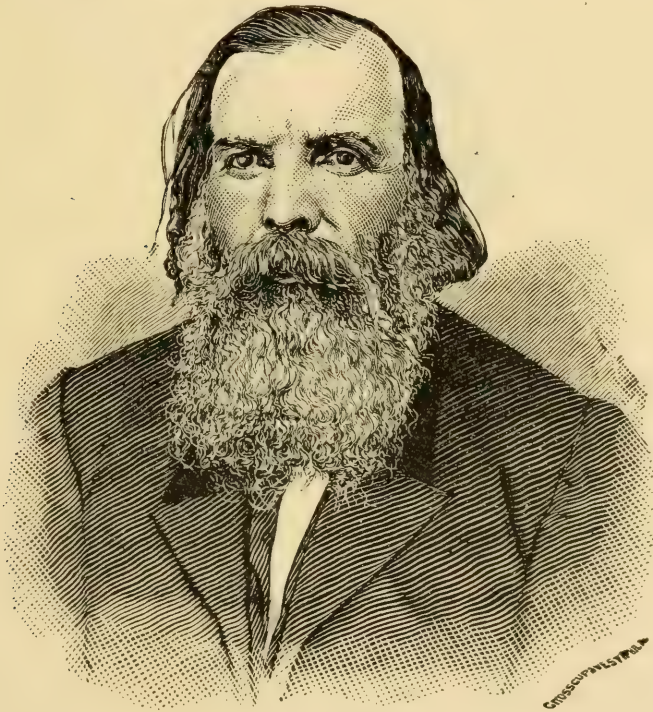
in the Church and Elderships there was much controversy. Psychological reasons there doubtless are why contentions and disputations in Churches are both cause and effect; but in this case it is a question the answer to which may be held in suspense. But to contend earnestly for the faith delivered to a Church, even in public debate, while perhaps not profitable, may indicate a condition of vigorous health and delicious harmony in the body. This is illustrated in the champion disputant of the "Disciples of Christ," **A. Campbell**, who died on March 4, 1866. He held five public debates from 1820 to 1843, in which he defended the faith of the "Christian Church." He was **Winebrenner's** senior by eleven years, and outlived him six years. **B. Ober**, however, had a number more public debates than **Campbell**. One at Proctor, in West Virginia, in 1851, has already been noticed. In Texas he had several of a semi-political character, but somewhat informal. His second debate of a religious nature was in 1865, with a **Mr. Polly**, of the Disciple Church, on Feet-washing; Title of the Church, and Design of Baptism, all three specialties with the ministers of the Disciple Church. This was held in Fannin county, Texas. Sometime later he discussed the same subjects with **Clark Braden**, a trained disputant, in Hunt county, Texas. In 1884, after his removal to Arkansas he encountered a **Mr. Randolph**, also of the Disciple Church, and debated the same questions, at Uniontown, Ark. Returning to Hunt county, Texas, in 1884, he joined issue the same year with a Methodist minister by the name of **Landreth**, on the same subjects. In McKinney county, Texas, in 1884, he tried conclusions with another minister of the Disciple Church on the old issues. But at Paris, Texas, in a debate with **Mr. Porter**, Methodist, infant baptism and immersion were the propositions.

Had a discussion of Feet-washing as a divine ordinance, in *The Advocate*, by **J. S. Stamm**, in 1866, and between **Stamm** and **C. H. Forney** the same year, been taken at its full value as proof that **Stamm** had renounced the ordinance, possibly the history of Centralia College could be differently written. When Principal of said institution he came out more positively against the ordinance, and finally resigned his position and membership in the Church.

A pleasant and interesting debate was held in Franklin Hall, Mechanicsburg, Pa., between **A. Swartz**, of the Church of God, and **Rev. Dudley Downs**, of the Christian Church. The proposition, which **Downs** affirmed and **Swartz** denied, was: "Baptism is essential to the remission of sins." Each disputant made four speeches. "A pretty full report of the speeches was furnished for the columns of *The Advocate* by the Junior Editor." The two evenings of May 7 and 8, 1867, were devoted to the discussion. In strong, deliberate, logical arguments **Swartz** dissected the positions attempted to be maintained by his opponent. The burden of proof rested not with him, and so **Swartz** had less opportunity to exercise his special talent for analytical discussion. Yet he realized that before a popular assembly he could not, for the sake of his cause, limit himself to the negative; and so he also advanced eight arguments in proof of the correlative to the proposition under discussion, which **Downs** did not undertake to meet. Of the published report of the debate **Mr. Downs** said: "The report I take to be a fair and honest one."

August 18 and 19, 1869, a public debate was held at Wesley, Venango county, Pa., between **Elder J. M. Domer**, of the Church of God, and **Rev. Thomas Graham**, of the M. E. Church. The proposition submitted by **Graham** and accepted by **Domer** was in the form of a question: "Did Christ institute feet-washing as a permanent ordinance of the New Testament Church?" **Domer** was comparatively

a young man, aged about thirty-eight years. His opponent was his senior by not less than twenty years. **Domer** had been in the ministry some twelve years; **Graham** probably forty. **Domer** in his manner was very deliberate, calm and grave; **Graham** was of an excitable temperament. **Domer's** language was eminently chaste, smooth and aptly expressive, delivered with a well-modulated voice; **Graham**, as a result of over-taxing his voice in preaching, spoke in more rasping tones, and in a rather high key. **Domer** was a good, logical reasoner; **Graham**, though reasonably well versed in logical forms and terminology, was often seriously at fault in his reasoning processes. This was the first debate in which "humility" as an element in the ordinance of feet-washing was discarded, and "humiliation" substituted. **Domer** gave these elements: 1. Divine origin. 2. Recognized subjects. 3. Object or design. 4. Must relate to the worship of God. **Graham** gave the elements somewhat differently, specifically insisting that every ordinance must be "commemorative," in proof of which he cited **Winebrenner**. And that the thing commemorated must be a historical fact, like the death of Christ.



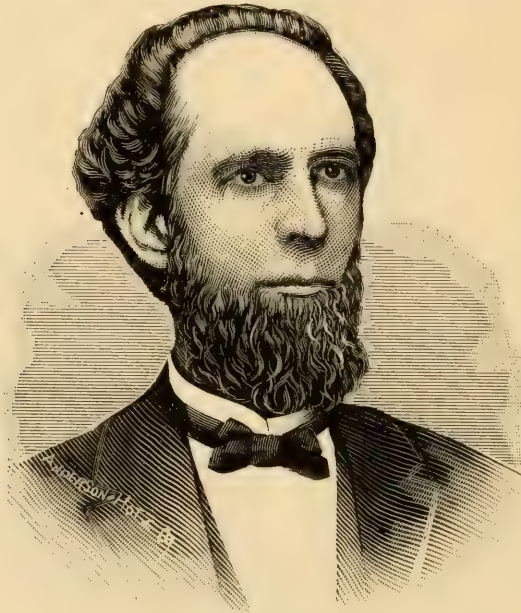
A. Swartz.

It was a critical point in the debate; but when **Domer** caught the full significance of the flank movement he turned his guns with tremendous force against **Graham**. Accepting **Graham's** elements, he portrayed in eloquent terms the historic fact of the "humiliation" of Christ, as significant and essential as his death, and declared that to be the monumental fact which we insist is commemorated in the washing of the saints' feet. **Graham** failed to reform his lines after this masterly stroke of dialectic strategy. Besides "the Junior Editor," who published a full report of the debate, there were present of the ministers of the Church of God, **P. Loucks**, **A. C. Raysor** and **Henry Barkey**. The conduct of some of **Graham's** friends in repeatedly leaving the house during **Domer's** speeches indicated lack of refinement in manners and charity of spirit. But their deportment was better than when years before, in the same locality, a debate was conducted between **G. U. Harn** and **Rev. Keller**, also of the M. E. Church.

In view of the radical antagonism between the Christian Church and the Church of God on the design of baptism, as developed in the **Ober**, **Swartz** and other debates, and in many published articles, the futility of efforts at union be-

tween the two bodies is self-evident. Yet "A Disciple" in December, 1865, addressed a letter through *The Advocate* to the Church of God, in which he "asked and desired to have answered the following important question: "What is to hinder the union of the people known as the Church of God and those known as Disciples of Christ?" He gave five points of agreement. But the proposition seemed so clearly inadmissible as a practical question, that though "A Disciple" suggested that delegates attend the next General Eldership to discuss it, it had not vitality enough to survive the Winter.

A spirit of disputation was rather widespread at this time. A large number and variety of theological and practical questions were discussed on both sides in *The Advocate*. Objection manifested itself at times in strong terms, perhaps not so much to the proper elaboration by arguments of the subjects treated of, as to the discursive, diffuse, non-consequential character of many of the articles. And yet more, to the absence of that restraint which holds disputants in check in a public discussion. Personalities revealing an ungracious and virulent spirit were



J. M. Domer.

not uncommon. As has been frankly said: "We have seen many on their getting warm becoming rude and shooting one another," instead of contending for or against propositions. Good humor is the best lubricator in a debate, as it is a strong preservative of peace and tranquillity. Not only was the spirit of the controversial articles distasteful, but the effect was feared. "What is the use of preaching union when we are not united ourselves?" "Can not brethren hold in with their peculiar notions?" "Must everything be given to the public in which we are divided?" "I am actually ashamed sometimes to let our sectarian neighbors see and read *The Advocate*." Such were the sentiments expressed relative to these controversies.

But some of these contentions scarcely concealed impending schisms, and also helped to widen them. This is true relative to questions of co-operation which were matters both of discussion and of official action. Will *Winebrenner's* dying message lose its charm—"Tell the brethren to stick together"? Radical differences of opinion developed from 1865 to 1870 on matters of Church Polity. They centered on two points—The Itinerancy; and, the Authority of Elderships. A few ministers serving stations, both East and West, contended not only on abandoning the itinerancy, but replacing it with the call system. Several churches carried this theory to the extent of refusing to receive ministers not previously called by them. The act of appointing them by the Eldership was only a ratification, not

only in form but in fact, of the previous choice by the church. The discussion at several points threatened to end in insubordination and church independency. The claim to the right to discipline a church on account of any want of co-operation was treated with disrespect. "To your tents, O Israel!" was heard from a few places, the significance of which could not be misunderstood. Men held their breath, wondering how soon the rumblings of the earthquake would be heard! The discussion widened, taking in the relations of churches to the Eldership, church autonomy, and all the kindred issues. Official censure was resorted to by Standing Committees and Elderships, which in the severity of their terms and the extreme authority assumed served rather still further to inflame the already overwrought passions than to restore quietude and foster a spirit of submission. But the equivocal action of the General Eldership in 1869 gave evidence that so far as the Itinerancy being fundamental to our plan of co-operation, it was not generally so accepted when it included the time-limit. Strong men like **Thomas Swartz** and scores of others with pen and voice defended the Polity of the Church, the authority of Elderships, the right of government and the principle of subordination of the less to the greater, until we reach the corporate unity of the Church in the General Eldership. Yet in some respects the discussion resulted in changing the tendencies toward irresponsible power and undue centralization. It also cleared the atmosphere in that the principles of co-operative action were set forth in clearer light. But it was characterized with considerable rancor and virulence, which are seeds never yielding good fruit. If, like the Methodist Church, the Church of God did not have lay representation this agitation could have been turned to good account to secure it. But where laymen, representatives of the churches, have equal rights in the deliberative assemblies, all questions of administration should be more easy of satisfactory settlement. The danger to a small body of people in such a spirit of revolt and reform is seen in the schisms, or secessions, in the Methodist Episcopal Church during its history. It was after long and at times acrimonious discussion and agitation that in 1869 the victory for lay representation was won. But the power of the episcopacy was not diminished, so far at least as the form is concerned. Meanwhile five protesting parties withdrew from the Church and organized independent denominations. The "Republican Methodists," because of the power of the Bishops in appointing preachers. The "Methodist Protestant Church," because of "the unlimited legislative, executive and judicial power vested in the episcopacy and the ministry, to the exclusion of the lay members." The "Wesleyan Methodist Connection," to form "a republican form of government, in which a majority should rule and the laity have equal rights." The "Free Methodist Church," whose fundamental principle was that "laymen on credentials of proper election, including women, shall be admitted to the District, Annual and General Conferences." And the "Congregational Methodist Church," which insisted on a more democratic government, to the elimination of the episcopacy and the itinerancy. And as a sixth and later movement of like character, the "New Congregational Methodist Church," whose main object was to secure the entire parity of the ministry and the exclusion of the episcopacy. In the Church of God the form of the protest differed; the principle was similar; and, if not wisely controlled, could have been disastrous.

Discussions were often started by the asking of questions. In this wise the question of the observance of the Jewish Sabbath was introduced in February, 1865, and was continued until December, 1866, participated in by **A. W. Reeder**, who inquired by what authority and by whom the day was changed. **Oliver Hoffer** answered by denying that there was any scriptural authority for the change, and hence Christians should observe the seventh-day Sabbath. **A. Swartz** replied, and was in turn antagonized by **R. H. Bolton** and **Oliver**. **Swartz** contended that the Jewish Sabbath was local; that it passed away with the coming in of the gospel dispensation, which is general, and that object and design of the two institutions were different. The discussion was in good spirit, but **Thomas** nevertheless put up the bars in order to end the controversy. The Church being so generally committed to the Lord's day, there was some impatience over a long drawn out discussion which was not likely to change a single mind, and so the Editor thought it was doing "injustice to our readers" to permit its continuance.

Beginning in April, 1865, and ending in December, 1866, the question of the relation of baptism to salvation was almost continuously debated. After it had been in progress for three months, and himself being one of the leading disputants, **Thomas** somewhat apologetically stated that "it has not been introduced into our

columns by our own choice or election, and both have assumed proportions, in words at least and repetitions, that make us rather regret that we have suffered them in at all," including "the discussion on the Sabbath question." Like the latter, the debate on baptism in its relation to salvation was begun by a question submitted by **W. P. —** to the Editor: "Does the Church teach that baptism is essential to salvation?" **Thomas** answered in a guarded, qualified manner, after a careful definition of "essential," that the Church did not teach thus. "**Veritas**" affirmed in opposition that "baptism is for the remission of the sins of a penitent believer." A bad name fastened upon a doctrine is with many a strong argument against it. **Thomas** was not a stranger to the arts of a controversialist, and he at once headed his reply to "**Veritas**," "Baptismal Regeneration," and adhered to it to the end. For some four months these two disputants entertained the readers with long articles antagonistic to each other. In December, 1866, **R. H. Bolton** struck at the heart of the question as argued from the Disciple view-point, and inquired through *The Advocate* of **C. H. Forney**, the Assistant Editor, whether "the preposition 'for' in Matt. xxvi. 28 and Acts ii. 38, means the same in both cases." The answer was wholly philological, and the conclusion drawn was against the position that baptism in any sense is the cause or condition of the remission of sins, or that remission of sins is the effect or result of baptism. In 1868 the subject was again brought forward by a question to the Editor by **P. Curtis**, in which his position as against admitting persons to church fellowship before baptism was revealed. **Thomas** at once turned this question so as to give it a clear allusion to the former question, and so answered at length, that "baptism is neither a condition of salvation, nor of church membership." To this answer **J. L. Cramer** objected by quoting the old texts which he claimed teach that "baptism in every case is connected with remission of sins." This reiteration of what **Thomas** was an exploded theory made him impatient, and he replied somewhat hotly, that "no one but a perverted disciple of **A. Campbell** would assume that the texts quoted mean baptismal remission of sins, or baptismal regeneration." These earlier controversies were frequently besprinkled with lancing terms; but would it not be an indignity to such noble souls to assume that these things proceeded from other than pure and upright motives and a holy jealousy for the truth?

Though **Thomas** disclaimed all intentions of "invoking or provoking a controversy on the subject of Calvinism," an editorial on "Calvinism" in June, 1865, did that very thing. There was a revelation of some contention on the subject, "especially in the bounds of the East Ohio Eldership;" a statement that letters on the subject had been received, and a hint touching the zeal of new converts to a faith. Indeed already in May the spark which can start a conflagration was dropped by "**Quilibet**," in referring to the reasons why there "was no revival at Sugar Creek, Ohio, during the last meeting," and wondered whether it was not "too much Calvinism in the pulpit." At once **J. F. Shock**, Illinois, took up the Calvinistic point of final perseverance. **H. L. Soule** entered the arena of debate in a series of controversial questions addressed to **A. H. Long**, intended to affirm the doctrine **Shock** had advanced. But this socratic method seldom misleads the experienced theologian, and **Long** calmly replied in denial of the conclusions **Soule** meant to force on him. But the most elaborate defense of this doctrine was undertaken by **B. F. Beck** in his opening sermon at the East Pennsylvania Eldership in October, 1864, but withheld from publication until September 28, 1865. **Thomas** stated that "for prudential reasons this sermon was not published at the usual time, and we had hoped the good brother would have reserved it for his own private benefit, and not urge its publication in *The Advocate*." He further declares that "there were but few who heard the sermon but deeply deplored his [**Beck's**] imprudent and unwise course in stepping aside from the usual courtesies of the ministry, and preach a doctrine that he knew was repugnant to the feelings, and in opposition to the views, of nine-tenths, if not ninety-nine hundredths of his hearers, and this, too, as a representative sermon." He then in characteristic manner repudiated the doctrine of the sermon. He felt so chagrined that he declared he "shall propose and advocate hereafter a scrutiny of every Eldership sermon authorized to be delivered before the body prior to its publication." The East Ohio Eldership by resolutions condemned the preaching in its pulpits of "doctrines strongly tinctured with Calvinism," and by name referred to **Beck's** sermon as "containing doctrine antagonistic to the teachings of the Bible and contrary to the principles of the Church of God."

Less prolix discussions were occupied with such doctrines as the divine call to the ministry, rebaptism, promiscuous sitting in the house of God, lay preaching and revival methods; but along with the support of the ministry, dancing and other amusements, pastoral visitation, reading sermons, the door into the church, close Communion, the second advent, non-resistance and other minor questions they took up in the aggregate considerable time and space. The doctrine of human depravity was more elaborately debated. **R. H. Bolton** began it in February, 1866, defining it as "corruption of nature," or a "vitiated state of the mind and heart," and as being "wholly corrupt in all the faculties of soul and body." It is "total and hereditary," involving the idea of original sin. This he controverted in several strong articles. With the issue containing the first one the Editor apologized, under the head "Apologetic," for publishing it "without considerably modifying it before it went out to the public," and characterized it thus: "Just before going to press we got hold of the proof, and detected our very orthodox brother riding over the gospel turf on an old heterodox horse, beautifully caparisoned with conjugated verbs, comparative and qualifying adjectives with hyperbole mountings shining in great splendor, but still discover the same old gray rode by Arians, Socinians, Unitarians, Universalists and errorists of almost every hue for many years and even centuries." Besides ordering, as did the colored preacher another errorist, to "get off that horse," there was but little in the way of argument in "Apologetic." After a delay of two months **Bolton** turned on **Thomas**, and renewed the discussion. He insisted that so far as the ministers of the Church were then concerned "a majority, together with nearly the entire brotherhood in Ohio, Indiana and Illinois dissent from your views." The discussion was thus begun afresh between these two disputants, and continued from April to October. **Mackey** agreed with **Thomas**, and contributed several clear and convincing articles, in which he "defended the scriptural view of the subject." **G. W. Wilson** came to the help of **Bolton**, while **Swartz** contributed a remarkable analysis of "Man's Natural Condition" which strongly favored the view taken by **Thomas**. It seemed to have been **Thomas's** prerogative to act, like **Oliver Cromwell** as "Lord Protector" of the faith, so that quite generally when a contributor advanced, or defended, views which he did not regard as in harmony with the orthodox sentiments of the Church the same issue, or the following one, would contain an editorial on the subject. In this way a discussion of the relation of metaphysics and theology began between the Editor (**Thomas**) and the Assistant Editor (**Forney**) in 1868. And yet in answer to a question by **Soule**, as to whether the Church teaches "that in the resurrection the material body shall be raised up," he said: "As long as **Brother Soule** and others are resolved that no published declaration by authority shall be made as to the faith of the Church, it is in vain to ask us, or any one else, what is the doctrine of the Church on the resurrection, or on any other subject." Thus originated the discussion of the question of Creeds, which for several years occasionally occupied considerable space. **Thomas** always insisted that "the Holy Scriptures are our guide," and so no one can "harmonize these two principles—the Bible is all-sufficient; human Creeds are essential." But it was not so much what is commonly called a Creed that was advocated, as a compilation of doctrines the Church taught. To ascertain on what points of doctrine the East Pennsylvania Eldership had declared itself, a committee, consisting of **Thomas**, **Swartz** and **Forney**, was appointed in October, 1867, "to examine all the records of this body, and report" the same. This report was published in May, 1868, but most of the "points" reported are not strictly doctrinal.

In July, 1865, **C. C. Marston**, Iowa, started a discussion of Sanctification by asking publicly **A. Swartz**: "1. Can man have the privilege of being wholly sanctified from sin? 2. When a man is sanctified is there any possibility of that man becoming a castaway?" **Swartz** was diplomatic, and confined himself to the etymological meaning of "sanctify," as a setting apart, which "does not imply moral quality," and that all moral states must be voluntary. But this was only the forerunner of a controversy which raged in revival Churches for several years. It had its origin in the Methodist bodies, where by 1868 it had developed such proportions that "Holiness Camp-meetings" were held and periodicals sprung into existence. Church members, like penitents, came to the altar, seeking "entire sanctification," and "the fulness of salvation," or "entire cleansing from sin." While the churches of God were less agitated with this doctrine, here and there a minister and some laymen accepted the theory and professed the experience.

It became a subject for discussion to a considerable extent in 1868-9. The "Holiness Camp-meeting" of the Methodist Church, held at Manheim, Lancaster county, Pa., furnished the text for an editorial by the Assistant Editor on "Methodist Sanctification," in which not the doctrine of sanctification, but the Methodist theory was entirely repudiated. It was followed by an editorial by the Editor a week later, in which the Methodist theory was declared not to be in accord with Scripture. These editorials reflected the prevailing faith of the Church. **A. H. Long, P. Loucks, A. Swartz**, and others wrote on the subject, expressing the same views. But while **Swartz** held views in opposition to the Methodist sanctification, **Thomas** objected to his "fundamental principles," and so a discussion between these two strong men on a side issue continued two months. After the death of **Editor Thomas**, in December, **Editor Forney** resumed the discussion, in which he took the position that "essentially the work of sanctification takes place in conversion, or when a man is born again;" that "it is extended and intensified as life progresses," and that it is "perfected in the ratio of man's natural perfection of mind and spirit." **Mackey** was interrogated by **Bolton**, and asked what the Bible doctrine of Sanctification is. In his answer he endorsed **Swartz** and **Forney**, and further defined sanctification as "a dedication to God, and refers to a state, condition or employed vocation, and seldom, if ever, in the Old Testament to a special or particular moral quality."

The question of Eldership titles, or the singular or plural form of the word "Church," was more one of action during this period than of public discussion. There was a gradual falling back on the original title—"Eldership of the Church of God." Thus in 1865 four Elderships held to the new form—"Eldership of the Churches of God." But in 1867-1869, there was only one.

The introduction of choirs and instrumental music created considerable friction in churches, and brought this question to the front for more or less controversy. **Weishampel**, in February, 1868, defended both, insisting that there is nothing "unscriptural in church choirs in themselves;" but he would have "the main part of the choir, including the leader, to be true worshipers of God." And he could "find just as little Scripture argument against instrumental music. That there was both choir singing and instrumental music in the Temple at Jerusalem, by divine appointment, is evident." **Swartz** argued against instrumental music on the ground that it is not an ordinance under the New Testament dispensation, and that it is a dangerous principle to assume that it is right to do a thing because it is not forbidden; and that "instrumental music is not mentioned as being used in the primitive churches." He was followed by "**Kay**," who favored instrumental music on authority of the Old Testament. **Forney** recast **Swartz's** article, and made it an argument against building "houses of worship" by simply substituting "houses of worship" for "instrumental music," and thus republished the whole article. **W. O. Owen** made a direct attack on **Swartz's** position, that instrumental music should not be used on the ground that the New Testament is silent on the subject. **Swartz** replied to his two antagonists in vigorous terms. **Mackey** took the same position that **Swartz** had so ably defended. Thus the discussion continued for three months, when the Editor announced that "No reply...from any quarter will receive attention."

Among the last controversial editorials **Thomas** published was a defense of feet-washing as an ordinance against an attack upon it by the editor of the "Evangelical Messenger." But while thus defending the institution, the brethren were disputing between themselves on the matter of its private observance, separate from the Communion. A few advocated this practice, and the charge was made that "some of our influential brethren are advocating a separation of feet-washing from the Lord's Supper." But they did not do so publicly. The suggestion brought out strong opposition against such a practice, as it would put asunder that which Christ joined together, and that it would be only the first step toward the non-practice of the former ordinance.

"Do Souls Sleep?" was discussed by **M. S. Newcomer** in 1868, as against sundry persons who advocated this error in Illinois and one or two other Elderships. He attacked it as "a growing phase of popular error." **Thomas** ably defended the "conscious existence of the soul after death" as a dogma conclusively settled by the Savior. He also answered a question by "**Methetes**," as to whether belief in the unconscious state of the dead should not be made a bar to church membership, as well as ground for exclusion from the ministry. The answer was somewhat equivocal, as "a man's heart may be better than his head." **Editor Forney**,

in December, 1869, was asked to decide whether the doctrine of soul-sleeping is not "a heresy," and its advocates "heretics according to the Bible meaning of the word." **C. C. Marston** attacked the soul-sleeping theory as "materialism," and charged that it militates seriously against true piety.

Minor sporadic discussions characterized this entire period. These were often a defense of old views and practices as against agitators who were vastly in the minority. It was thus insisted upon that the term "church of God" should not be applied to the house of worship, nor "bethel" to the church. The conversion of children became a live issue by reason of the work of **E. M. Long** among children, and the holding in a few instances of "Sunday-school protracted meetings." It developed that these dissenters were in many instances of the class which is composed of persons with an "ingrowing conscience," or who were righteous overmuch. It was with impatience that their views were discussed, sometimes the disputants developing intemperate heats of passion. The ministers who defended the "old landmarks" showed no lack of mental grasp, nor of courage in all their encounters with keen-witted and aggressive enemies in or out of the Church. Any thing new was viewed with suspicion, and a reluctant and partial hospitality of thought was granted its advocates.

It can not truthfully be inferred, however, that the period was throughout predominantly controversial, and without spiritual activity. It is true that after the war came the demoralizing influences incident to a post bellum period. "Gross immorality, crime, luxury, extravagance, reckless pecuniary ventures, intemperance, etc., characterized the period." Yet the war had taught some wholesome religious lessons. The conditions prevailing also forced on the attention of Churches the need of greater activity, which soon resulted in a new impulse of spiritual life and power in large areas. Revivals of religion became more common, and at times were conducted on larger scales than for a decade. Spirituality became better sustained and piety less spasmodic. The lay activity of the churches again began to grow, fostered and sustained by the Young Men's Christian Association introduced before the war. Reviewing the year preceding May 1, 1866, **Editor Thomas** says: "The aggressive movements of the Church have been more successful than perhaps in any former year. The revival news from all parts of our work published in this volume makes it a most invaluable record." And **Mackey**, in February, 1866, says, "the cheering news of the many revivals from various localities of the Church are truly encouraging." These revival meetings continued late into the Spring and began again early in the Fall of 1866. Reports of conversions and ingatherings came from every Eldership, and from a majority of the churches. Humiliation, fasting and special prayer, with supreme reliance on divine power, were urged as necessary to a true revival. Similar reports came in during the Winter of 1866-7, so that late in December, 1866, **Thomas** said: "The news from many fields of labor of our brethren is quite cheering. The Lord in great mercy still inclines his ear and accepts the feeble petitions of his children, and in answer thereto is pouring out the spirit of grace and supplication upon sinners and wanderers from home." And on January 10, 1867: "The news from various parts of our work at present is most gratifying and cheering. The revival influence in many of the churches of God is more than ordinarily prevalent." In various places these meetings were still in progress at the end of May. With some decrease in power the work continued during the Winters of 1867, 1868 and 1869.

With the approach of the camp-meeting season in 1865 **Thomas** said that "it would appear from the profound silence observed upon the subject that the old camp-meeting fervor and spirit have almost entirely died out among our brethren." **Ross** apprehended the same, and criticised camp-meetings as more recently conducted, attributing the want of results to the manner and spirit in which these meetings are being held. **B. F. Beck**, who had charge of one, sought in advance to meet the objections which were urged against them. But five camp-meetings were announced, one in Ohio, one in Maryland and three in East Pennsylvania and German Elderships. The results so far as conversions were concerned were quite disappointing.

In 1866 there were two camp-meetings held in Ohio, one in West Pennsylvania, one in Maryland, five in East Pennsylvania and one in the German Eldership. Few conversions were reported. In 1867 one camp-meeting was held in Iowa, one in Ohio, one in West Pennsylvania, one in Maryland, one in the German Eldership and six in East Pennsylvania. In 1867 Children's meetings were fre-

quently held at a number of the camp-meetings, at which addresses were made and songs sung by the children.

The importance of holding camp-meetings was again strongly urged in 1868 by **Thomas**, both as a sign of spiritual vitality and as a means of growth and progress in the divine life. In **Ohio Oliver** made a strenuous effort to awaken interest in these meetings. An "Eldership camp-meeting" was projected in East Pennsylvania, but was only partly successful. Iowa held one; Ohio, one; Maryland, one; German Eldership, one, and East Pennsylvania, four. But four of these were reported, at which there were twenty-seven conversions. Camp-meetings had undergone a radical change. Originally the sole design was spiritual. As a rule they began on Monday and ended on Saturday. Conversions were numerous, and quite often the revival influence spread as the people returned to their different circuits, and the results were seen in the enlargement of the churches. Five camp-meetings were held in 1869. One of these was held in Louisa county, Iowa. It had been appointed by the Eldership in 1868 to be held in Benton county, and reappointed at the Extra Session, but was changed. It was earnestly commended to the ministers and churches by **C. W. Evans**, pastor. The Ohio Standing Committee recommended that "one or two camp-meetings be held," but none was announced. One was held in West Pennsylvania; one in Maryland; one in East Pennsylvania. The disinclination to hold camp-meetings manifested itself among the Methodists, the United Brethren and the Evangelicals.

At their inception Pentecostal meetings were considered of such merit as to become a permanent institution. They were of such an excellent spirit that not only the local churches, but the Eldership, manifested eager interest in them. They encountered difficulties and obstacles. Could they survive them? In 1865 the Ohio Standing Committee appointed three; but only one was later announced and reported. One was held in East Pennsylvania. But in 1866 six were held, one each in Maryland, East Pennsylvania, Iowa and Ohio, and two in Indiana. But in 1867 only one was held, in East Pennsylvania. In 1868 East Pennsylvania held one; Ohio, three, and Illinois, one. Strong appeals were addressed by ministers in the East to Elderships and churches West to hold these meetings. In 1869, two were held in Ohio; two, in Illinois; one, in Iowa, and one, in East Pennsylvania.

The present period was not only somewhat noted for academic and practical discussions, but as well for constructive Church Extension work. The first suggestion to organize a Church Extension Society was made near the close of this period, by **A. G. McCormick**, then of St. Louis, Mo. He advocated the starting of missions in that city, in New Orleans, San Francisco, as well as in Chicago and Philadelphia. The object of such a Society in the General Eldership he outlined "to be to set out the land and pre-occupy the ground in all our important towns on all our railroads, and there establish churches that may be radiating points into the interior." These extravagant dreams were inspired by the glamour of the Chicago Mission. No one could then realize the difficulties it was to encounter, or the slow and costly progress, much less its final failure. All the energies and available resources of the Church were at its service. A year after the dedication of the Bethel, at the Decatur General Eldership, 1866, **Shoemaker** was reappointed to Chicago. As expenses were increasing and a Sunday-school organized, continued and earnest appeals were made for funds. It was also proposed to build "tenement-houses" on the vacant lots as an investment. The mission was pronounced by some who went to Chicago after the General Eldership as "certainly a success." Families from other points in Illinois, and from Ohio and East Pennsylvania removed to Chicago, and thus formed the nucleus of a good church. Yet by December, 1866, some opposition developed, and some doubts and fears found expression, which, however, were rebuked in resolutions adopted by several Elderships. By the middle of July, 1867, **Shoemaker** conceded how difficult his work will prove, as "to build a church [in a city like Chicago] is not the work of a day; but, on the contrary, that of years, requiring patience, faithfulness, toil, time, money and prayer." This had a dampening effect on the zeal of the brotherhood. And withal it would prove a blow to the itinerant system, as no one could step into **Shoemaker's** place and carry on the work. Yet by January, 1868, a church of about thirty members had been gathered, with good congregations and a good Sabbath-school, and the third anniversary was successfully observed on March 11, 1868. In 1869, at the General Eldership, the Board of Missions reappointed **Shoemaker** to Chicago, under instructions from the Eldership, after an effort to trans-

fer it to the Illinois Eldership had failed. His report showed "whole amount received, \$15,074.85. Expended, \$15,305.86." But as the salary was not paid in full, there was due him \$1,052.51. Mutterings of discontent began to be heard in the Summer of 1869 because of apparent disparagement of work elsewhere in the West. To secure the property at Chicago to the Church, it was ordered that it be deeded to the General Eldership. That there was a feeling of discouragement arising is evident from an editorial by **Thomas**, the subject of which was stated to be an inquiry "whether there is any real cause for discouragement, or real cause for the Church to slacken its hand in the support of the Mission." But the sentiment this editorial was intended to mitigate was somewhat persistent, as the editorial seemed to foreshadow what it denied. However, the Annual Elderships in October repeated their endorsements of the Mission. Removals late in this year weakened the Mission, and **Shoemaker** realized that "there is a weariness in this good work on the part of the contributors, and who think the mission ought now to be self-sustaining."

The mission enterprise in Philadelphia, under contemplation for several years, took definite shape when at the Eldership in 1865, **D. A. L. Laverty** was appointed missionary there, to take charge in April, 1866. He was also appointed General Collector to canvass the churches for funds to pay for the mission property bought by the Board of Incorporation of the Eldership. **A. H. Shott**, formerly of the church at Middletown, Pa., but who had united with a Baptist church in Philadelphia, several years before had started a mission Sunday-school and erected a mission building on Diamond street, near Sixth, about 3 miles North of Market street. This the Board of Incorporation bought for \$1,900.00, of which \$400.00 was on ground rent. With the property the Sunday-school, of two hundred and forty members, was turned over to the little church of twenty members when, on April 1, 1866, possession was given. Most of these members had removed to the city from churches in Lancaster, Dauphin and Schuylkill counties. Success attended this enterprise, and larger quarters were needed. On November 14, 1866, the Board of Incorporation decided to sell this property and buy the Cohocksink Presbyterian church on Germantown avenue and Berks street. The former was sold to the Mennonite people for \$1,950, and the latter was bought for \$10,000, to get possession April 1, 1867. This house was re-dedicated March 24, 1867, the services being in charge of **Laverty**, assisted by **Owens**, **Hartman** and **J. S. Stamm**. This mission was dear to the heart of **Thomas**, and he lamented his physical inability to be present at the re-dedication. He wrote an editorial on the Philadelphia Mission shortly before his death, in August, 1869, in which he rejoiced over the success of the project. On February 18, 1868, the German Eldership Standing Committee appointed **A. W. Stouffer** missionary to labor among the German people in Philadelphia. The German Eldership also opened the West Penn and New Albany Mission in 1867, in Berks and Schuylkill counties. At New Albany a church was organized in the Winter of 1867-8. It appointed two German ministers as missionaries in Baltimore, Md.

The Board of Incorporation, through its Committee and Agent, completed the rebuilding of the Bethel in Chambersburg, Franklin county, Pa., prior to March 1, 1867, and the dedication took place on March 10th. The Agent had collected \$4,394.21, outside of Chambersburg, of which sum \$370.00 were contributed by members of the Legislature of the State. The dedicatory sermon was preached by **C. H. Forney**, from Luke vii. 5.

At the Pentecostal meeting held at Lancaster, Pa., June, 1865, resolutions offered by **C. H. Forney**, proposing that a meeting of the Board of Missions of the General Eldership be called at Pittsburg, Pa., to perfect plans to open a mission among the Freedmen of the South, were unanimously adopted. In October following the East Pennsylvania Eldership approved the suggestion. The matter was further urged upon the General Eldership, to meet in May, 1869, by **J. F. Weishampel**, who enlarged the project so as "to send the gospel South by missionaries;" "the next project should be a Southern Extension Mission." At the Lancaster General Eldership in 1869, the matter was referred to the Board of Missions, which appointed "**E. H. Thomas** and **Dr. George Ross** to inquire into the practicability of the same, after it had "created four missions. . . . one among the Freedmen." It also urged the "church at Harrisburg to open a mission in West Harrisburg, which was done, and the establishment of All-workers, or Green Street church followed. It also recommended that "the East Pennsylvania Eldership open a mission in Reading, Berks county, Pa. The Board of Missions of said

Eldership on July 21, 1869, began this work by appointing **D. A. L. Lavery** to canvass Reading for funds to erect a mission chapel. By September 10th, \$1,800 had been secured. A lot was bought in December. By March, 1870, \$954.00 had been secured. May 18th the corner-stone was laid, **A. H. Long**, missionary, in charge. The corner-stone was laid and address delivered by **C. H. Forney**. On November 24, 1870, the Mission Chapel was dedicated. **Keller** preached in the morning; **Lavery** in the afternoon and evening. Another mission, known as the Berks County Mission, was also kept up during this period, **I. Hay** having charge of it in 1869, **Amos Bowen** having located with his family in Renovo, Clinton county, Pa., in 1869, and suggested mission work in that place and surrounding territory, with Lock Haven as a center. He at once began holding prayer-meeting, so often the beginning of permanent church work. In October the large-hearted, liberal **Dr. Ross** went to Renovo, "purchased three lots of ground which were paid for and deeded to the East Pennsylvania Eldership" for the proposed mission.

A few new churches were organized in East Pennsylvania during this period and a number of church houses built. In October, 1866, at a revival at **Fox's** school-house, Dauphin county, about forty persons were converted, under the labors of **W. L. Jones**, and a church was organized of thirty-two members. At Mercersburg, Franklin county, **E. D. Aller** conducted a successful revival in a building, owned by the Lutheran church, and on March 11, 1867, "organized a church of seven devoted members." May 5, 1869, **George Sigler** organized a church at Red Hill, near Boiling Spring, Cumberland county, composed of fourteen members. The dedication of the Pine Grove house of worship, in Perry county, took place on June 17, 1866, **T. Still**, pastor, assisted by **J. M. Carvell**. **John Hunter** did the preaching. On February 17, 1867, the Altoona church rededicated its "renewed house" with appropriate services, under the pastorate of **P. D. Collins**, **E. H. Thomas** officiating. December 20, 1868, **Thomas** and **Lavery** held the re-dedicatory services of "the thoroughly repaired and renewed bethel" at Elizabethtown, Lancaster county, Pa. On the same day "the newly refitted bethel at Washington, Lancaster county, Pa.," was rededicated. **I. B. Hartman** and **J. Hunter** did the preaching. The church at Mechanicsburg, Cumberland county, having built a new bethel, it was dedicated on September 20, 1868. **C. Price** preached on the previous evening, from Ps. lxxxiv. 1; **C. H. Forney**, on Sabbath morning, from Jer. xvii. 12; **W. O. Owen**, in the afternoon, from Rev. xxii. 18, 19, and in the evening, **D. A. L. Lavery**, from Gen. xxviii. 17. **George Sigler** was the pastor. Under the labors of **J. W. Deshong** a house of worship was built in Progress, Dauphin county, during the Summer and Fall of 1868. It was dedicated December 6th. **C. H. Forney** preached the sermon from John ii. 19-21, assisted during the day by the pastor and **J. C. Owens**, **J. Haifleigh**, and **W. L. Jones**. The rededication of the Milltown bethel, Cumberland county, occurred March 28, 1869, **C. L. Amy** being the pastor. Under his labors a house of worship was built in Marysville, Perry county, the corner-stone of which was laid September 19, 1869. The house was dedicated January 16, 1870, by **C. H. Forney** by a sermon based on II. Chron. vii. 5. **George Sigler** preached the evening sermon. The church had helped to build a "union house" some years before, but it became a house of strife, and they lost their interest in it. The church in Todd township, Huntingdon county, at a small village called Beavertown, built a bethel in the Summer of 1869, under the labors of **Simon Flegel**, which was dedicated October 17th. Preaching Saturday evening, Sabbath morning and evening by **C. H. Forney**. Having remodeled and repaired their bethel at Landisville, Lancaster county, under the pastoral care of **J. W. Miller**, it was rededicated November 21, 1869. In the Summer of 1868, a lot of ground was donated by the gentleman who laid out the town of Donaldson, Schuylkill county, on which the church was to build a house of worship.

Considerable activity was manifested in Maryland between 1865 and 1870, and substantial work was done. On March 1, 1865, the movement which took shape at the Eldership in 1864, was definitely inaugurated to join the divided territory by establishing the Frederick County Mission, and **S. Spurrier**, missionary, moved on the field, locating at Creagerstown. He secured the school-house for preaching services, and also opened appointments at Oakdale and German-town. **J. Ross** and **W. P. Winbigger** also served the mission during parts of this period, and added other points. At Creagerstown a bethel was erected in 1866,

and dedicated December 25th, **George Sigler** and **C. H. Forney** conducting the services. At Carrollton, Carroll county, Md., a substantial stone bethel was built in the early Summer of 1866, **C. L. Amy**, pastor, and was dedicated July 8th. **J. C. Owens** officiated at the dedication. The cost of the property and building was \$1,700.

In the German Eldership there was an effort made to do mission work in Baltimore, and a new mission was established in Dauphin and Northumberland counties, known as the Susquehanna Mission, to which **J. M. Hepler** was appointed, and a salary of \$400 guaranteed. The bethel at Summit Station, Wayne township, Schuylkill county, was dedicated May 20, 1866, **A. Snyder** doing the preaching, from Ps. xxvi. 8. The internal troubles greatly interfered with successful work being done. On the Lebanon circuit the churches desired an East Pennsylvania preacher. Also in the Mahantango Valley some were dissatisfied. The Kimmel Will and other causes made trouble in that section. The Will was contested in court by the relatives; but it was upheld. Part of the Kimmel church withdrew. They were disciplined and declared no longer members. Being restored by the action of the General Eldership, the Kimmel church became an East Pennsylvania church, and an appointee from said Eldership served them. These troubles precipitated "a crisis in the history" of the German Eldership, and to aggravate matters drastic actions were taken by the Standing Committee, which resulted mainly in further alienating members and churches, and weakening the body.

Limited aggressive work was done in the West Pennsylvania Eldership during this period. **Abraham Lasher, Jr.**, and **J. A. Plowman**, in 1865, "purchased a meeting-house six miles north of Kittanning, Armstrong county, which was later rededicated. A "Johnstown Mission" was recommended by **Plowman** in 1866. The meeting-house at Carrolltown, Cambria county, and at Fayetteville, Lawrence county, were sold, and some of the proceeds were used to build one at Paddytown, Somerset county. Pittsburg was always more or less unfortunate. In the Spring of 1867 "their bethel caught fire and was partly burned." Repairs having been made and the house reopened, it was encumbered with a debt of about \$2,500. A new house of worship was erected in Irwin township, or Wesley, Venango county, and was dedicated on October 20, 1867. The dedicatory sermon was delivered by **J. M. Domer**. On the Perryopolis and Fayette City Mission, where **Plowman** began to labor April 1, 1867, good results were realized. The church at Fayette City increased to ninety-two. At Stickle Hollow on said Mission a church of fifteen members was organized. The Perryopolis church increased by the accession of seventy-three new members, and arrangements were completed to build a bethel. In the Winter of 1869 **Plowman** labored along the Allegheny River, north of Pittsburg. At Brackenridge twenty-three miles above the city he organized a church, having had a revival at which "many precious souls were converted." Antioch Bethel, Marshall county, W. Va., was dedicated by **P. Loucks**, December 6, 1868. **W. J. Davis** was the pastor.

Though conditions in the East Ohio Eldership were not so auspicious, an aggressive spirit prevailed in the body. In 1866 action was taken to "establish a mission in Canada West." **J. L. Jenner** was appointed the missionary, with \$200 for an appropriation for the first year. **Jenner** had been a member of the Evangelical Lutheran Church. Thence he went to the United Brethren Church, under whose direction he had labored, prior to 1866, for three years "as a missionary in Canada." To this territory he was appointed by the East Ohio Eldership said year, he having united with the Church of God and the Eldership the same year. He died March 7, 1874. He started for his Mission "in the northern land" November 25, 1866. A revival at Maryboro, Wellington county, C. W., in March, 1867, resulted in gathering a small church. A bethel was built and dedicated in 1866, at Milton, Wayne county, Ohio. Also one at West Lebanon, Wayne county, under the labors of **M. Beck**, which was dedicated October 27, 1867. In May, 1867, the church at Smithville, Wayne county, under the pastoral care of **J. H. Besore**, "decided to build a new bethel, and pushed the work with characteristic energy, so that by December 15th they were ready to dedicate. **A. X. Shoemaker** preached the dedicatory sermon, and was assisted in the services by **M. Beck** and **D. Blakely**. A new house of worship was dedicated at Vermillion, Ashland county, August 23, 1868. **L. B. Hartman** preached the dedicatory sermon. **McKee**, **Beck**, **Selby**, **Deviess**, **Oliver** and **Blakely** took part in the services. "The corner-stone of a new church edifice in the village of Kirby, Wyandot county, was laid by **J. W. Senseney**

August 22, 1868. On November 28, 1869, the dedication of Sugar Creek Bethel, Holmes county, took place. The sermon was preached by **G. W. Wilson**. The Board of Missions of the General Eldership on June 2, 1869 "recommended the Ohio brethren to open a mission in Mansfield. But already in February, 1869, the "Mansfield and Shelby Mission" had been created, and in March, 1869, **J. Myers** had "urged the importance of sending a good missionary to that point." In December, 1869, in accordance with the instructions of the East Ohio Eldership, the Board of Missions of said Eldership paid a visit to Mansfield to establish a mission there." The bethel at Blooming Grove, Richland county, was dedicated January 9, 1870. **B. F. Beck**, of East Pennsylvania Eldership, delivered the dedicatory sermon from II. Sam. vii. 13. **L. H. Selby**, pastor; **J. W. Senseney** and **J. Landis** assisted in the services. **W. P. Small** organized a church at Fairview, and the other "in the settlement of **Bro. C. Long**," during the Winter of 1867-8, both in Mercer county. At the former place "they built a new house of worship," which was dedicated October 18, 1868. **G. W. Wilson**, **T. Hickernell** and **W. P. Small** were the ministers present, the former two doing the preaching. By action of the Standing Committee of the West Ohio Eldership, September 2, 1865, the church at Findlay, Hancock county, was "urged to persevere until the work is completed," and "brethren and churches were urged to contribute toward the accomplishment of this important work in Findlay." **G. W. Wilson**, pastor, made a public appeal for help, stating that "we must have help from abroad." In May, 1866, they commenced building a brick house, 40 by 50, and 17 feet high. It was completed during the Summer, and dedicated December 30, 1866.

The Indiana Eldership felt the inspiration of zeal and success which was reported from other Elderships. Churches enjoyed revivals, received accessions and planned new enterprises. Regular preaching, with special meetings, was arranged for in 1865 in Terre Haute City, Vigo county. Also at Indianapolis, the State capital, Marion county, both under the labors of the General Evangelists, **R. H.** and **C. S. Bolton**. One mile north of Roann, Pleasant township, Wabash county, a bethel was built in the Summer of 1865, and dedicated December 3rd, by **A. X. Shoemaker**, **J. E. McColley** being the pastor. **C. Sands** organized a new church at Ream's school-house, La Grange county, of twenty-six members, in the Spring of 1866, where he had "a glorious meeting in the midst of a Disciple community" against whose "theory of baptismal remission of sins" he had to contend. Up to April 10, 1866, he witnessed one hundred and one conversions on his field. There were still enough "German brethren within the bounds of the Indiana Eldership" to induce the Standing Committee to grant them the privilege of securing the services of a "minister from the East Pennsylvania Eldership" to preach for them. During the session of the Indiana Eldership at Syracuse, Kosciusko county, November, 1867, the new bethel, costing \$3,000, was dedicated. The bethel built by the church at Zanesville, Wells county, was consecrated on October 18, 1868, during the session of the Indiana Eldership, **R. H. Bolton** officiating, **E. Bryan** being the pastor. In the same county, "the newly erected bethel near Beaver Dam Lake was dedicated to the worship of God November 29, 1868, **R. H. Bolton** preaching the dedicatory sermon. The Eldership appointed **Bryan** General Evangelist in 1868, and authorized special collections where he would preach, but amounts thus "paid to him should not lessen the support of the circuit preachers." November 29, 1868, "the newly erected bethel at Yellow Lake, Kosciusko county," was dedicated. **J. Martin** preached the morning sermon in German, from I. Kings vi. 12, and **R. H. Bolton** "spoke from the same chapter in English in the afternoon." Eight miles southeast of Columbia City, Whitley county, "in the Brandenburg community," a bethel was built in the Summer of 1869, and dedicated on September 12th. "It was christened Evergreen Bethel." **Bolton** preached the morning sermon from Dan. ii. 44, 45. **E. B. Bell** was pastor, who with **Hahn**, **Smith** and **Callison**, participated in the services during the day. Prior to the Spring of 1869 the Indiana Eldership had been "agitating the propriety of inaugurating a mission in Ft. Wayne," and was strongly urged by outside influence to undertake the work. The Board of Missions of the General Eldership in June, 1869, recommended "that the Indiana Eldership open a mission, and that Ft. Wayne be the center." The General Evangelist began preaching in said place during the Summer of 1869.

Internal troubles in the Illinois Eldership during part, at least, of this period militated against the interests of the churches. At Decatur, the pastor, **D. Kyle**, "withdrew church privileges from **J. H. Hurley**," and an appeal was taken to the

Eldership, and charges and counter charges were preferred, until the greater part of the Eldership became involved. A temporary settlement was effected by the Standing Committee in November, 1868, but the virus to some extent continued to work, finally resulting in more severe acts of discipline. One dedication was announced in the State, being that of a new bethel in Clark county, called the "Wabash Bethel," within the territory of the Southern Illinois and Indiana Eldership. The dedicatory services were held March 24, 1867, **R. H. Bolton** officiating. German preaching was still in demand at several points, principally at Troy Grove, La Salle county. The Board of Missions, April 29, 1867, stated that "we propose making special efforts to open a mission in Springfield," capital of the State; but the enterprise was deferred. **H. L. Soule**, of the East Pennsylvania Eldership, having become pastor of the church at Mt. Carroll, April 1, 1866, he was dissatisfied with the location of the bethel, and succeeded in inducing the church to remove it to a more eligible location. After extensive repairs, it was rededicated October 21, 1866. "The outsiders" offered to buy and pay for the lot. **A. X. Shoemaker** preached at the dedication.

Iowa churches and ministers were quite active during these five years, and success crowned their labors. In the Spring of 1866 the church at Cairo, Louisa county, completed their "fine bethel," and dedicated it on May 27th. **F. F. Kiner** was minister in charge. The Standing Committee planned large things, and set about "raising a large missionary fund for the purpose of sending out missionaries on new territory and opening missions in some of the principal towns in Iowa." The "sum of not less than \$5,000 for the present year [1866-7] is expected to be raised." **A. Wilson** was appointed General Missionary to raise the money. He had been licensed in 1861, but labored largely in a local capacity for several years. He was a missionary a good part of his time. In 1867 he was on the Eddyville Mission, **Klein** on the Marshall Mission, and **D. Gillion** on the London Mission. At Grundy Center, **J. M. Klein**, after a successful revival in February, 1868, organized a church of twenty-three members. At North Bend, Johnson county, in the Summer of 1868, "they built a large 'house of worship,' but it is not called a bethel." It replaced the bethel built in 1853. The old house was 30x35 feet; the new one was 38x56 feet, and 60 to 70 feet to the top of the belfry. **D. Wertz** and **Mrs. Wertz** were the pastors. The house was dedicated October 18th, during the session of the Eldership. **H. L. Soule** preached the morning sermon, from II. Chron. vi. 18; **A. X. Shoemaker**, at night. At this dedication "between seven and eight hundred dollars were pledged for the Marshall Mission." On October 25th, the bethel in "the Garner neighborhood" was dedicated by **H. L. Soule**, who preached from Isa. v. 1-7, **Shoemaker** assisting. Nine miles northeast of Tipton, Cedar county, a house of worship was built called "Fairview Union Bethel," which was dedicated October 25, 1868. At Washington, Washington county, a new bethel was dedicated, under the labors of **F. F. Kiner**, June 27, 1869. **H. L. Soule** officiated at the dedication. On Sunday evening the ordinances were administered. September 12, 1869, the dedication of "the newly erected bethel at Victor, Iowa," was held, **C. L. Wilson**, pastor. The Southwestern Iowa Mission was established by the Board of Missions of the General Eldership in 1869, with **George Thomas** as missionary. The mission was located in Page county, Iowa, and the adjoining county of Nodaway in Missouri. Work was also being done in that section of Missouri by the **Konkle** brothers. Two organizations had been formed on the mission by the last of December, 1869. In January, 1870, another church of sixteen members was organized, at the Montgomery school-house, Mo. The first suggestion of a mission on the Pacific was made at a missionary meeting held at the Iowa Eldership in 1868. **J. A. Sallinger**, in July, 1868, writing from Woodbridge, Cal., had expressed the hope that "emigration of Church of God men and women would come right along here, and settle down and build up the Church."

Considerable work was done in Missouri from 1866 to 1870. The General Eldership's Board of Mission in 1866 advised opening a mission in St. Louis. **Elder A. G. McCormick** had moved to the city from Iowa, and was working for the United States Christian Commission, but in August, 1866, contemplated going to work for the St. Louis City Missionary Society. But in January, 1867, he had begun work to open a mission for the Church. But, except in Nodaway county, the first systematic effort to begin mission work was by the Indiana Eldership, when **D. Keplinger** decided to remove to Cass county, Mo., and the Eldership commended

him to the people of Missouri. He reached Pleasant Hill, Cass county, October 25th. He was duly appointed later as missionary by the Indiana Board of Missions, and reported as such in March, 1867. He preached in Cass and Jackson counties, from Kansas City southward. **Eld. J. E. Cunningham** had emigrated from Texas to Cass county, Mo. **Keplinger** also visited brethren in Bates county. These three counties border on Kansas. He organized the first church in Jackson county prior to March, 1867, composed of thirteen members. Another one was organized later the same year at Smith's school-house, Cass county, of eleven members. On July 28th one was organized at Harrisonville, Cass county. In November, 1867, **Keplinger** extended his labors two counties northward, into Caldwell county, where he succeeded in organizing a church of six members. The Texas Eldership in 1867 recommended **Cunningham**, in Cass county, to organize an Eldership, and in June, 1868, **Keplinger** expressed the opinion that "no doubt an Eldership can and will be organized." **Keplinger** also visited Morgan county, to which place **Wm. Berkstresser** and others had emigrated in 1868. This county is the fourth east of Cass county. On October 20, 1868, **D. Blakely**, of West Pennsylvania, reached Benton county, second county east and south of **Keplinger's** home, and began mission work under the direction and support of his Eldership. He visited Morgan county, and also preached in Hickory county adjoining Benton on the south. **Daniel Gross**, of Decatur, Ill., removed to Lawrence county, near the southwestern corner of the State, April, 1869, and called for the missionaries to visit that section. In the Winter of 1869-70, **S. V. Sterner** emigrated to the same section and began mission work. **Blakely** organized a church about this time at Shiloh school-house, Alexandria township, Benton county. Clarke county is in the northeastern corner of the State, a short distance from the Iowa work. At Peakesville in this county **R. H. Bolton** "held a series of meetings, resulting in conversions and the organization of a church of about thirty members."

George Thomas, missionary in Page county, Iowa, and **G. E. Ewing** were the first ministers to emigrate to Kansas, in 1865, locating at Centralia, Nemaha county, the two counties being less than thirty miles apart. The provisions of the Homestead Act drew hundreds of families. **C. S. Bolton** followed in September, 1866. He later went to Marshall county, adjoining Nemaha on the West. Other Church families which located in those counties were **H. Cary** and son, **Eli Hawk** and **Daniel Utsey**. These two counties are on the line between Kansas and Nebraska. When in 1866 the General Eldership secured Centralia College, **J. S. Stamm**, East Pennsylvania Eldership, was sent there as Principal and preacher. **P. K. Shoemaker**, also of said Eldership, accompanied him, in the Spring of 1867. **Elders P. Clippinger** and **P. Shaw** also located at Centralia. Under **Stamm's** labors a Sunday-school was organized at Centralia, April 28, 1867. The same year a church was organized of forty members. **Shoemaker** opened appointments at various places in Nemaha and Marshall counties. One of these was at Seneca, the county seat of Nemaha county. One at Barrett, Marshall county, where in the Winter of 1867-8 he had a successful meeting and organized a church of eighteen members. He also visited Clay Center, Clay county, where **A. W. Reeder** and family lived.

In 1869 **Shoemaker** was appointed to the Kansas and Nebraska Mission, as Church families were moving into the lower tier of counties bordering on Kansas. Among these were the **Moore** brothers from near New Grenada, Fulton county, Pa. **K. A. Moore** reached the Moore Settlement in September, 1868, in Lancaster county. These lower counties in the State were part of **Shoemaker's** mission field. Already in 1867, **William Ensminger**, who emigrated to Lancaster county, Neb., in 1865, secured three lots as a gift in Lincoln City after it was made the State capital, upon which to erect a house of worship for the Church of God.

Ober, Texas missionary, considering conditions much more favorable in that State in 1866, and "prospects flattering, came North to secure aid for the work," and if possible induce some ministers to go there and take his place, and that of **E. Marple**. The latter also strongly urged a change of missionaries. **T. A. Perkins**, Chairman of the Standing Committee made an offer of \$550 a year, and twenty acres of good land. But there was opposition. The Texas Eldership had never been recognized by the General Eldership, and bitter feeling still prevailed North and South during the Reconstruction period, so that nothing was done.

In 1866 some families from Southern Indiana emigrated to Anoka county, Minn., about 130 miles north of the Iowa line, on the Mississippi River, with Anoka as their post-office. They at once called for a missionary. **Sandoe, Bolton**,

Ross and **Wilson** urged the matter, and a subscription was opened in *The Advocate* to raise the funds. It was considered a good field, and **Sandoe** strongly emphasized the importance of following such families of the Church in every direction: "We must follow them with missionaries." On April 29, 1867, the Standing Committee of the Southern Illinois and Indiana Eldership licensed **J. L. Fasig**, one of the emigrants to Anoka; constituted the Anoka Mission, and appointed **Fasig** the missionary. **Fasig** proved recreant to the trust, and in August of the same year left the work and united with the M. E. Church. **G. W. Wilson** had offered to go to Minnesota as missionary, and so the Southern Illinois and Indiana Standing Committee dismissed **Fasig** and recommended that **Wilson** be appointed by the Board of Missions of the General Eldership.

It was also proposed to start a mission in Richland county, Wis., the third county north of Jo Daviess county, Ill., whither some families had removed from Southern Indiana in 1867.

At the Michigan Eldership in 1869 three hundred and eighteen members were reported, but "many of the churches have not been heard from." In 1867 **R. H. Bolton** removed to Berrien county, Mich., and entered upon the work in said county. A Bethel was built near St. Joseph, and was dedicated December 6, 1868, by **A. X. Shoemaker**. **Seifried** was doing good work in Barry county. Work was done on four missions, besides the four circuits. Ten ministers were serving these fields.

Inspired by the excellent Sunday-school institute held in Grace M. E. church, Harrisburg, Pa., in the early Spring of 1868, **D. Shelley**, **C. H. Forney**, **L. Kauffman**, **J. A. Winebrenner** and others planned to organize a "Sabbath-School Convention of the East Pennsylvania Eldership." The preliminary meeting was held at Harrisburg, May 15th; a call issued, and June 16-18, fixed as the date, and Mechanicsburg as the place. This was "the first Sabbath-school convention of the Church of God in East Pennsylvania—the first also in the history of the Church." Delegates were appointed by the different Sunday-schools in the Eldership. The attendance was large, interest deep and well-sustained, and the convention was pronounced "most successful and profitable." The temporary organization consisted of **W. L. Jones**, Chairman; **J. Haileigh**, Secretary; **A. H. Long**, Recording Secretary. **C. H. Forney** was elected Conductor, and the following were chosen permanent officers: Chairman, **Daniel Shelley**; Secretary, **J. H. Redsecker**; Recording Secretary, **A. H. Long**. On Tuesday evening, 16th, **C. H. Forney** spoke on "Sabbath-Schools and Sabbath-School Conventions," followed by **Laverty** and **Jones**. Wednesday morning **Forney** spoke on, "The Wants of the Convention," followed by **German**, **Kolp**, **Jones**, **Kauffman** and **Alleman**. **G. Sigler** discussed "Topical Lessons." He was followed by a general discussion of "The Importance of Sunday-School Music," in which fourteen brethren participated. This was followed by an address by **D. Shelley** on "Sunday-school Organization and Order." Next topic discussed by **Forney**, was: "The Blackboard in the Sunday-school." At 2.20 p. m., the Conductor opened the Question Drawer, read the questions submitted, which were answered by **Laverty**. The two questions: "What constitutes a good Teacher? How may good Teachers be secured?" were discussed by **Forney**, **Sigler**, **Beck**, **Hannum**, **Keller**, **Shoemaker**, **Jones**, **Owens**, **Kauffman** and **German**. Then followed Reports of Superintendents. Wednesday evening "The Antiquities of the Bible" was the subject of an address by **Forney**, followed by a discussion of "The use of the Blackboard," by **Shelley**. Thursday morning, after further reports from Superintendents, **E. M. Long**, a Children Evangelist of Philadelphia, spoke on "The Importance of the Conversion of Sabbath-school Scholars." **A. H. Long** spoke on "The Relation of the Pastor to the Sabbath-school." "Mission Work" was discussed by **Shoemaker**. In the afternoon **J. H. Redsecker** spoke on "Libraries and Sabbath-school Rooms;" **E. D. Aller** on "A Deeper Interest in our Work," and **W. O. Owen** on "The best means of awakening an interest in our Work." On Thursday evening **John A. Winebrenner** delivered an address on "The Geography of the Bible." The Secretary said: "The Convention was of unusual interest." The second Convention was held at Middletown, Dauphin county, May 18-20, 1869. A Constitution was adopted. **C. H. Forney** was the Conductor; **D. Shelley**, President; **A. Hostetter**, Vice President; **J. H. Redsecker**, Secretary; **A. H. Long**, Recording Secretary, **Isaac Frazer**, Treasurer. **R. White**, of the Illinois Eldership, and **P. Loucks**, West Pennsylvania Eldership, were present. A resolution was adopted for the appointment of a committee "to devise some plan by which at least three hundred dollars

may be raised for missionary purposes." The Editor of The Advocate was requested "to set apart a portion of that paper for Sabbath-school matters."

The deaths of at least six prominent ministers occurred during this period. February 13, 1865, "**Bishop**" **David Maxwell** died, aged 74 years. He was one of the six ministers who organized the first Eldership. **Elder James Charlton** died July 5, 1865, "esteemed and beloved by all who knew him." **Andrew Miller**, member of the first Eldership, died March 22, 1865, aged nearly 80 years. He was a co-laborer in every interest with **Winebrenner**. On January 15, 1866, **James George** died seven miles west of Findlay, Ohio, aged 28 years. November 12, 1866, **Elder George Kimmel** died near Orwigsburg, Schuylkill county, Pa. Death in this instance "has pointed his javelin at a shining mark." He bequeathed most of his estate to the German Eldership. On Saturday, September 11, 1869, the Editor of The Church Advocate for seventeen years, ended his illustrious and successful career. To **Winebrenner**, **Mooney** and **Crawford**, of the East Pennsylvania Eldership, and to several members of western Elderships, the churches, like the ancient Angives, "looking upon them as among the best of men, caused statues of them to be made," or monuments to be erected. But to **Thomas**, the Elderships like the Athenians, directed public funeral service to be held and the highest honors to be paid. Among other great and renowned men who died during the period were **Thaddeus Stevens**, the Great Commoner; **Fitzgreen Halleck**, American poet; **Henry Harbaugh**, eminent Reformed divine and poet; and **James Buchanan**, ex-President of the United States, and **Francis Wayland**, celebrated Baptist minister, educator and philosophic writer. The silent language of these dead incited others to nobler deeds of Christian fidelity and heroism.

CHAPTER XIII.

1870—1875.

"**T**HE Outlook" in 1870 was portrayed in quite encouraging terms at the opening of this period by the Editor of The Advocate. The indications upon which the forecast was based are given as being the marked revival in Sabbath-school and missionary interests, fields considered both large and promising to "yield an ample harvest if properly cultivated." The introduction of better systems in selection of fields and the securing of funds is favorably mentioned. Then the movement to establish churches in the larger cities was taken as a good omen. The deeper and more general interest in the gathering of funds, and the zeal of lay members, and especially of the sisterhood, were emphasized as features in the forward movement of special significance. And the conditions of realizing these expectations were sought to be impressed on the churches and brotherhood, to wit: Faithfulness to our trust; preserving the unity of the Spirit in the bonds of peace; a persevering and aggressive spirit; boldness in entering every open door which Providence presents to the Church.

The dark shadows of death again fell upon the Church early in this period, as they had done in the two preceding periods, when two of its great leaders were stricken down. But by this time the Church had learned that the work can go on even if great leaders fall at their posts. The Eye which watches with deepest solicitude over the body of Christ, which is his church, slumbers not, and provision will be made to replenish the ranks and furnish the leaders. If some great light goes out in the greater light of the perfect day, another one will arise to the faithful Church. Five ministers laid down their armor during this period of whom special mention may be made. The first to do so was **W. H. Mullenix**, in Linn county, Iowa. He was licensed by the East Pennsylvania Eldership in 1840. He labored with commendable zeal in several Elderships, and finally located in Iowa, where he was esteemed a "good man" and an able preacher of the word. He died March 15, 1872, not quite fifty-two years old.

Already the shadows were gathering which portended the death of **J. M. Domer** when at the General Eldership at Mt. Carroll, Ill., May 29, 1872, he was chosen to preside over that body, which he did with dignity and efficient impartiality. To reflect light on the gathering shadows the Eldership chose him to preach the opening sermon in 1875, and elected him Assistant Editor of The Church Advocate. He

died at Barkeyville, Venango county, Pa., his natal county, November 15, 1872, at the early age of 41 years, 11 months and 1 day. He was converted under the labors of **S. S. Richmond**, and united with the Church of God, in which he was a shining light. He held a sanctuary in the hearts of the brotherhood wherever he was known. He was a strong defender of the faith of the Church of God, though brought up under the influence of the Evangelical Association, of which his parents and nearly all his relatives were members, two of his brothers being ministers in said body, and one in the M. E. Church. His long and intimate friend, **P. Loucks**, preached his funeral sermon, in which he spoke in most commendable terms of this great and good man. Others both East and West spoke in such endearing and eulogistic terms as gave unmistakable evidence of the high esteem in which he was held.

A still younger minister was called down from the walls of Zion March 2, 1873, in the person of **Peter H. Clippinger**, a member of the East Pennsylvania Eldership. He was a descendant of the **Clippingers** near Newburg, Cumberland county, Pa., staunch members of the Church; but he was converted among the United Brethren, and received his first license to preach from a Quarterly meeting of said Church. But being in full accord in faith and practice with the Church of God, he became a member of the East Pennsylvania Eldership in 1870. He was a young man of good promise. His age was 27 years, 6 months and 6 days.

But a short time after, Iowa was called to mourn the death of **W. D. Bowker**, a young minister of special promise, a faithful and zealous worker. He had been licensed in 1870, and so the dispensation of providence which recalled him so early seemed the more mysterious and the greater loss to the Eldership and the Church.

One of **Winebrenner's** early converts who entered the ministry was **Jacob J. Miller**, of Conewago township, York county, Pa. He was converted January 27, 1827, at Middletown, Dauphin county, Pa. Though there were no churches of God then in York county, he learned the faith of the Church, and was early moved to enter the ministry. Failing to do so then, he became negligent, and lost his spirituality. Removing to Cumberland county, and seeing his danger, he was revived and began to preach. In 1843 he was licensed by the Eldership. Nine years later he removed to West Pennsylvania, preaching in Indiana, Cambria, Somerset and other counties. Thence, in 1857, he emigrated to Iowa, where he ended his militant career at Epworth, Dubuque county, Iowa, July 5, 1874.

Other religious bodies, and the world of poetry, politics and science lost heavily during this period. **Albert Barnes**, born a little more than a year after **Winebrenner**, died December 24, 1870, a preacher and expounder of the word who secured a world-wide reputation. On December 7, 1873, **Right Rev. W. E. Armitage** died at New York. He was the Episcopal Bishop of Wisconsin. The great Baptist revivalist of America, **Jacob Knapp**, born in 1799, died December 7, 1874. Though reared in the Episcopal Church, he joined the Baptist Church when twenty-one years of age, and was ordained in 1822. The number of his converts is given at 100,000. February 12, 1871, died **Alice Carey**, author of "Lyra and Other Poems," "Snow Berries," "Lyrics and Hymns." The great American musical composer, **Lowell Mason**, born 1792, died in 1872. Several of America's greatest statesmen also joined the invisible host. Foremost stands **Lincoln's** Secretary of State, **W. H. Seward**, marked for death the same night his chief fell a martyr to the assassin's bullet. He died at Auburn, N. Y., October 10, 1872. **Horace Greeley**, broken-hearted aspirant to the Presidency, yielded up his life shortly after his memorable defeat, November 29, 1872. **Chief Justice Salmon P. Chase**, the wizard of finance in the Lincoln Cabinet, died May 7, 1873, aged 66 years. The peerless orator and abolitionist and statesman, **Charles Sumner**, died at Washington, D. C., March 11, 1874. The conqueror of **Lee** at Gettysburg, Pa., **Gen. George G. Meade**, ended his illustrious career at Philadelphia, Pa., in 1872, but a few months before the nephew of the great military genius, Napoleon I., and ex-emperor of France, **Louis Napoleon**, terminated his unfortunate career. The thirteenth President of the United States, **Millard Fillmore**, died March 8, 1874. The pioneer abolitionist, **Joshua Leavitt**, died January 16, 1873. On August 11, 1873, **Richard S. Storrs**, who had officiated for sixty-two years in the same pulpit, ended his earthly ministrations. Thus one by one **Winebrenner's** cotemporaries joined the great majority.

It has been inferred that when James says: "Behold, how great a matter a little fire kindleth," that he referred to the "flame of discord and insubordination one man, by his persuasive tongue, may kindle among the common people"; but may it not be an aphorism of wider application? The suggestion by the newly

elected Board of Missions of the General Eldership in 1869, that unless the Board were given authority to do something it would better be discontinued proved the "little fire" which kindled the great missionary enterprises which were so energetically pushed forward during 1870-'75. Sometimes zeal was not guided by adequate knowledge, and promising enterprises proved abortive; but on the whole vast good relatively was done. Not only did the Board itself energetically devise and put into effect plans for enlarged frontier work; but it fostered mission enterprises by different Elderships, and inspired the organization of movements to bring the sisters of the Church into more immediate connection with mission projects, thus realizing more nearly than had yet been done the conception of the first General Eldership, in 1845, to make of the whole Church a missionary society.

Excellent and permanent work was accomplished in the territory of the East Pennsylvania Eldership between 1870 and 1875. Some projects, however, finally failed. This is true of the Renova mission, in Clinton county, where the Philadelphia and Erie Railroad Company had donated a lot and **Dr. Ross** had bought two additional lots for church purposes. Some Church families had removed to Renova from other sections. A committee, consisting of **Laverty** and **Ross**, visited the place in 1870, and reported quite favorably. **Forney** was directed to accompany the missionary, **A. V. B. Orr**, when he went there to take charge of the work, in 1871. But on February 12, 1873, the Standing Committee released **Orr**, and sent him to Christiana, Lancaster county, Pa., after a committee had visited the place and made a favorable report. A Hall was rented, and **Orr** was authorized to collect funds to build a house of worship. No success attended this project.

There had been preaching at Mt. Carmel, Northumberland county, Pa., some years before, but in the Spring of 1870 work began there in a school-house, under the preaching of **A. Snyder**. In the month of June a small church was organized.

The Eldership in the Fall of 1869 decided to establish a mission in Columbia, Lancaster county, where a church had existed many years before. **W. L. Jones**, pastor at Washington Borough, was placed in charge. He with the brethren at Columbia were urged to buy a lot and prepare to build, but the matter was delayed.

Harrisburg church in 1869 was named as one of the churches by the Board of Missions of the General Eldership which should undertake mission work. This was done in May, 1870, when two mission Sunday-schools were organized, one called the Broad Street Sunday-school, and the other the Vernon Street school. In February, 1872, another one was organized in South Harrisburg. The Broad Street school developed into the All-Workers' church, corner of Green and Calder streets, where a Bethel was built, which was dedicated May 21, 1871. The cost of this property was \$3,200. **Shoemaker** preached the dedicatory sermon, and was assisted during the day by **Owens** and **Laverty**. The Vernon Street school was abandoned after being carried on successfully for several years. The South Harrisburg school grew into a church, and at the Eldership in 1873 **Laverty** was appointed missionary to build a church-house. He took charge April 1, 1874, and on November 5, 1874, the corner-stone of the new Bethel was laid. **C. H. Forney** delivered the address, assisted in the services by **Seabrooks**, **Sigler** and the pastor. The corner-stone had been the corner-stone of the Mulberry Street Bethel. The dedication took place on February 7, 1875. **A. Swartz** preached the morning sermon from Mark vi. 56; **J. Cooper** in the evening. The total cost of ground and house was \$4,471.00.

York county was always territory for successful work when proper efforts, with the right kind of men, were made. In 1869 the Eldership decided to enlarge the work in said county, and during the Winter of 1869 and 1870, the Standing Committee mapped out the Lower York Mission, in the vicinity of the county seat, and appointed **S. C. Stonesifer**, a young man from Maryland "of excellent talents and commendable zeal and energy." He took charge April 1, 1870. He opened eight appointments, and in June he organized the first church, consisting of twenty members.

That the various mission enterprises might be supported, a Sunday-School Missionary Society was organized, which at first supported the Nagle Street mission, and planned to raise \$1,000.00 a year through life memberships and the Sunday-schools. The Board of Missions also laid an assessment in 1870 on the churches aggregating a little over \$3,000.00.

Clearfield county, on the northern slope of the Allegheny mountains, was in the territory of the West Pennsylvania Eldership, and the first missionary work done there, after **Weishampel** had broken the ground, was by **Plowman**. Then

H. M. Lynn was appointed. Under his labors, a bethel was built at Paradise, one mile from the county town, Clearfield, and dedicated on November 7, 1870. **Loucks**, of the West Pennsylvania Eldership, did the preaching. March 23, 1872, the East Pennsylvania Eldership Standing Committee directed its Secretary to write to the West Pennsylvania authorities, requesting the transfer of Clearfield county to the former Eldership. This was done about May 29, 1872. Work at Wallacetown, Clearfield mission, was in good condition in 1871. A union house had been built, but the majority party soon demanded rent from the church of God. **T. M. Still** was sent to the mission by the East Pennsylvania Eldership. He had a successful revival in the United Brethren house of worship in the Spring of 1873. The need of a bethel was keenly felt, and the project was strongly urged by **H. A. Shimmel**, who secured the gift of a lot for that purpose from the "land owners." At a meeting held in Laurel Run school-house it was finally decided to build. The house was finished and dedicated December 7, 1873. **Sigler** was the preacher, assisted by the pastor, **T. M. Still**.

The church at Shippensburg, with its energetic pastor, **G. Sigler**, decided in 1870 that they needed a new house of worship. They entered into a contract with a builder to erect a new bethel at a cost of \$11,090.00 and the old building. It was ready for dedication by the time of the convening there of the Eldership, on November 13, 1870, when **W. O. Owens** preached an admirable dedicatory sermon from Hag. ii. 9. The building was of brick, two stories.

In Germany Valley, Perry county, under the labors of **S. S. Richmond**, a bethel was built in the Summer of 1870. It was dedicated November 27, 1870, by **W. L. Jones**, assisted by the pastor.

The church at Plainfield, Cumberland county, dedicated their new bethel October 16, 1870. **Sigler** officiated at the dedication.

At Churchville (now Oberlin), Dauphin county, the church joined the Hoffmannites, a small body which had seceded from the United Brethren Church, and erected a house of worship in the Summer of 1870. **J. M. Carvell** was pastor. Joint dedicatory services were held September 12, 1870. A minister of the Hoffmannite Church preached in German on Saturday evening. On Sabbath morning two sermons were preached, one in German by a Hoffmannite minister, and one in English by **C. H. Forney**. A German sermon was delivered in the evening.

Mechanicsburg rededicated its renovated and improved church building December 4, 1870, **Sigler** occupying the pulpit.

At Rohrerstown, where years before work had been done, the interest was revived under the diligent labors of **J. A. MacDannald**. On March 22, 1871, the matter of building a bethel was seriously discussed. The church was organized with twenty members on April 23, 1871. Considerable outside pressure was brought to bear on the little company and its earnest pastor not to defer the matter. But two years were permitted to elapse before the project took tangible form; meanwhile the church worshiped in the school-house and in private houses. **S. C. Stonesifer** succeeded **MacDannald**, and under his labors the building project was revived and work begun, so that on July 20, 1873, the corner-stone was laid, **Forney**, **Brady** and **Weishampel**, with the pastor, conducting the services. The house was finished and dedicated November 23, 1873, **B. F. Beck** preaching the dedicatory sermon, assisted during the day by **A. Wiley**.

At Ellwood, Schuylkill county, Pa., also called Port Mifflin, and Suedberg, **I. Hay** held an unusually successful revival in April, 1871. He reported eighty-five conversions, and the organization of a church of thirty-eight members, explaining that very many of the converts were members of the New Lutheran Church. During the year they matured plans to build a bethel, and began the work in the Spring of 1872, laying the corner-stone May 19, 1872. **I. Brady** and **J. M. Carvell** assisted **Hay**, the pastor. During the Summer the house was completed, and on November 17th it was solemnly set apart for divine worship. The ministers officiating were **Carvell**, **Sigler** and **Hay**.

Under the labors of **D. Townsend** the church at Newville, Cumberland county, Pa., repaired its house of worship, which was rededicated July 23, 1871, by **Forney**, **Laverty**, **Sigler** and **J. Kennedy**.

The church at Andersontown, York county, Pa., with **W. L. Jones** as pastor, rededicated its improved church building December 10, 1871. **J. B. Soule** officiated, assisted by **R. White**.

The rededication of the bethel at Fredericksburg, Lebanon county, Pa., under

the labors of **I. Hay**, took place January 21, 1872. **Brady, Laverty** and **S. Smith** did the preaching, **Laverty** preaching in English and the others in German.

W. L. Jones having been transferred to Morrison's Cove, he succeeded in building a bethel at Fairplay, Bedford county, which was consecrated June 9, 1872, by **R. White**. Also at Waterside, Bedford county, he succeeded in the erection of a bethel. Here the church had been holding services in an old shop. **J. Shoenfelt** donated ground in 1873, on which a bethel was built, which was dedicated June 16, 1873. **R. White** and **P. D. Collins** preached the sermons.

An old landmark disappeared in Linglestown, when in the Winter and Spring of 1870 the original bethel built in 1827 gave place to a new, two-story building, projected under the labors of **T. M. Still**, who in April was succeeded by **Simon Fleegal**. The corner-stone had been laid on October 17, 1869. It was dedicated June 12, 1870, **W. O. Owen** preaching in the morning, and **C. H. Forney** in the evening, when the ordinances were observed.

At Donaldson, Schuylkill county, **S. Smith**, pastor, a church was organized, which built a substantial bethel in the village, which was dedicated on September 22, 1872. **Laverty** preached morning and evening in English, and **I. Hay** in the afternoon in German. They were assisted by **W. G. Murdock, C. Noll, D. Shope** and **H. Borgner**.

The rededication at Newburg, Cumberland county, took place October 27, 1872, under the pastorate of **H. E. Reeve**. **Laverty** officiated.

Under **J. Cooper** as pastor in the lower end of Perry county, the church at Duncannon worshiped in a school-house until the Summer of 1873, when they began to put into effect a resolve formed in November, 1872, to build a bethel. The house was finished and ready for dedication by January 25, 1874, when it was solemnly dedicated to the worship of Almighty God. **Shoemaker, J. Hunter** and **G. W. Seilhammer** did the preaching.

Roaring Spring, part of the Morrison's Cove circuit, at the time served by **W. L. Jones**, built a house of worship in the Summer of 1872, which was consecrated on December 29, 1872. **J. R. Soule** and **R. White** preached the sermons.

P. H. Clippinger, who soon thereafter ended his brief career, succeeded in repairing the old bethel at Rockville, Dauphin county, which was re-dedicated January 19, 1873.

The Woodbury, Bedford county, church built and dedicated its second bethel in 1873. The dedication took place January 11, 1874. Preaching by **Laverty**, assisted during the day by **Simon Fleegal** and the pastor, **G. W. Seilhammer**.

After **J. A. MacDannald** was transferred to the Fort Littleton circuit, Fulton county, seconded by the counsel and co-operation of **J. G. Cunningham** and the New Grenada church, he began mission work in Huntingdon, county-shire of Huntingdon county, and soon had plans in shape to build a bethel in the western part of the town. **Dr. R. A. Miller** agreed to donate a lot worth \$200.00. A church of ten members was organized, and at least \$400.00 secured in subscriptions. But they were not sufficiently encouraged to carry through a project so well begun and promising so much.

Up on the mountain the work succeeded better under **MacDannald's** labors. The mission, extending from Clearfield to Phillipsburg, Center county, prospered. And at the latter point he organized a church, June 28, 1874, of eight members.

At a point known as Mt. Zion, Lebanon county, there was an abandoned house of worship owned by the Methodist Church. It was on the Lebanon circuit, four miles north of Annville, within the circuit served by **C. Noll**. He had been preaching in the house, and a revival followed. **Dr. Ross** went out and bought the house, and had it repaired. It was dedicated May 3, 1874. The preaching on the occasion was by **S. Smith** and **I. Hay** in German, and **John Price** in English.

Work was begun in Stony Creek Valley, above Dauphin, in Dauphin county, the latter part of the Summer of 1874, in two school-houses, by **B. Dochterman** and **O. J. Farling**.

The church at Middletown, Dauphin county, under **Sigler's** pastorate, built a new, two-story, brick bethel in 1874, laying the corner-stone on July 8th. **Sigler** having been sent to Philadelphia, April, 1875, the house was finished under the labors of **W. L. Jones**, his successor. Slow progress was made, and the house was not ready for dedication until October 22, 1876. **Price** preached on Saturday evening, **Sigler**, on Sabbath morning, and **Swartz**, in the evening.

At Doubling Gap, Cumberland county, under the labors of **J. M. Stouffer**, a

bethel was built during the Summer of 1874, and dedicated by **D. A. L. Laverty**, on September 27th.

W. P. Winbigler, on the West York circuit, succeeded in having the Fairview bethel removed to a new location, and rebuilt. The house was dedicated by **G. Sigler** on November 15th, assisted by the pastor.

At Mt. Joy, Lancaster county, with **A. Wiley**, pastor, the church, under the energetic efforts of **J. Kennedy**, in charge of the Soldiers' Orphan School, and a local preacher, built a fine new bethel in the center of the town, which was dedicated January 17, 1875. **C. H. Forney** preached in the morning, and **G. Sigler**, in the evening, assisted in the services by **A. H. Long**.

An awakened interest in church extension and mission work was also manifested in the Maryland part of the East Pennsylvania Eldership. Washington county afforded a good field for aggressive work. Fairplay was the first point at which substantial work was done. **Spurrier**, a hard-working, self-sacrificing minister, was the pastor. He enlisted the few families at Fairplay in the work of building a bethel, the corner-stone of which was laid by **W. O. Owen**, on September 3, 1870, assisted by **D. Townsend**. The house was finished and ready for dedication January 29, 1871, when **Laverty** officiated. The bethel in Zittlestown was built and dedicated in 1870.

At Brownsville, same county, **J. E. Arnold** began preaching in a school-house in August, 1870. Within a year a house of worship was built under his superintendence, which was dedicated May 28, 1871, under **W. Palmer**, preacher on the circuit, but **J. E. Arnold** preached the dedicatory sermon. **Arnold** had the missionary spirit, and as Fairplay and Brownsville are located within a comparatively short distance of Hagerstown, county seat, and Sharpsburg, he urged the extension of the work to these larger towns, where already a number of Church families resided. Accordingly it was ordered that work should be started there. The next pastor on this field, **C. L. Amy**, began to preach at both places. But the work was soon discontinued because **Amy** was found "guilty of misdemeanor unbecoming a minister of the gospel," and was suspended from the ministry, and finally expelled.

In Carroll county a mission was opened, called the Carroll County Mission, with **P. D. Collins**, missionary. He soon opened three additional points, with others calling for preaching. The prospects were most encouraging. He began his work in April, 1873, and by July the project of building a bethel at Warfieldsburg was practically decided. Soon after the work was begun, and on Lord's day, August 16, 1873, the corner-stone was laid by **W. Palmer**, assisted by **Collins** and **D. Fuss**. The new bethel was dedicated December 28, 1873, **Palmer** officiating, assisted by **Fuss**, **Spurrier** and the pastor. A great revival followed the dedication.

On December 21, 1873, the bethel at Samples Manor, Washington county, Md., was set apart for divine worship. **P. Lookingbill** was the pastor, and he secured **P. D. Collins** to preach the dedicatory sermon.

The South Mountain Mission, **P. Lookingbill**, missionary, promised encouraging results. It was in Frederick county, with Germantown as one of the principal points. At this point the school-house was used, but soon "the Lord put it into the hearts of the people to build a house of worship," and they pushed the work with such energy that on January 14, 1872, the house was ready for dedication. **P. D. Collins** preached the sermon.

This period promised much for the work in Virginia and that part of West Virginia belonging to the East Pennsylvania Eldership. Though an old slave State, the ministers of the Church found ready access to the people, but the Eldership did but little directly for the field. **W. McElroy** was the missionary, and he was unwearyed in his efforts to advance the cause. He labored in Berkeley and Jefferson counties, W. Va., and in Loudoun county, Va. These counties border on Maryland, south of Hagerstown. February 8, 1870, he reported the organization of a church between Mt. Hope and Gum Springs, in Loudoun county. "This is something new in these parts," said the "Washingtonian," published at Leesburg, Va. At "Bro. Davis's," four miles west of Hedgeville, Berkeley county, **McElroy** held a successful meeting in a school-house and organized a church, which "intends to build a bethel." In February, 1872, **Spurrier** went over to help to erect this house, he being a mason as well as a preacher, which was finally completed and dedicated September 13, 1874. **Lookingbill** officiated at the dedication. At Pipertown, Jefferson county, a church of sixteen members was organized in 1874. In 1874 **C. L. Amy** was sent to serve the Virginia Mission. He removed to Martinsburg, Berkeley county, W. Va., and began preaching there in April, in King Street Hall, where on

December 6, 1874, he organized a church of "good substantial members, being the third organization in the State." He had six appointments.

Some progress was made in the work among the German churches in East Pennsylvania, although there was a growing tendency to return to the English Eldership. In 1870 there were two active ministers in the field, but in 1874 there were four. **Snyder** worked northward from the Mahantango Valley, Schuylkill county, and organized a church in Mt. Carmel, Northumberland county, the first church of God in said county. It was small, consisting of seven members. He opened four additional points during the year; **Grim** added three points to his field, and **Eli Sowers**, one. The total number of organized churches adhering to the German Eldership in 1870 was nine. In 1871 **Snyder** organized a new church at White Horse Station, on the Schuylkill and Susquehanna Railroad, near Pine Grove, Schuylkill county. The Kimmel Will was upheld by the Schuylkill county Court; appealed to the Supreme Court, and the decision of the lower court affirmed in 1874. This gave the German Eldership an estate estimated to be worth \$16,000.

Apparently no more clearly providential and propitious opening for missionary work had yet presented itself to the East Pennsylvania Eldership than that in Maine and New Brunswick in 1871. There were three or four small Baptist bodies in Maine, which held doctrinal views almost identical with the faith of the Church of God. One of these, numbering from one to two thousand souls, had separated from the Free Will Baptist Church, which locally was known as the Star Baptists, patronizing the "Morning Star," and another the seceders, which were called Repository Baptists, as they patronized the "Repository" newspaper. Also the Primitive Free Will Baptists, as they held more closely to the "old landmarks." In 1871 **H. Mills** had organized a church which was called the "church of God." It was about 1847-8 when this division occurred, and separate organizations were maintained thereafter. In 1872 **John Dennis**, of Skowhegan, Somerset county, in the southwestern section of the State, learned of the Church of God and of its publications. He sent for The Advocate, and made himself better acquainted with the Church. He felt convinced that the "Repository Baptists," and possibly one or two other bodies, could be brought together under the more scriptural name of the Church of God. He called for a missionary to be sent by the East Pennsylvania Eldership. No man was more imbued with the missionary spirit and more alert for new openings for Church extension than **Dr. George Ross**. He at once planned a visit to Maine, and got the consent of **G. Sigler** to accompany him. It was a brief tour of inspection, made in an unpropitious season of the year. The Standing Committee, learning of **Ross's** purpose, appointed him and **Sigler** a Visiting Committee. They left Lebanon, Pa., on their tour of some 650 miles, to Skowhegan, Maine, on March 4, 1873, and were gone ten days. **Sigler** preached a number of sermons, setting forth the doctrine and practice of the Church, which seemed to be most cordially approved. Through the influence of **Dr. Ross** and **J. H. Redsecker**, **P. Loucks** was induced to visit Maine in June, 1873. He spent most of his five or six weeks in Kennebec county, immediately south of Somerset, though he made excursions into Somerset county. More at large he preached the faith of the Church and its views on Christian union, which called out hearty responses of "Amen" and "truth." He preached these views at two of their Quarterly Meetings. On September 24th he made a second trip to Maine at the earnest solicitation of **Dr. Ross**, and attended a Yearly Meeting. Meanwhile the sentiments of the Church were being more and more widely disseminated, and a demand made for a missionary familiar with the views and principles of the Church to be sent among them. Accordingly the Standing Committee appointed **J. W. Felix**, who started April 1, 1874, for his distant mission field. He located in Kennebec county. But his stay was short, as he was released from the appointment by the Standing Committee August 26, 1874. But by this time sentiment had sufficiently crystallized to warrant bringing the brotherhood in Kennebec and Somerset counties into an organic form, and accordingly under the leadership of **Mills**, on September 19, 1874, the first Annual Eldership was held at Palmyra, in the south-eastern corner of Somerset county. A loud call for help issued from the meeting, as "doors are opening in every direction for labor, and Church of God principles are gaining ground."

The West Pennsylvania Eldership, including West Virginia and several counties in South-eastern Ohio, was not favorably located as to territory for Church extension work. The territory was not contiguous, but widely scattered, with long distances between fields of labor. It also invited limited emigration. But it al-

ways had a few earnest, persevering missionaries, although its ranks were often depleted by their emigration to western States, and two to Texas. West Virginia was good territory to work in after the Disciple influence began to decline. On the Irish Creek circuit a remarkable revival occurred at Windy Gap, Greene county, Pa., but under a West Virginia pastor, at which one hundred and seventy-four conversions were reported. The building of a bethel followed under the labors of **James S. Marple**, and was dedicated November 5, 1871, **W. J. Davis**, **Joseph Grimm** and **P. Loucks** officiating. There were estimated to be at this time six hundred members in West Virginia, and twelve organized churches. Being far distant from the Pennsylvania territory of the Eldership, except the counties in the extreme southwest, it was thought a wise thing to organize an Eldership in West Virginia. The work was also being extended southward, and the prospects were reported very encouraging. At Sugar Grove a bethel was built "by the citizens," under the pastoral labors of **G. J. Bartlebaugh**, in 1872. Another one was erected at Stull's Run, under the labors of **L. F. Wilson**. Also one at Mt. Union, where **J. W. Davis** was pastor, which was dedicated by **P. Loucks** on December 14, 1873. At Lower Proctor, Wetzel county, on September 13, 1874, a small church was formed.

In Pennsylvania, beside the territory served by West Virginia preachers, there was commendable progress made. A number of relatively large revivals were held and some new points established. At Ursina, Somerset county, under the labors of **W. J. Davis**, a new bethel was dedicated June 4, 1871. **M. S. Pritts** occupied the pulpit on Saturday evening; **P. Loucks**, on Sabbath morning, and **J. S. McKee**, in the evening. At Bully Hill, Venango county, also called Congress Hill, two miles from Franklin, county town, **W. B. Long** pastor, a new house of worship was built, which was consecrated on December 24, 1871. **P. Loucks** preached the morning sermon, and **J. M. Domer** in the evening. One of the most auspicious enterprises brought to completion was the mission house at Mt. Pleasant, Westmoreland county, where there had been preaching for some time by **Loucks**, whose home was "a few miles off." The "Mission Chapel" was finished and ready for dedication March 17, 1872, when **J. M. Domer** preached the dedicatory sermon. Under the labors of **D. T. Leach** a bethel was built at Rich Hill, Fayette county, which **P. Loucks** dedicated August 18, 1872, assisted by the pastor and **J. Gallatin**. At Harmony, Butler county, with **J. Hovis** as pastor, the bethel was dedicated by **A. X. Shoemaker** October 6, 1872. **G. J. Bartlebaugh** and **J. W. Bloyd**, joint pastors, built a bethel at Fall Run, which was dedicated the latter part of January, 1873, followed by a revival. **J. Hickernell** officiated at the dedication, and preached about two weeks thereafter with great power. Templeton, in Armstrong county, where in 1873 **Bartlebaugh** was pastor, repaired its house of worship in the Summer of 1873, and rededicated it on November 2, 1873. **John Hickernell** did the preaching, assisted by **R. Vanaman**, **J. Grimm** and the pastor. **M. S. Pritts** organized a church of eight members at Lyons school-house, January 18, 1874.

More work was done in the West Ohio than in the East Ohio Eldership territory. Serious trouble and much friction existed in the latter which hindered Church work. Yet there were redeeming features. For a time the Mansfield Mission was a hopeful enterprise. At first, in 1870, it was the Mansfield and Shelby Mission, with **J. W. Senseney** as pastor. On February 25th he had organized a church, with **J. Myers**, a minister who had located there, as elder, and **J. Foreman**, formerly of the church at Fayetteville, Pa., as deacon. In October, 1870, a contract was entered into to build a bethel, and the corner-stone was laid on November 6th. **M. Coates** was appointed by the Eldership to canvass for funds, and \$3,000.00 was apportioned to twenty-one churches. On April 9, 1871, the lecture room was dedicated. This was used for preaching services until the house was finished. It was called "Trinity Bethel," and was dedicated September 3, 1871, with quite a debt resting upon it. **O. H. Betts** was appointed to succeed **Senseney**, and **Coates** to succeed **Betts**. Under **Coates** there was a somewhat extensive revival in February, 1874. And while the debt militated somewhat against the progress of the work, congregations were good. The debt did much to interfere with the final success of the mission by discouraging the brotherhood, which was constantly appealed to for funds to support it. Near Greensburg, Summit county, under the labors of **S. Lilley**, a house of worship was built in the Summer of 1871, and was set apart to the worship of God December 3, 1871. The preaching was done by **T. Deshiri**, **J. A. Plowman** and **O. H. Betts**. The bethel at New Washington was dedicated under the pastorate of **D. S. Warner** and **Thomas James**. **J. S. McKee** preached the dedicatory sermon October 6, 1872. Though their experience with a union house

jointly owned by two churches had demonstrated its unwisdom, the brethren of the church of God at Lattasburg and the United Brethren proceeded to repair their house in the Summer of 1872, and by November 17th it was ready for rededication. **G. W. Wilson** was the pastor, and it was arranged that he preach the evening sermon and **Bishop Glossbrenner**, of the U. B. Church, the morning sermon. The preaching points in Stark county had approached Canton on the north within such a distance that by 1867 it was deemed advisable to consider the wisdom of seeking an entrance into the county-seat. **Oliver** was appointed that year to the circuit which included Stark county, taking charge April 1, 1868. But he got no nearer than the holding of a woods-meeting in the vicinity, which he had to turn over to **M. Beck** on account of illness. **Beck** was appointed to Stark circuit in 1868, and he began preaching in Canton. In 1870 he was appointed to Canton Mission, with Moreland and Stump's Bethel. The work made steady progress, with preaching at first every four weeks, and later every two weeks, up to 1873. The services were held in a log meeting-house under control of the Mennonite Church, and then in the Disciple house of worship. **Plowman** followed **Beck** in November, 1874. The mission was reported "in a prosperous condition, and is a success in every point of view," the church numbering "fifty efficient members." As late as April, 1875, **Plowman** held a special meeting in the Disciple house. At Cedar Valley, 7 miles northwest of Wooster, the second Bethel was built in the Summer of 1874, and dedicated October 4th by **A. X. Shoemaker**. **G. W. Wilson**, **M. Coates**, **L. Selby** and **M. Beck** participated in the services.

in the territory of the West Ohio Eldership durable progress was made in every department of Church work. At Basswood, Williams county, probably the same as Madison, with **James Neil** and **J. V. Updike** as pastors, a Bethel was built in the Summer of 1870, which **A. X. Shoemaker** dedicated on September 25th.

—**Snyder**, **J. Bumpus**, **Joseph Neil**, brother of the pastor, and **H. Pressler** assisted in the services. In the country, 3 miles West of Upper Sandusky, Wyandot county, September 18, 1870, a new Bethel was dedicated by **T. Deshiri**, **D. Shriner** and **W. P. Small**. With some Church families living in Tiffin, county town of Seneca county, and a church not far from the town, the Eldership was desirous to get a foot-hold in the town. It realized that first of all in such a place a house of worship of some kind was needed. Hence in October, 1870, a committee was appointed to "see if a house of worship can be bought in Tiffin." At South Bridge-water, Williams county, **James Neil** pastor, the church succeeded in erecting a Bethel in 1871, which was dedicated December 31st, by **O. H. Betts**, who had **J. V. Updike** to assist him in the services. The Union Chapel, 4 miles northeast of Mendon, Mercer county, was solemnly set apart for religious worship on June 8, 1873. In West Unity, Williams county, where **James Neil** labored so efficiently, a house of worship was completed in the Fall of 1873, which was devoted to religious uses on January 4, 1874. **T. Hickernell** preached the morning sermon. **M. Beck** and **A. Kline** were also present. On December 28, 1873, a Bethel was dedicated in Hardin county, by **J. C. Seabrooks**, **A. Kline**, **J. Bumpus** and **W. P. Small**. **James Neil**, pastor, with the church at Georgetown, Defiance county, completed a Bethel at that point, which **A. X. Shoemaker** dedicated June 7, 1874.

Possibly with the ultimate object of beginning work in Toledo, county seat of Lucas county, the Toledo Mission was placed on the list of appointments of the West Ohio Eldership in 1873, with East Toledo as one of the points named. **H. S. McNutt** was assigned to this mission. He reported six appointments, and the organization of a church at Snyder's school-house, one at Crane Creek, Ottawa county, adjoining Lucas on the southeast, and one in the village of Martin, in the same county. On November 8, 1874, **W. P. Small** went into Toledo to "hunt a place to preach." He preached in a private house, and reported that the work there needs "a house, a man and means."

It took considerable time and the loss of quite a sum of money to divest the brethren of the idea of having Eldership tents. **G. S. Petry**, a fine German preacher originally from East Pennsylvania, in 1870 started a project to get a tent. It was to be called "The Union Tabernacle," and was to be owned by a stock membership, at \$25.00 a share. In October, 1870, he had secured five subscriptions. **Ross** wrote against such a project, unless authorized and controlled by an Eldership, and warned subscribers that they are likely to lose their investments.

In the Indiana Eldership the event of special significance which occupied the attention of the brotherhood from 1870 to 1874 was the mission work at Ft. Wayne, county town of Allen county, third county south from the Michigan line,

bordering on Ohio. The formal inception of the work may be dated April 1, 1871, when the Standing Committee appointed **W. W. Lovett**, "our young, energetic and worthy brother," to go abroad among the churches to collect funds to buy a lot and build a Bethel. This action was based upon a resolution adopted by the Eldership in 1869, proposing "to open a mission in the city of Ft. Wayne, to be under the control of the Eldership, and the property to be deeded to this Eldership." It was "to be a center and rallying point for our Eldership." They were encouraged and commended by prominent members of other Elderships. November 4, 1871, the Board of Missions of the Eldership appointed a Building Committee. November 13th a lot was bought, and in November, 1873, a contract was made with **Daniel Komp** to erect the building, finishing it by June 15, 1874, if means are in hand. The building was beautifully located, and was 32 by 50 feet, with a tower over eighty feet high. Under **Lovett** as pastor, the house was dedicated June 28, 1874, by **A. X. Shoemaker**, leaving a debt of \$300.00. **John Martin** and **John McColley** assisted at the dedication.

At Center Jackson, De Kalb county, $4\frac{1}{2}$ miles south-east from Auburn, under **J. Bumpus**, pastor, a Bethel was built, and was dedicated May 28, 1871. **Mrs. E. McColley** preached the sermon, and **Smurrah** and **Bumpus** assisted in the services. At Union, Adams county, under **Lovett** as pastor, **A. X. Shoemaker**, on August 20, 1871, dedicated a new house of worship. **Mrs. McColley** held another dedicatory service on October 1, 1871, at Monroeville, Allen county. In Kosciusko county, the church at Beaver Dam, built a Bethel in the Summer of 1872. Their pastors were **B. F. Bear** and **I. W. Lowman**. The house was dedicated by **Lovett** on December 8, 1872. Under **E. B. Bell's** labors a Bethel was built in the Egolf neighborhood, 4 miles north-east of Columbia City, Whitley county, which was dedicated on Whit-Sunday, June 1, 1873. The Bethel at Flat Creek, Wells county, 3 miles south of Zanesville, was dedicated November 15, 1874. A church was organized by **I. W. Lowman** at South Wabash in the Winter of 1872-3.

"Michigan is favored with revivals," wrote **B. D. Bright** in the middle of this period. But, as he also stated earlier, it was "quite a disadvantage that the Church of God had so few houses of worship, as the ministers can not hold revivals" as others do. **Shoemaker**, in September, 1874, said: "As a people we have effected but little as yet in the State of Michigan; nevertheless, we have now some openings of promise." The work was also considerably scattered, yet fair progress was made from 1870 to 1875, in Allegan, Barry and Eaton counties, adjoining each other from Lake Michigan eastward, and in Isabella, Saginaw and Gratiot counties near the center of the State. At Calimo, Eaton county, **Linsley**, on April 14, 1871, reported the organization of a church, of which a Methodist minister became a member, and then the minister. At Maple Grove, Saginaw county, a Bethel was dedicated by **A. X. Shoemaker**, on August 23, 1874. He was assisted by **Gillaspie**, **Edwards** and **White**. At Burnips Corners, Salem township, Allegan county, under the labors of **S. D. C. Jackson**, a Bethel was erected in the Summer of 1873. The Ministerial Association of the Eldership was appointed to be held there October 27 and 28, and for convenience the dedication services were held on the 26th. **A. X. Shoemaker** officiated. **B. D. Bright** succeeded in building a house of worship in Casco township, Allegan county, which was dedicated by **A. X. Shoemaker** on Sabbath, November 29, 1874. **Bright** had also organized a new church at Casco on March 15, 1873. And in Isabella county **I. W. Lowman** organized a church of twelve members on January 15, 1874.

In Illinois interest so generally centered in the Chicago Mission, and its demands for money were so large relatively and incessant, that few new undertakings could be started. Mainly an individual enterprise, it had the hearty endorsement of all the Elderships and of the General Eldership, and from 1866 **Shoemaker** was appointed to the mission by the Board of Missions of the General Eldership. But he was responsible for the means for the work and for his own support. The territory of all the Elderships was open for him to canvass, and he visited almost every church in the whole body, and many of them repeatedly, from 1864 to 1874. As an indication of what some of the stronger churches paid toward the mission an item in one of **Shoemaker's** reports is worthy of note. He stated that up to June, 1870, the church at North Bend, Iowa, had paid toward the mission \$1,000.00. But by this time the churches realized that the burden was becoming very heavy. Also a spirit of skepticism as to the final success of the mission was beginning to find occasional expression. At this time—1871—came a call for an extra \$1,000.00 for sewers and paving, and from January to June, 1871, there were repeated ap-

peals published for means to meet these assessments. Friends rallied to **Shoemaker's** support, some of them seeking to revive the old spirit by representing that the great fire would benefit the mission, as many of the homeless families would locate in that section of the city. The membership, it developed about this time, was not increasing, and at the seventh anniversary of the formation of the church there were few persons in fellowship which had not moved into Chicago from churches in other parts of Illinois and other States. **Shoemaker** himself betrayed some faintness of heart, notwithstanding his indomitable spirit, at the now real future of his work which began to replace the imaginary. Reporting the seventh anniversary in 1872, he said: "I have always believed that God in his own time, and in his own way, will vindicate this work." In 1872 he was again reappointed by the Board of Missions of the General Eldership for a period of three years, with a proviso, that "a change in pastors may be made, if necessary, at the end of one year, or in two years." But the impression steadily grew that the work could be carried onward no further under **Shoemaker**, and in December, 1872, public demand was made that a new pastor be secured by the end of the first year of this three-year term. It was felt that to spend more money at Chicago under existing conditions would be wasteful. A new pastor, however, would have to be largely supported by the churches, and hence the suggestion that **Shoemaker** be released and put in the field as general collector. "Investigator," "A Friend of Missions," and others now published articles which foreshadowed final defeat. The plea was that with the limited success and the enormous cost it would be better to stop. The crisis had come. Yet the Board of Missions was not ready to quit, and so on May 31, 1873, it appointed **W. P. Small** pastor. He resigned October 15, 1873. At an extra session of the Board held at Chicago on this date it declared that it had no man for the mission, and it recommended that the Executive Board take the property, improve it and make such disposition of it as would bring in some revenue. **A. J. Hull**, of Michigan, was sent there as a supply, but remained only a short time. By request of the Board, the East Pennsylvania Standing Committee appointed **A. H. Long**, to take charge after **J. Kennedy** had held a special meeting; but he declined. And while several other Elderships, Iowa and Ohio, urged that the work should be continued, in April, 1874, the bethel, for the time, was closed. And at the meeting of the Board of Missions of the General Eldership on May 23, 1874, a resolution was passed "urging the sale of the mission property," and that "provision be made for the resumption of worship in some other locality in the City of Chicago." There was due **Shoemaker** \$1,500, and other bills were unpaid. It was estimated that by the time all bills and dues were provided for the total amount the mission would have cost would be between \$20,000.00 and \$25,000.00.

But though this period closed with the dark shadows of disaster evidently hanging over Chicago mission, it was a period not void of encouraging and substantial progress. A new circuit was started in the Spring of 1871, called Maroa circuit, with **R. J. Funk**, of Iowa, as pastor. It consisted of Fairview, Belle Prairie and Friends Creek. At Spring Grove, Warren county, near Alexandria, a new house of worship was built and ready for dedication January 16, 1870. **I. E. Boyer** was the pastor, and he secured **R. H. Bolton** to preach the dedicatory sermon. **Joseph Moreland** was instrumental in the erection of a bethel, called "Macon Bethel," which **A. X. Shoemaker** dedicated on November 12, 1871. **Moreland**, "with a few of the leading men in the neighborhood," also built a house of worship about 10 miles south of Decatur, which was dedicated by **Shoemaker** October 8, 1871. "Zion Chapel" was built by a church composed almost wholly of Scotch people, converted during a revival held on Cedar Creek, under the joint labors of **I. E. Boyer** and **J. M. Cassel**. They at once began the erection of this house of worship, which was dedicated a little over a year later, March 17, 1872, by these two ministers. At Fairview, Macon county, 7 miles east of Decatur, a church was organized by **M. S. Newcomer** in February, 1871, of seventy-five members, which, under the pastoral labors of **G. W. Thompson**, built a bethel the following Summer. It was dedicated by **Newcomer**, November 5, 1871. The Mt. Carroll bethel, **H. L. Soule**, pastor, was remodeled and ready for rededication on the Sabbath of the General Eldership, June 2, 1872. **G. Sigler** preached the morning sermon. At Coalville, Ill., a meeting-house begun by the United Brethren, but which they failed to complete, was bought by a Board of Trustees, finished and dedicated as a Union house, under the labors of **E. Fulton**, by **A. X. Shoemaker**, June 23, 1872. In Ford county, under **J. M. Cassel**, pastor, a "Union Bethel" was dedicated July 13, 1873. **H. L. Soule** having gone to Decatur, in the Summer of 1873, the church

at that place repaired its bethel, which **Shoemaker** dedicated December 21, 1873. He was assisted by **I. E. Boyer, James Warner, O. V. Kenniston, A. J. Fenton and Jacob Bear.**

In Iowa the work made regular, but not rapid progress. Several new missions were undertaken, and edifying work was done on all the old fields of labor. The first new house of worship begun during this period was in April, 1870, at Colo, Story county, in what the energetic pastor, **A. Wilson**, called "the geographical center of the State." As he did not find the church and people as ready to give as he had hoped, he borrowed the money out of bank on his own account, and went ahead. His faith was rewarded, and on September 17, 1871, the new bethel was dedicated by **F. F. Kiner.** Cedar Bethel, Louisa county, on **W. Vance's** circuit, was built more expeditiously. It was dedicated by **R. H. Bolton** on June 26, 1870. Within 3 miles of Fredonia, Louisa county, also on the circuit which **Vance** traveled, "Pleasant Grove Bethel" was built in the Summer of 1870, and was dedicated by **Shoemaker** on November 27, 1870. Six or eight other ministers were present, among them **Megrew, Hollems, R. H. and B. F. Bolton and L. F. Chamberlin.** This bethel some years later was destroyed by fire, and rebuilt. At Sand Prairie, Benton county, under **W. D. Bowker**, a new meeting-house was dedicated December 17, 1871. **A. Hollems** preached the dedicatory sermon. **D. Gill** and **J. Kepford** were present and preached during the day. The Stone Bethel, Lee county, had been the property of the Wesleyan Methodist Church. It was leased for ninety-nine years by the Harmony church, repaired and rededicated June 16, 1872. **P. Loucks**, of the West Pennsylvania Eldership, officiated, aided by the pastor, **R. H. Bolton**, and **B. F. Bolton.** **D. Wertz**, in 1873, was pastor at Allen's Grove, Scott county, where a bethel was erected during the Summer. It was consecrated by **A. X. Shoemaker** on September 28, 1873, **O. V. Kenniston** assisting. The "Union Bethel," Cedar county, was built under the pastoral labors of **J. D. Meads**, and was dedicated January 4, 1874. **D. Wertz** and **Mrs. M. J. Beecher-Wertz** officiated.

There was during this period of 1870-1875, most commendable missionary activity in Missouri, Nebraska and Kansas, attended with encouraging success. In Missouri, Clark county, in the north-eastern corner of the State, was part of the Harmony circuit, Iowa. In 1870 **R. H. Bolton** was the pastor. The church at Peakesville was organized by him on March 31, 1870, and on April 4th it decided to build a house of worship. It was completed under the labors of **B. F. Bolton**, and was dedicated by **I. E. Boyer** on December 25, 1870. **Arthur Shuler** donated two lots on which the bethel was built. The privilege was reserved for other Churches to use the house when not occupied by the church. Nodaway county, in the extreme north-west corner of the State, was part of the Page county, Iowa, circuit. At Union Grove, in this county, a church of twenty-two members was organized in February, 1870. **G. W. Thomas** and **C. B. Konkell** preached here, followed by **N. J. Howard.** **R. M. Pine** entered Putnam county, on the Iowa line, in April, 1871, and established a regular appointment at Unionville. **Keplinger** preached at a number of points in Caldwell, Ray and Jackson counties, along the Missouri River, east of Kansas City, in the Summer of 1870. Clinton county, second county east of St. Joseph, on the Kansas line, became one of the most promising points in the State. A colony from East Pennsylvania settled near Cameron in said county, in April, 1870. Among these were **P. D. Heffelfinger, S. Kendig, W. Row, D. Wolf, G. Sudsberry, John Miller, Jacob Long, W. Keesaman** and their families, all Church of God people. It was known as "The Keystone Union Settlement." **R. H. Bolton** was the first minister of the Church to preach for them, and he organized them into a church of fifteen members in May, 1870. Services were held in a dwelling house just built, and used for day-school, Sunday-school and preaching. **S. V. Sterner** followed **Bolton**; and then came **Konkel**, and **C. S. Bolton** later. They put up with the inconvenience of worshipping in private houses and school-houses for some eight years. Near Osborn, De Kalb county, the next county north of Clinton, **Joseph Moreland** organized a church in June, 1872. At Polo, Caldwell county, adjoining Clinton on the east, **J. Slaybaugh**, a layman, constituted a church in the Winter of 1870-1. These three counties in 1874 were made a circuit, with good prospects of giving a pastor a living. In Ray county, adjoining Caldwell on the south, at a new village called Allenville, a "Union Bethel" was built by the church of God at said place, the Southern Methodists and the Baptists, which was dedicated December 3, 1871, **R. H. Bolton** and **L. L. Moyer**, Methodist Church, South, officiating. A church was organized in "McNeal's neighborhood," Nodaway county, in 1873.

South of the Missouri River the work was spread more or less over the seven counties below Kansas City, along the Kansas State line, and the next tier east, with Morgan near the center of the State. In the latter county **W. Berkstresser** was located, a Pennsylvanian, near Versailles, where **Blakely** preached occasionally in 1870, and where later a church was formed. In 1870 a church was organized at Camp Branch, Cass county. The churches at Pleasant Hill and Harrisonville, Cass county; Knobnoster, Johnson county; Versailles, Morgan county, and Sedalia, Pettis county, were formed into a circuit in 1871, and were to support **Blakely**, their pastor. There was also a church at Lisbonville, Ray county, and in April, 1874, **Keplinger** organized one at Round Grove, Lawrence county.

When in 1869 the Board of Missions of the General Eldership became alive and active, it prosecuted its work with meritorious zeal and energy. This fact appears in the number of missionaries in its employ and the means it secured for their support during the present period. From 1845 to 1869 it had not one missionary in the field. But for the years ending from 1870 to 1875, it employed at different times and for varying periods eleven missionaries, and spent in their support not less than \$7,000, besides funds raised for the Chicago mission, and nearly \$1,000 contributed for several successive years by a comparatively small band of sisters in East Pennsylvania under the leadership of **Mrs. J. S. Gable**, **Mrs. Dr. Geo. Ross**, and **Mrs. J. Kennedy**. Except Chicago, these missionaries were all employed in Missouri, Kansas and Nebraska. **P. K. Shoemaker** was for several years the missionary on the Kansas and Nebraska Mission, as he was located near the State line. He called himself "the Missionary of the West." He was an East Pennsylvania minister, brother of **A. X. Shoemaker**. He went as far north as Lincoln City, Lancaster county, Neb., Capital of the State, then but two and one-half years old, with two hundred houses. Here the General Eldership had a conditional grant of lots for a Bethel. He was succeeded by **D. S. Warner**, of Ohio, who was appointed to the contiguous counties of York, Fillmore, Polk, Hamilton and Seward, on the west of Lancaster. He organized a church in February, 1874, at Fairmount, Fillmore county, of twenty-four members. Also one at Cropsey and one at Evergreen; one in the Anderson community, Steward county, of sixteen members, and one other. The **Andersons** were from Broad Top, Bedford county, Pa., Church of God families. He had fourteen preaching places. The church in York county fellowshipped a Baptist minister, who became its pastor. When the family of **Wm. Mooney**, a deceased East Pennsylvania minister, emigrated to Crete, Saline county, Neb., adjoining Lancaster on the south-west, they called for a minister. Under instructions of the Board of Missions of the General Eldership, **Dr. George Ross** and **J. Kennedy** visited Crete in 1872. They reported favorably, and on January 1, 1873, **E. D. Aller**, of East Pennsylvania, was appointed missionary at Crete. According to **Aller's** report, Crete was truly a godless town. When he reached there the number of Christians in the place was sixty, which was six per cent. of the population. But he soon gathered a small church. **Bolton** had preached in Crete in July, 1872, and immediate steps were taken to build a Bethel. Backed up in the enterprise by **Ross** and **Kennedy**, the work was pushed to early completion, and the dedication services were held October 20, 1872, by **Bolton**. He was assisted by **Rev. Alley**, a Congregational pastor at Crete. **Bolton**, on August 18, 1873, preached in Richardson county, the south-east corner of the State, where he organized a church which was known as the church in "Barada Precinct." The purpose to build a house of worship was at once agitated. At Barkey school-house, on February 6, 1874, **Aller** organized a church of fifteen members. The Iowa Eldership in November, 1871, established a mission in Elk Horn Valley, Neb., and appointed **A. L. Nye** as missionary. He located at Clinton, Stanton county, third county south from the South Dakota line, in the north-eastern part of the State.

The work in Kansas was in the north-eastern and south-eastern parts of the State, with one-third of the territory between the two districts unoccupied. In Washington county, on the Nebraska State line, **Henry Aukerman**, a layman, began holding prayer-meeting, which in 1871 resulted in constituting a church. **C. S. Bolton** preached at this point in 1873. He also labored in the adjoining county of Marshall. He organized churches at White Hall, French Creek and Barrett. In Nemaha county a church was formed at **Kilmer's school-house**. In Marshall county **P. K. Shoemaker** organized a church at Vermillion, April 12, 1874, and one at Wohlford school-house, April 26, 1874. At Vermillion they decided to build a house of worship. In the Spring of 1870 **Keplinger** moved from Missouri into Kansas, locating 6 miles south-east of Cato, Crawford county, on the Missouri line,

second county north of the Oklahoma State line. In the **C. B. Konkell** neighborhood, 6 miles south of Cato, a church of fifteen members was formed in the Winter of 1870-1. The Iowa Standing Committee recommended **Konkel**, a member of the Iowa Eldership, to labor in that section as a missionary. Near Girard, Crawford county, February 19, 1871, **Keplinger** organized a church of fifteen members. He visited Bourbon county, of which Ft. Scott is the shiretown, and held a woods meeting not far from Ft. Scott. **W. Shipman**, of Southern Indiana, resided there, supposed to have been the first Church of God minister to locate in Kansas. In Crawford county **Keplinger** organized a church at the Barber school-house of twenty members, and one of six members in Ozark school-house. Contiguous to Bourbon county on the west is Allen county, where near Humboldt a small church was organized in April, 1872. **Keplinger** also went into the county next south of Allen, Neosho, and held meetings. He established an appointment at Mulberry Grove, Crawford county, in 1870. In 1874 he also organized a church near Cherokee Station, Kansas. **C. S. Kilmer**, who removed from north-western Missouri, licensed by the Iowa Eldership, preached at **R. A. Slyter's**, in Pottawatomie county, adjoining Nemaha and Marshall on the south, and formed a church of eight members.

As **J. W. Keplinger** in 1870 moved across the Ohio River into Lyon county, Ky., some 50 miles east of the Mississippi River, he began to do lay missionary work, mainly in the way of organizing Sunday-schools. He introduced several hundred copies of *The Gem*, and secured some subscribers for *The Advocate*. He reported enthusiastically "the good prospects," and all that he asked was "a good, active minister to visit them and see for himself." To this call **Sandoe**, of the Southern Illinois and Indiana Eldership, responded in October of the same year.

The work in Arkansas began when in 1870 some members of the Church in Texas emigrated to Franklin county, in the north-west corner of the State, the second county east of Oklahoma, and the third south of Missouri. In 1872 **Ober** followed, and began missionary work, preaching two years in that section, leaving with one church of fifty members. At the Texas Eldership in 1873 he was regularly appointed to the Franklin county mission, with an appropriation of \$125.00 raised on the floor of the Eldership. In 1871 the Eldership had licensed **G. T. Bell**, of Arkansas, "a young man of good natural ability, and full of the Holy Ghost," whom in 1874 the Eldership appointed to serve the Arkansas mission. Being so near the Missouri State line, **Enos Hilton**, licensed by the Kansas and Missouri Eldership, and living in Barry county, Mo., on the Arkansas line, he found "quite an opening for Church of God preaching in northern Arkansas.

Texas was neglected, and was calling for a preacher from the North. It needed "help, sympathy and prayers." There "are great openings for the Church in the State." For sixteen years **Marple** had been preaching there, and he felt that his work was done, so that both he and **Ober** issued strong appeals for ministerial help.

By 1873 a few Church families had emigrated to South Dakota, Clay county, bordering on Nebraska, in the south-east corner of the State. These called for preaching. So there were calls from Colorado, California and Oregon. **D. Lewis** and **A. Longenecker** removed to Oregon from Illinois in 1873, followed by **G. M. Stroup**, of Iowa. They urged the sending of a missionary to the Pacific. Thus the horizon widened, but the constant apology for not responding to these urgent calls was a want of men and means.

The history of the Freedmen's Mission, apart from what preaching among the colored people was done by **Stanton** and others, was short lived. In 1871 the East Pennsylvania Eldership licensed **J. H. Gaines**, and appointed him to the "Freedmen's Mission." He left Harrisburg, Pa., for Martinsburg, W. Va., and began a meeting on December 14, 1871, continuing it to the 26th "with some converts." Then he received a call "from the Freedmen at Marysville, Pa.," to which he responded, holding a special meeting there from December 31, 1871, to January 23, 1872. The project of building a meeting-house was at once proposed. **Paul Miller** offered the donation of a lot, and \$184.00 were at once subscribed. A Building Committee was appointed, and the money was to be paid and the building begun when **Gaines** returned. In 1872 his license was placed in the hands of the Standing Committee, and his name disappeared from the Roll of the Eldership.

Contending for the faith in public debate was still somewhat prevalent between 1870 and 1875. One of the first was held at Burnt Cabins, Fulton county, Pa., in the Summer of 1871, between **R. White** and **Cyrus Jeffries**, a Swedenborgian

minister, on the peculiar views of that Church on the Resurrection—that it is past, and the judgment is now in progress. The same year, at Colo, Iowa, **A. Wilson** had a debate with a **Rev. Mr. Moyer**, “leader of the sect called Soul-Sleepers,” on the kingdom of Christ as already established, and baptism for the remission of sins. In August, 1871, **D. S. Warner** and **Rev. Baker**, of the Disciple Church, debated the proposition: “The Church of God, of which I am a member, is the only Church of divine origin.” In March, 1872, a discussion began in *The Advocate* between **Newcomer** and **G. W. Wilson** on the “Secresy” question. **Newcomer** was an unyielding, almost fanatical, opponent of all secret orders, while **Wilson** was less opinionated and dogmatic, but a good apologist. The discussion continued for a good part of a year. **D. S. Warner** and **Leonard Parker**, M. E. Church, in June, 1872, debated the old subject of baptism. In the Spring of the same year the forum of debate on the ordinance of feet-washing was, by request of the Editor of “*The Central Baptist*,” St. Louis, Mo., transferred to his paper, and **A. G. McCormick** requested **R. H. Bolton** to defend the institution. This he did against **B. F. Taylor** and **J. D. Murphy**, of the Baptist Church. In the Fall of 1872 **A. Wilson** discussed baptism, washing the saints’ feet and the name of the Church of God with **P. J. Russell**, Christian Church. The same year he tried conclusions with a Mormon, **I. N. White**, on the question, “Is the Church of God of which I am a member the true Church?” May, 1873, a discussion of man’s spiritual entity; the image of God, and the conscious state of the dead was held between **D. Blakely** and **Mr. Stoneway**, in Moniteau county, Mo. A new disputant entered the arena of debate September 23, 1873, when, at Lorain, Stephenson county, Ill., **J. H. Besore** and **Rev. Davis**, of the Evangelical Association, were the belligerents on the simple question of immersion as the only baptism taught in the Scriptures. **Warner**, May 15, 1874, near Orton, Neb., defended the perpetuity and public observance of feet-washing as an ordinance against **E. Evans**, of the Disciple Church. The questions of the scriptural name of the Church; feet-washing as an ordinance, and literal water-baptism as essential to the remission of sins were the subjects of discussion between **A. Wilson**, and **M. Nichols**, of the Disciple Church.

Almost incessantly some controversy was in progress between ministers of the Church in *The Advocate*. The subjects took a wide range, and the discussions were participated in by scores of brethren. Nor were the amenities of fraternal debate always observed. The recrudescence of no subjects was so common as those of the titles of Elderships and the imposition of hands. The former was more or less discussed each year until the Fall of 1872, following the action of the General Eldership of that year. The relation divinely established between baptism and the remission of sins and church fellowship could for years not be so conclusively established as to put a cessation to controversy. And then for some years the second-work sanctification theory not only provoked controversy, but became a source of trouble in some local churches. There were too few real advocates of creeds to make the question of wide interest when an effort on different occasions was made to revive it. The question of the resurrection scientifically considered, and in relation to the Advent and the Millennium, awakened more than common interest as it was discussed at Ministerial Associations and editorially. The sin against the Holy Ghost on several occasions was carefully discussed, showing quite a divergence of views. Before the prevalence of “the faith healing” epidemic a protracted discussion of the “gift of miracles,” gradually drifting into the “gift of healing,” was carried on in *The Advocate* on the affirmative by **J. Richards**, **J. C. Clippinger**, **C. C. Morston**, **Jesse Little** and **R. H. Bolton**, and on the negative by **Sandoe**, **Swartz**, **Newcomer** and **B. F. Beck**, with **Mackey**, who had reached “no definite opinion.” It began in April, 1870, and continued with some interruptions until March, 1872. **Bolton** had been under treatment by **Paul Carter**, at his “Healing Infirmary,” and while in no sense infatuated, he declared that “**Dr. Carter** professed to possess the gift of healing, and has treated me most successfully.” He cited **Winebrenner** as teaching that “James v. 14, 15, is a recognition of the power of healing given to, and exercised by, the Apostles, according to Mark vi. 13, and that it was the design to continue this power in the church.”

Pentecostal meetings were now being held quite nearly in all the Elderships on Whitsuntide, the German Eldership having held its first one May 27, 1871; but there were signs of decadence which forecasted their early discontinuance. Camp-meetings gradually fell into such disfavor that the number decreased annually. Sunday-school conventions were becoming the popular gatherings, and were begin-

ning to be held in nearly all the Elderships. Even the holding of "a General Sunday-School Convention" for the whole Church was discussed at the Iowa Eldership Convention in 1872, and but for "the great expense" would have been approved. It had the sanction of individual workers in other Elderships. Following the lead of the East Pennsylvania Eldership, by 1875 these organizations existed in all but two of the annual Elderships. They proved of such interest and edifying value as to give them elements of permanency.

Three events in the Temperance world greatly interested Christian people. The first was the revival of the prohibition sentiment. Prohibition was not only again made a live issue; but a party was formed of which this was the vital plank. It was organized in 1869, but held its first national convention and nominated **James Black**, of Pennsylvania, as candidate for President February 22, 1872, at Columbus, Ohio. The second, was the Local Option movement. Under a Local Option law passed in the Winter of 1871-2, the people of Pennsylvania voted on this question at a State election held March 26, 1873. About 15,000 of a majority were cast against it. These two movements were somewhat antagonistic. The former also made it a political question, and thus lost to some extent the church support. Its candidate for President in 1872 received but 5,607 votes. The third was the "Woman's Crusade," first inaugurated in Ohio in 1873. The women in bands visited saloons, sang, prayed and expostulated with proprietors to close their houses. Like a prairie fire it swept through nearly all the Northern States to the Mississippi River, and also into some Southern States.

Of less interest to the churches of God were some more purely religious events. Of these was the great reunion of the Old and New School Presbyterian Churches, which occurred at Philadelphia May 19, 1870. Then also, the same year, the loss to the Pope of Rome of his temporal domain, and the declaration of the Pope's Infallibility by the Vatican Council. The Colored Methodist Episcopal Church was organized in 1870 by the Methodist Episcopal Church, South. The same year the Old Catholic Church seceded from the Roman Catholic Church on account of the dogma of Infallibility. The final adoption of lay delegation by the M. E. Church, North, occurred in 1870. The Reformed Episcopal Church was organized in 1873, as a result of disaffection of certain prominent men by reason of the restrictions placed upon them by the Protestant Episcopal Church, of which they were members. Doubtless the best fruits of the "Woman's Crusade" was the organization on November 17, 1874, at Cleveland, Ohio, of the W. C. T. U., whose work has been strongly endorsed by all the Elderships year after year.

CHAPTER XIV.

1875—1880.

WHATEVER connection there may be between the adversities and failures of a body of people and internal difficulties and troubles is a problem for the psychologist, and not for the historian, unless he chooses to enter the domain of the philosophy of history. But as the historian deals with facts, he can not overlook the frequent coincidence of the two classes of facts here noted. It is evidently true, as **Rollin** observed, and **Plutarch** before him, that "adversity alone can place greatness of soul in its full light, and render the real merits of men conspicuous." He also quotes **Cato** as saying that "Adversity, in humbling the spirit, restores us to our reason, and teaches us what is necessary to be done." But experience also teaches that adversity often weakens the ties of friendship and fraternity. Sparks of dissension more readily kindle a fire. The serpent-seed of discord finds too often good soil on which to bear unhappy fruit when hearts are wearied with disappointing toil. Shipwrecked hopes often fill men's hearts with suppressed bitterness and hatred; and then, if controversies arise, they are conducted with indecent acrimony. Criminations arise, misunderstandings develop, resulting in wretched quarrels and irreconcilable disputes among those who call themselves Christians and brethren. These violent contentions often make a Church, which should be the Zion of peace, in consequence of the selfishness of the natural man, to become the Babel of confusion. James speaks of envying one another as the great spring of strifes and contentions, in the third chapter of his Epistle; but in the fourth, of a lust after worldly things, and setting too great a value on world-

ly pleasures and friendships. This, he seems to say, "carried the divisions of the Jewish Christians of his time to a shameful height," says **Henry**. Whether or not a solution is here suggested of the coincidence of adverse conditions in the work of Church extension of the churches and Elderships in 1875-1880, and the internal troubles which prevailed, the facts are conspicuous and must attract attention.

Notice the blight which befell the work in Nebraska so auspiciously begun during the previous semi-decade, and awakening so much missionary enthusiasm. The bethel at Crete, the first one built in the State, was destroyed, in July, 1875, at least to such an extent as to be "unfit for use." About the same time began the grasshopper plague, which devastated almost the entire State for successive years, and parts of Missouri and Kansas, making those who remained dependant on public charity. Not only did it practically put an end to aggressive work in that section, but the existence of some churches already organized could not be maintained. Some of the missionaries and scores of Church families removed to other States, and the devastation of the country seemed inevitable.

The utter failure of the Chicago Mission, toward which more than a score of thousands of dollars had been enthusiastically contributed, was not fully realized until the General Eldership in 1875. It threatened to prove disastrous to all plans to establish churches in the large cities.

Toward the close of this period the almost despairing cry was heard concerning the Fort Wayne, Ind., Mission, "Do not let it fail!" "Save the Fort Wayne Mission!" But it also failed.

Mansfield Mission, after an auspicious beginning, and the expenditure of quite an amount of funds contributed by the churches in Ohio, finally had to be abandoned and the property sold.

In the East Pennsylvania Eldership the work at Carlisle was suspended and the property sold. And the mission in the city of Reading was in such a hopeless state in 1878 that "the church was actually in a disorganized condition" when **Snyder** was sent there to revive it, and "the bethel had been closed." It was too late, and the work was finally abandoned.

During and following these disastrous events most of the Elderships had their internal troubles. Even in the Nebraska Eldership, which began its existence almost simultaneously with the advent of the grasshoppers, had some more or less serious dissensions. Charges were preferred against one of the missionaries, which produced bitter feeling and considerable alienation. The Standing Committee stepped in to save a church which was being rent in twain by acts of discipline, at which "witnesses were sworn," who testified at the hearing. It also expelled a local elder and one teaching elder from the Church of God for "continual railing against the Church of God," and for "abusive language." This trouble threatened to spread by being brought into The Advocate.

In Iowa one of the missionary collectors was made the subject of somewhat serious charges, which naturally became a widening circle, and until cleared up interfered with the raising of missionary money, and cast discredit upon missionary agents and upon the system. Another minister was disfellowshipped for acts of insubordination. The spirit of unruliness was indeed somewhat epidemic, and developed instances in other Elderships. Thus in Illinois the Standing Committee had to deal with three cases of ministers who defiantly disregarded the provisions of the Constitution of the General Eldership in the matter of co-operation, and of the Illinois Constitution. One pastor from another Eldership persisted in his refusal to become a member of the Illinois Eldership. He "took an independent stand," declared the Standing Committee, so that it felt it to be necessary "to withhold official connection with him." This resulted in further troubles in the church which he served, which seemed in danger of disruption and death. Another pastor disregarded the provision of the Constitution by leaving his circuit without the approval of the Standing Committee, and was strongly censured. And a third was charged with violating the General Eldership Constitution by removing, without a transfer, into the territory of another Eldership and not handing in his transfer. Yet another member of the Eldership was denied an "open transfer."

Indiana Eldership was obliged to discipline one minister for "his schismatical course," and pronounced him "unworthy of confidence and fellowship." Another minister was expelled under such circumstances as threatened to involve the Standing Committee in a civil suit, as well as to create friction between that Eldership and the East Ohio Eldership. It sharply censured the last named body for grant-

ing said minister a transfer, with a clear recommendation, while it laid itself open to an action at law for publishing not alone the facts, but declaring it to be their opinion that he was "unworthy of the confidence of any person, and unworthy the name of citizen."

In Ohio several ministers were expelled, and for heretical teaching; one for insubordination, and one for "bringing reproach upon the Church." Extreme measures were also found necessary in dealing with what the Standing Committee declared to be "disloyal members" in one church, and "persistently insubordinate" members in another church, both classes being expelled from their churches by the Standing Committee.

The Maryland and Virginia Eldership found it necessary to discipline one minister for "violating the Rules of the Church of God and the usages of the Eldership."

The contentions between the churches in Schuylkill and Lebanon counties, Pa., and the German Eldership were chronic, as were also the troubles between said Eldership and the East Pennsylvania Eldership. But in the latter body there were acute troubles. Personal alienations entered more or less into these, some from local causes, and some growing out of the Chicago Mission failure. A division occurred in the church at Lancaster, which resulted in the organization of Salem church of God. The rejection of an article by the Editor of "The Gem" was made the occasion of charges before the Board of Publication. There was unusual friction in the Eldership, evidencing an unhealthy moral and fraternal condition, no doubt partly explained by the words of James.

Whether cause or effect, it was conceded that at this time there was an evident "decline in religion" in the different Elderships, with redeeming features as the revival movement under **Moody** began to make itself felt in ever widening circles. And then credit must be given to the influence of the great revival of missionary interest in 1869, yet unspent, in carrying the Church safely through the storms and the calm incident to these failures and contentions. For the work did not stand still. The spirit of aggression survived, and the churches and the Elderships turned their attention to other fields.

Not for twenty years, or since "the great awakening" of 1857-8, with which it was compared, had there been such remarkable and general revivals as during the early part of this period. The same conditions existed in the religious world from 1843 to 1857, that were witnessed between 1858 and 1876. Spiritual movements were slow, heavy and sluggish. Revival work languished. But as in 1857-8 the tide turned, and a glorious inflow was realized, and Christianity achieved splendid results, so in the Winters of 1876, 1877 and 1878 there were revivals of wonderful power. The most remarkable was in the Winter of 1875-6, but the whole period from 1874 to 1880 was one of the spiritual eras in the history of American Christianity. The work began under the leadership of **Dwight L. Moody**, the most conspicuous example of lay preaching in modern times. Assisted by the incomparable singer, **Ira D. Sankey**, vast concourses of people in New York, Philadelphia and Chicago were powerfully swayed, and thousands were added to the churches. **Moody** came to Philadelphia upon invitation of a large committee of ministers representing every Protestant denomination. The old freight depot of the Pennsylvania Railroad, Thirteenth and Market streets, was secured and fitted up in which to hold the meetings. Ten thousand, nine hundred and sixty chairs were placed in the building, all of which at many services were occupied. The meetings began November 21, 1875, and continued uninterruptedly until January 16, 1876, during which time it was estimated that **Moody** addressed 869,000 people. The numbers converted are not definitely known. The total cost of preparing the building and carrying on the meeting for two months was in round figures \$30,000. People came to the meetings from a radius of over 100 miles, as many as five hundred coming in on trains in one evening. These carried the revival spirit into their home churches, until the whole of eastern Pennsylvania, Maryland, New Jersey and Delaware was ablaze with revival fires. In these revivals the churches of God largely shared. From different points reports came of unprecedented works of grace. The pastor of the church of God at Middletown wrote: "Such a movement as this has never taken place in this town." Similar reports came from many other points east of the Susquehanna river. From Elizabethtown it was reported that "the house is filled to overflowing every night." Many of the meetings in the larger towns were union meetings. One of these was held at Newville, Cumberland

county, Pa., which was never equalled. The number of converts in the town and country for 10 miles around was estimated at five hundred. The whole Cumberland Valley was aflame with revival enthusiasm. On a smaller scale the work extended across the mountains and westward as far as Kansas. At Center Bethel, Westmoreland county, Pa., as many as twenty to twenty-five penitents were at the altar on some nights. At Puttstown, Bedford county, there were one hundred and twenty-seven reported conversions; at Auburn, Schuylkill county, seventy converts were reported. In the Winter of 1876-7, **Moody** held a meeting in Chicago similar to the Philadelphia meeting, but not equal to it in power and influence either in the city or the surrounding country. The meeting continued eleven weeks, during which time three thousand conversions were reported and one thousand drunkards reformed. It was estimated that six hundred and forty-five thousand people attended these meetings. Special attention was given to the reclaiming of drunkards, as the meeting was coincident with the revival of the temperance work under what was known as the **Murphy** Movement. This movement began in Pittsburg, Pa., in January, 1877, under the labors of **Francis Murphy**, of Maine, himself a reformed saloon-keeper and an inveterate drinker. From Pittsburg the work spread eastward and westward, the churches and religious bodies earnestly co-operating with the movement. By 1879 more attention was given to local option. It was considered by many to be peculiarly a moral issue, and churches and Elderships espoused it with general unanimity. Others regarded it as a political movement, disassociated from legitimate church work. Prohibitionists generally opposed it, thus creating division in the ranks of Christian workers.

With unquenched zeal the churches of God continued diligent in the work of the Master in every department of Christian endeavor. The revivals of the period added hundreds of new and enthusiastic members to the churches, men and women not wedded to old traditions, but ready for new methods and new enterprises. Yet the disposition and tendency to preserve what is established was strong enough to prevent either the introduction or radical innovations, or the abandonment of existing institutions. To some of these many of the older members were almost conscientiously attached. This was true of camp-meetings, for the continuance of which strenuous efforts were made, despite the burdens they imposed, the absence of any real need and the discouraging results. As a partial substitute grove meetings were held by many churches in all the Elderships. But in 1875 four camp-meetings were held, two in East Pennsylvania Eldership, one in Venango county, West Pennsylvania, and one on the Toledo Mission, western Ohio. In 1876 only three camp-meetings were held. The idea of holding Eldership camp-meetings was first suggested in Iowa, in 1876. The Standing Committee on June 5, 1876, appointed **Besore, Bolton and Murray** "a committee to mature a plan for the organization of a Camp-meeting Association." But this committee reported at the Eldership that "the action was not complied with." By persistent urging, eight camp-meetings were held in 1877, one in Maryland, four in East Pennsylvania and three in Ohio. In 1878 Ohio held but one camp-meeting, Maryland two and East Pennsylvania four. An effort was made to unite all the churches in East Pennsylvania in the holding of one general camp-meeting, under the management of a committee named by the Eldership. It was held on the grounds of the M. E. Camp-meeting Association, near Oakville, Cumberland county, and was considered a success. It was repeated in 1879, during which year eight camp-meetings were held, one of them in Maine. The Ohio Eldership followed the lead of the East Pennsylvania Eldership, and held an Eldership camp-meeting near Smithville, Wayne county. The effort to hold an Eldership camp-meeting in West Pennsylvania the same year failed. Results during these five years were exceedingly meager. A Pittsburg paper reviewed the camp-meetings held by the Methodist Church in 1877, and stated that the "general verdict is that they have not proved a success." And this view was endorsed by The Advocate by the careful citation of facts.

Pentecostal meetings of a general character were destined not to be as long-lived as camp-meetings. Much as they were acclaimed for a few years, they had in them elements of weakness which served to forecast their early discontinuance. Decadence was noticeable already in 1876, when they began to become more local in character, and in 1878 when the Indiana Standing Committee voted against having one, and the Ohio Standing Committee voted two to three in favor of suspending them, though the Rules required two to be held annually, and two were held, but were local. East Pennsylvania Eldership, where they originated; Maryland,

Ohio, Indiana, Illinois, Iowa and Nebraska held Pentecostal meetings in two or more of the five years of this period. The meetings were of a highly spiritual character, tending to deepen the piety and quicken the spiritual vitality of the churches where they were held. The effect of the revivals and of the zealous work of the ministers and churches during and following them is given in the statistics compiled by **A. Snyder**, and published on December 26, 1877, as follows: Number of annual Elderships, 13; number of licensed preachers, 384; number of preachers in active service, 193; number of preachers licensed during the year, 39; number of circuits, 117; number of stations, 30; number of missions, 35; amount of missionary money collected during the year, \$2,906.81; probable number of members, perhaps not far short of 50,000. **Snyder** also kept an account of the conversions and accessions to the churches of God as reported during the year of 1878, and in July, 1879 published them as follows: Conversions, 4,237; accessions, 2,958; baptized, 1,428.

Ministerial Associations were held once or twice a year in all the annual Elderships except the Texas, the Maine and German Elderships. To reduce the expense to the ministers they were often held in connection with some other meetings, such as the Pentecostal meetings, or the Eldership sessions, or Conventions. Their main object was the edification of the ministers. In some of the details they differed. Most of them began with a sermon the first evening, and the discussion of specially assigned topics during the other sittings. But in some Elderships more sermons were delivered, on subjects or texts designated by the committees on programs. In some Elderships exegeses of special texts were a regular part of the program. It was quite customary to have a critic, whose duty it was to pass rigorous judgment on addresses; to point out faults in syntax, diction, manner, gestures, and in general to submit critical observations and detailed examinations and reviews of the work of the members of the Association. It was thought by many to be an office exposed to faults and dangers, which in itself might seem to invite severe criticism. And **Brewer** could be quoted: "Nay, if you begin to critic once, we shall never have done." The office did not long survive. The topics took a wide range, although a little close observation shows that many of the same topics, a little varied in phraseology, were on the programs of different Associations in the course of a year or two. Current questions outside of a doctrinal and practical and religious character were generally ignored. Looking over the topics of this period one will find such as these: Church fellowship, what is it, and what are the terms and conditions? How can we best promote a revival of religion? The qualifications needful for an efficient ministry. Should manuscript be used in the pulpit? Do the soul and spirit have conscious existence after death? The order of the ordinances. The change of the Sabbath from the seventh to the first day of the week. Regeneration, in a variety of forms. Conscience as a guide. Forms of modern infidelity. In what does the happiness of heaven consist? Conditions and proper subjects of prayer. How to bring the elements, lay and ministerial, in the Eldership into the most effective service for the Church. Best methods of preparation for the ministry. How to best care for converts. Family religion. What is the best way to deal with local church difficulties? Prayer for the influence of the Holy Spirit. Increased efficiency in the work. Hindrances to the promotion of Church work. True evidences of a state of grace. Instrumental music. Ground of justification. Christian perfection. Call to, and qualifications for, the ministry. Prayer-meetings. What is sanctification? Christian union. The Bible and its origin. How to secure and promote a healthy church state. Fasting. Christmas as a holiday. Are we observing the proper day as a day of rest? Jesus and his office work. In some Associations there was a question box, but it was not much more popular than the critic.

As many of the topics submitted for discussions at Ministerial Associations were questions on which there was a division of views, debates not unfrequently characterized the sessions, which needed guidance and restraint, just as those in *The Advocate*. For as there were those "whose words are not framed to tickle delicate ears," especially of opponents, so there always were writers who wielded somewhat venomous and virulent pens. Some of the questions discussed at these Associations had been canvassed in the columns of *The Advocate*, or vice versa. This was often for a purpose, as, for instance, the order in the observance of the ordinances, which was reversed in some churches in Indiana, and the churches in the German Eldership. There were two public debates between 1875 and 1880.

One was held at Osborn school-house, near Seward, county seat of Seward county, Neb., between **D. S. Warner**, of the Church of God, and **C. L. Boyd**, Adventist. The proposition discussed was: "The first day of the week has been set apart by divine authority as Sabbath or Lord's day." The discussion was the outcome of a series of addresses by **Boyd** on the Seventh-day Sabbath. So well did **Warner** defend the proposition, that at the close of the debate the congregation present voted thirty-six to sixteen that he had established it. The debate continued three evenings, November 23, 24, 25, 1875.

At Cedarville, Ark., in May, 1877, **G. T. Bell** had a debate with a **Mr. Hyde**, of the M. E. Church, on The New Birth. **Bell** had the negative of the proposition, "that natural water produces the new birth." He "claimed it to be spiritual water, or the gospel, which flows from the fountain, Jesus Christ."

A quasi public discussion took place in Harrisburg, Pa., on the subject of "The Washing of the Saints' Feet," between **Dr. J. Swartz**, pastor of Zion Lutheran church, and **G. Sigler**, pastor of Fourth Street Church of God. **Dr. Swartz** preached a sermon in his church against the ordinance, to which **Sigler** replied January 5, 1879. These sermons were followed by a brief newspaper discussion between the two pastors. **Sigler's** sermon and the newspaper articles were subsequently published in pamphlet form. The Eldership in October following specially commended **Sigler** "for his able and faithful defense of the doctrines of the Church." At different times and in various forms this subject was under discussion. In 1875 a writer in the "Findlay (Ohio) Jeffersonian," under the pen name of "Philip," attacked the rite as an ordinance, to which "Sincerity" replied in several articles in *The Advocate*. **Editor Forney** defended the ordinance in 1876 against a writer in the "American Christian Review," a Disciple periodical. Said writer based his argument on I. Tim. v. 10, where he affirmed that it is classed with good works; on any reference elsewhere by Paul to the rite, and on the want of evidence that it was observed in the primitive church. **Editor Forney** also reviewed, the same year, a sermon by **Rev. Weible**, preached in Lebanon, Pa., and published in a Lebanon paper. **Weible** laid special stress on the fact that feet-washing is mentioned only in one of the Gospels. **Forney**, in 1877, also reviewed "Homo's" contention that there is "no command or precept" for the observance of this rite. In 1877 **Forney** took issue with "The Christian at Work," which endeavored to prove that "Feet-washing was not instituted by Christ as an ordinance." He also published two articles in the columns of *The Advocate* presumably from members, if not ministers, of the Church, the influence of which he endeavored to counteract, one of which suggested a change of the time of day when to observe the ordinances, from the evening to the forenoon. The main reason given being "the accommodation of old members of the churches." The other one, while in form an argument against abandoning Feet-washing as a religious ordinance, yet the intimation that "a great deal is being said about the Church of God dropping Feet-washing," seemed to call for vigorous criticism. In connection with these discussions a hymn composed by **Mrs. L. B. Hartman** years before was republished. The impression often sought to be made that this ordinance has in modern times been accepted by few religious bodies was from time to time corrected. It appears that then and since the following religious organizations besides the Church of God either have at one time observed, or still continue to observe, the ordinance, viz.: Scotch Baptist Church in Nova Scotia, Seventh-day Adventists, Free-will Baptists; General, or Arminian, Baptists, Separate Baptists, United Baptists, Duck River and kindred Associations of Baptists, Primitive Baptists, Colored Primitive Baptists, Christian Connection, Two Seed Baptists, Brethren in Christ, United Zion's Children, Christian Union, Church of God and Saints of Christ (colored), Church of the Living God, Amana Society, German Baptists, Mennonites, New Congregational Methodists, United Brethren, United American Free-will Baptists.

As the observance of the Communion before Feet-washing was mainly based upon the words in John xiii. 2, "Supper being ended," **Editor Forney** in 1875 in a critical editorial showed that this was not the Lord's Supper, and also that it was not then "ended." But as arguments seemed ineffective in convincing brethren of their error in this matter, the subject was repeatedly revived and rediscussed. In 1878 "The Order of the Ordinances" was the title of three elaborate editorials, in which the whole question was reviewed and ample authorities cited in confirmation of the general practice of the Church.

For some years with great persistency the question of Faith Healing in var-

ious forms would come up. As "modern miracles" it was claimed that Mark xvi. 9-20 assured the church of the perpetual presence of such a power. Others advocated it under the title of "divine healing," or "faith healing." But mind healing, or mind cure was regarded as a better diagnosis of the various cures reported. That this was nothing new, and that it was not essentially religious, was made evident in discussions during 1875-1879, in which different brethren participated. The excessive enthusiasm and unreasoning zeal of some advocates of faith healing made it necessary at times to use discipline; but by finding the true philosophy of the undeniable phenomena the harm which fanatics had the power to do was reduced to a minimum. The Church of God was not the only religious body which had to contend against the perversion of such truths as must be admitted in connection with this subject, or the facts which were credibly established. For nearly half a century, says **A. T. Pierson**, in a work published in 1905, the inquiry has excited increasing interest: "How far may we carry to the Lord bodily ailments in prayer and faith for healing?" This question could not be ignored, as bodies of believers, both numerous and respectable, affirmed belief in divine healing as a truth taught in the word, and as a fact of their own experience. Two duties seemed clear then: To restrain men and women from creating dissensions and schisms; and, to arrive at the real truth on the subject. This seems to have been the aim of discussions on what had the appearance of antagonism to the advocates of faith healing.

During this period there was a revival of controversies on Infant Depravity and Infant Salvation, by **C. Price**, in review of a sermon on the last subject by the **Rev. W. B. Browne**, Presbyterian Church, and by **Editor Forney** on "How are Infants Saved?" in answer to a question on the subject, in two editorials. The former topic was also discussed editorially in answer to "Truth," who reported a minister of the Church of God as teaching that "an infant is perfect depravity." The inadvertent insertion in the columns of *The Advocate* of a short paragraph which referred to "original sin," brought on a discussion between **Editor Forney** and **James Mackey** on this abstruse question. The book entitled, "The Christian Ordinances" is in the main a reproduction of a series of eight editorials, in which the pamphlet by **James Quinter**, German Baptist, on the Origin of Single Immersion, is exhaustively reviewed and answered. They were called out, as many other controversial editorials were, by the request of a subscriber "to answer the positions taken by **Elder Quinter**, and to defend the practice of the Church on the subject of baptism."

So little is said these days on the Premillennial Advent that it is not so easy to realize the controversies which were formerly conducted on this subject with considerable warmth. October 30, 1878, began a Pre-millennial Convention in New York, which created more than ordinary interest in this subject. **B. F. Beck** and **C. C. Bartels**, of the East Pennsylvania Eldership, were present and were in hearty sympathy with the views advocated. **Bolton** reports that they returned brimful of the premillennial doctrine," which he characterized "a precious doctrine." **Dr. Tyng's** address on the subject was reproduced in *The Advocate*, while the Editor published strictures of the resolutions embodying the sentiments of the Convention. Other and minor questions were discussed briefly, and without creating general interest.

The Second International Convention of Sunday-school workers was held at Atlanta, Ga., April 17-19, 1878, and gave some additional impulse to Sunday-school work in the United States. East Pennsylvania Eldership had taken the lead, ten years earlier, among the churches of God in convention work; but nearly all the Elderships followed during the present period, Indiana holding its first convention in 1875, and Nebraska in 1879. There was much uniformity in the manner of conducting these conventions, and a similar line of topics was discussed. The first evening there was an address of welcome, a response, enrollment of delegates, report of treasurer, followed by voluntary remarks. The next morning the officers were elected, and then two or three subjects were discussed during each sitting by one or two whose names were on the program, "and others."

The earnestness and zeal with which frontier mission work was carried on is indicated by the men which the Board of Missions of the General Eldership kept in the field. Its territory then embraced Michigan, Nebraska, Missouri, Arkansas, Texas, Indian Territory, and all the country westward. The following missionaries were in its employ in 1875, either during the whole year, or for different periods: **G. E. Ewing**, **P. K. Shoemaker**, **I. S. Richmond**, **James Neil**, **G. F. McElwee**, **E. D.**

Aller, D. Keplinger, D. Blakely, C. B. Konkell, C. S. Bolton, D. S. Warner. Of these, six were in Nebraska, four in Kansas and Nebraska, two in Missouri and one in Michigan. In 1876 it had **W. H. Oliver** in its employ as General Evangelist in Michigan, and in 1879 **B. D. Bright** held the same position. Four missionaries in 1876 were stationed in Nebraska, two in Kansas and one in Missouri. Most of these, with several additions, were continued during 1877. In 1878 the force was increased. In Nebraska were the following: **E. D. Aller, W. R. Covert, J. Kager, C. S. Kilmer** and **A. L. Nye.** **J. A. Smith** was employed in Texas; **E. Wilson** in Missouri and **P. Shaw** in Kansas. Changes during the year were sometimes made, and additional men employed. In 1879 the Board had calls for missionaries from Colorado and California, but could not answer them. It appointed **G. T. Bell** to Arkansas and Indian Territory; in Kansas it had **M. C. Ogden** and **J. C. Forncrook**; in Nebraska it had in addition to **E. D. Aller**, General Evangelist, **W. T. Harris** and **A. L. Nye.** **E. Wilson** was appointed to north-western Missouri, while **E. Marple** was General Evangelist in Texas. Of all those employed during this period none has labored with greater success in different departments of Church work and in



Jay C. Forncrook.

different Elderships than **Jay C. Forncrook.** He was born in Wayne county, N. Y., December 23, 1845. In 1868 he removed to Battle Creek, Mich., and thence in 1874 to near Crete, Neb. Here he heard for the first time a sermon by **E. D. Aller** "on the distinctive doctrines of the Church of God." He was "thoroughly convinced that it was the truth." He was converted at a meeting at the Salt Creek school-house, nine miles east of Crete, conducted by **John Barkey**, on March 24, 1877, and united with the church of God newly organized at Salt Creek. In the Fall of that year he was sent as a delegate to the Nebraska Eldership, and while there he "was convinced" that he ought to enter the ministry. Without being an applicant, the Eldership voted him a license. On his return home he preached his first sermon at Salt Creek school-house. In the Spring of 1878 he visited north-western Kansas, and located land in Norton county, and in the Fall he started for his new home, but stopped during the Winter at Phillipsburg, Phillips county, where he taught school and also conducted some revival meetings, and organized one church. Resigning his school, he entered the mission field, at the solicitation of the Secretary of the Board of Missions. He succeeded in organizing two additional churches that Winter. In the Spring the Board appointed him missionary

in Norton and adjoining counties, and he removed to the place he had located a year before. Here in the following Winter he organized the church at Clayton, Norton county, and during the same year the church at Brenneman's, in the same county, and one at Wallace Mills school-house. He also organized the church at Ellis school-house, 8 miles below Clayton, one of the strongest churches in that section; but which was unfortunately converted into a Disciple church under the influence of the missionary who followed **Fornecrook**, and deserted the Church. This field he served for five years, except the year he was General Missionary in Nebraska. In 1883 he was called to Lanark, Ill., where he remained as pastor four years. Thence to Decatur; but at the end of one year he was prevailed upon to re-enter the mission field as General Missionary in Kansas. But soon after entering on his labors he was called to Ft. Scott, Kans., where he succeeded in establishing the church, and building a house of worship. After a successful pastorate of four years he resigned and accepted the Crawford county work. After two years on this field and one year as General Missionary in Missouri and another year in the same capacity in Kansas, he removed to Iowa, thus ending his successful career as a missionary.

A commendable record of results accomplished on the territory under the control of the Board of Missions of the General Eldership was made during these five years. And yet much of it was temporary, and necessarily neglected opportunities for doing greater good were often lamented. Missionaries had too large fields in many instances, and were employed for too brief periods. **A. L. Nye**, first sent to the Elk Horn Valley, Stanton county, Neb., 100 miles north-west of Omaha, was later appointed by the Board of Missions of the General Eldership. He states that for three years he labored "with little or no success"; but in January, 1875, he organized a church. In July, 1878, he extended his labors into Knox county, on the Dakota line, and did the first preaching by a Church of God minister. He succeeded in organizing a church, May, 1878, near Oakdale, Stanton county. A little later he organized one at Millersborough, Knox county. In October, 1878, the Iowa Eldership appointed **D. S. Guinter** missionary to South Dakota. **E. D. Aller** was for a number of years the missionary at Crete and in Saline and Fillmore counties. For two or three years the work was greatly hindered by the swarms of grasshoppers which destroyed vegetation of every character. There were revivals, but the people who remained were too much perturbed and too poor to engaged heartily in church work. Times were hard, crops destroyed, and industries stagnant. This plague extended into Kansas and Missouri. In June, 1875, one of the missionaries said it was the darkest cloud that we have ever beheld. Another one wrote: "Grasshoppers have swept over our fair country and have laid bare nearly the whole country, east and west for perhaps 100 to 130 miles, and north and south about 300 miles. Nearly all the wheat, hay, tame grass and the growing corn, with nearly all the growing garden vegetables are eaten up." Even the foliage on the trees was stripped off. And in 1877 one of the Nebraska missionaries wrote: "A rain of grasshoppers fell on our fields, and in a few short hours every green thing in fields and gardens was destroyed." Yet there were calls for preaching, and revivals, as **Howard**, on the south-east Nebraska mission wrote. In York county, **D. S. Warner**, in June, 1875, organized a church of thirty-one members. And to such an extent were the ministers and churches encouraged that they conferred together on the advisability of organizing an Eldership in Nebraska. In January, 1877, the rebuilt bethel at Crete was dedicated. A church was organized by **Barkey**, in Saline county, of fifty members, and another one a year later in Gage county. A new mission was formed November, 1878, embracing parts of three or four counties in Nebraska and Kansas, and **A. B. Slyter**, formerly of Michigan, appointed to it. **J. L. Jackson** organized a church in Fillmore county, in April, 1879, and one at Oliver's school-house. The work extended, by June, 1879, over a large part of eight or ten counties in the south-eastern corner of the State, besides the missions in north-eastern Kansas, in Norton county, Kansas, and in Stanton and Knox counties, Nebraska, making nine or ten fields of labor.

Among the missionaries in north-eastern Kansas was **P. K. Shoemaker**. His chief complaint was that fields were too large, as he said in 1875, and consequently points are often neglected and die. He was instrumental in building the first bethel in Kansas, located at Vermillion, Marshall county. It was dedicated by his brother, **A. X. Shoemaker**, November 19, 1876. It cost \$3,100.00, of which \$900.00 remained unprovided for. **C. S. Bolton** also labored in the north-eastern section of

Kansas. He traveled as far westward as Washington county, where there was a small church. Some work was done by him in Ottawa and Cloud counties, south of Washington, in the Summer of 1875. He organized a church in Pottowatomie county, in 1877, of seven members. A church was organized in Brown county, April, 1878, of ten members, by **P. Shaw**. More substantial work was done in south-eastern Kansas. It extended as far toward the north as Osage county, where, in 1878, **Peters** had quite a revival and organized a church at Rock Creek of twenty-two members. And in 1879 he organized another one at the Booth school-house, of ten members. **M. C. Ogden** succeeded in getting a foothold in Reno county, over a hundred miles west of Ft Scott, where he organized a church in 1878. There was a betheh in this county in 1879, where **N. Hill** preached. In the Spring of 1879 a church was formed in Ness county, seventy-five miles further west, to which county five families emigrated from Indiana. This region was known as south-western Kansas. It included Kingman county, where in February, 1879, **Ogden** organized a church in Smutch Creek Valley, of nineteen members. In this county a betheh was built and dedicated October 29, 1879, under **Ogden's** labors, known as Keystone Bethel. **R. H. Bolton** preached on the occasion. He organized another church in Kingman county, of twenty-six converts at one of his revivals. **J. H. Woodberry** was traveling a circuit in 1879, composed of Wilson, Allen and Neosho counties, which he said was 160 miles in extent, and in May organized a church of eleven members in Wilson county. These counties are in the south-eastern corner of the State. **Woodberry, J. M. West** and **J. E. Cunningham** about this time began their machinations to organize a new and independent Eldership, which gave considerable trouble and did harm to the cause. His reasons were deviations "from the landmarks of **Winebrenner**"; "troubles in the Eldership," and "troubles in the churches." **Woodberry** had talents to do good work had he proved faithful.

Missouri interests were not so well looked after. **Blakely** had done some work in Saline county in 1875. **Keplinger** was missionary in Cass county, with eight preaching places. **S. D. C. Jackson** labored in Morgan county. Neither had special success. **Woodberry** was on the Nodaway county work, in the extreme north-western part of the State. He reported in 1876 that the work was "on the increase." He organized a church at Marysville, while **R. H. Bolton** formed one at Coatsville the same year. In 1877 **Woodberry** did good work in Atchison county, in the north-west corner of the State, where he had organized a church in 1876. **J. M. West** was his co-laborer in 1877, and he organized a church at Union Grove with seven members. In De Kalb and Harrison counties **Blakely** and **E. Wilson** conducted successful meetings.

Woodberry, in 1878, worked a little south-eastward into Caldwell and Ray counties, where he regarded prospects good "to work up a Church of God element." He had seven appointments. **Blakely**, in 1878, succeeded, "after ten years," in "building a house of worship at Keystone, Clinton county, which was dedicated in November, 1879, **M. S. Newcomer**, of Illinois, officiating. There was at this time another body of people called the Church of God, in Mercer and Harrison counties, on the Iowa line, which held views in all respects identical with those of the brotherhood. They originated in 1872, and at this time numbered one hundred and fifty.

The Kansas and Missouri Eldership realized the distinction it acquired when at its session on October 4, 1877, it appointed **John P. Coulam** to be a missionary in Alvingham, South Lincolnshire, England, his native place. He had returned thither on account of his health. The Eldership regretted its "inability to come to his aid in remuneration for his labors; but the Board of Missions of the General Eldership in the same month made an appropriation to him of \$50.00. He reported four conversions later in the year, and on February 13, 1878, stated that he had "fairly introduced the Church of God teaching," and that he expected "before long to see a church of God organized."

G. T. Bell was the great missionary and revivalist in Arkansas and the Indian Territory. He labored principally in Franklin and Washington counties, in the north-western part of the State, during this period. In November, 1876, he organized a church at Boston, Madison county, adjoining Franklin on the north. Also one at Natural Dam, Crawford county, contiguous to Franklin on the west. His work was enlarging, so that he earnestly called for a missionary to be sent to his assistance. In November, 1876, he organized his third church. During the year prior to this date he had received one hundred and fifty members into fellow-

ship. June, 1877, he organized a church at Cedarville, Crawford county. This year he extended his mission into Sebastian county, south of Crawford. At the Eldership in 1878 he reported having received three hundred and forty members and organized ten churches; but this may mean the total during the time he had been on the mission; but he was a remarkable revivalist, often reporting "revivals" at his regular preaching services. He is the only minister known to be on record as having a "revival" at a funeral service. In 1878 **Bell** started a mission among the colored people. He organized a church, into which he received two Methodist ministers, whom he "licensed to preach." He also held a camp-meeting this year in Franklin county, near Grand Prairie. In the same year he crossed the line into the Indiana Territory, where he reports organizing "the first church among the Indians," at Honey Hill, Cherokee Nation, composed of fifteen members. **Riddle** followed **Bell** in 1879, and organized a church at Mt. Vernon, Crawford county, Ark., of fifteen members. Among the members at Honey Hill was **James Bennet**, a carpenter and painter, through whose efforts "the Church of God was introduced to the Cherokee Nation." He began work among the Indians in 1877, and in 1879 he was appointed missionary to the Cherokee and Choctaw Nations. He organized a church at Caney, Flint District, Cherokee Nation. He had formerly been a preacher in the Baptist Church.

There was some improvement in conditions in Texas, where they were badly in need of a new man. **Marple** was still there, and during the year 1879 was General Missionary; but he urgently called for help. "Texas wants a preacher." He also made strong appeals for emigrants from churches North. The Board of Missions finally sent **J. A. Smith**, of Ohio, to succeed **Marple**. In 1879 he reported prospects good for the organization of three churches. There was at this time quite a religious awakening in Texas, and in proper hands the interests of the Church of God might have been revived.

It was hoped that a beginning of church work would be made in Colorado in the Fall of 1879, when **D. B. Rendell**, of the Maine Eldership, removed to that State. He reached Livermore on November 6th, and wrote that he would "try to preach the word of God."

In Michigan but little was accomplished. On March 1, 1877, **James Haskins** organized a church at Eavenson school-house, Gratiot county, all heads of families, consisting of fifteen members. He was followed by **W. Seifried**, who did successful work during the Winter of 1878-9 and later. He organized the church at New Haven Center in January, 1879. In Lenawee county **James Neil** and **Lavina Alleman**, pastors, succeeded in building a house of worship, which was dedicated December 16, 1879.

When in 1875 **J. Garrigus** and **Snodderly** and their families removed from Page county, Iowa, to Washington county, Ore., and three other families from other counties in Iowa, **Garrigus** urged the sending of a missionary to that country. He was seconded by the Editor and by the Secretary of the Board of Missions. **S. V. Sterner**, then of Missouri, offered to go; but there were no means to support him. In December, 1875, **J. A. Smith** submitted his name to the Board for missionary to Oregon; but the same answer had to be made. Meanwhile **Garrigus** began work by organizing a Sabbath-school and holding prayer-meetings. Calls for a missionary to be sent to Minnesota in 1877 had to be disregarded for the same reason. The want of men and means, two topics so often discussed, greatly retarded Church extension work.

In Iowa a good deal of aggressive and substantial work was done from 1875 to 1879. **A. Wilson** reported the dedication of a new house of worship at Alice, Grundy county, in 1875. At the historic spot where sleep the remains of **E. Logue**, near Trenton, Henry county, at Moorhead's Grave-yard, stands Green Mount Temple, which was dedicated January 31, 1875, by **A. X. Shoemaker**. **J. S. Miller** and **W. R. Covert** were also present. Another new house of worship, dedicated by **Shoemaker**, June 20, 1875, was built at Moneka, Cedar county. **C. L. Wilson** was pastor. **A. C. Garner** assisted in the services. There were now four Bethels in Cedar county. **Shoemaker** also dedicated a new Bethel near Grundy Center, Grundy county, on January 30, 1876. **J. M. Klein** was pastor. In the Spring of 1876 **A. C. Garner** removed to Sac county, Iowa, adjoining Ida on the east, the latter being the second county east of Missouri River. His post office was Sac City. He proposed to preach quite a good deal, supplying points which had no pastors. Such calls came from Sac, Ida and Buena Vista counties. Thus the standard of the Church was planted in the north-western section of the State. It was also

about this time that **A. X. Shoemaker** first visited Ida and Sac counties on an inspection tour. He became a real estate agent, and sold lands to many brethren of the Church in Eastern Pennsylvania, who located largely in the country around Ida Grove. He preached at a number of points for nearly three years. When the propitious time had arrived, on April 27, 1879, church work was begun in Ida Grove, **M. S. Newcomer** on that day preaching the first sermon. At the Eldership in 1878, **D. S. Guinter** was appointed to the Sioux Mission, Iowa. This was in Sioux county, on the South Dakota line, and the second county south of the Minnesota line. Thus the Eldership territory now extended entirely across the State, from Des Moines county in the south-east corner, to Sioux county in the north-west corner. **Guinter** had moved to Canton, Dakota, in March, 1876, but did little, if any, work prior to the Winter of 1878-9, when he began his labors on the Sioux Mission and in Canton, South Dakota.

The history of Church work in Illinois during this period is somewhat brief, but indicates substantial advances. It begins with the dedication of the bethel at Buda, Bureau county, December 19, 1875, by **A. X. Shoemaker**. The house cost over \$3,000.00, and was built during the pastorate of **M. S. Newcomer**. On October 3, 1875, under the labors of **G. Sandoe**, a new bethel was dedicated at Oak Point, Clark county. And one 3 miles East of Charleston, Coles county, June 11, 1876. Coming across from Danville, Iowa, on May 12, 1877, **R. H. Bolton** organized a church near Disco, Hancock county, Ill., on the Mississippi River, below Burlington, Ia. Another new organization was effected by **Newcomer**, pastor, near Tampico, Bureau county, in 1878. On November 23, 1879, the new house of worship 4 miles south of Mazon, Grundy county, was dedicated, **M. S. Newcomer** preaching the dedicatory sermon. **W. B. Allen** assisted during the day, as did the pastor, **J. Bernard**. Mission work at Mendota, Ill., was determined upon by the Eldership in October, 1879, when the matter was referred to the Board of Missions. Said Board entered into an agreement with the trustees of the Congregational Church for the lease of its house of worship for two years from January 1, 1880, for \$120.00 a year. **M. S. Newcomer** was put in charge of the work by action of the Standing Committee, December 3, 1879. In the regular Church work quite a good deal was accomplished, and through revival efforts many were brought into fellowship, thus greatly edifying the churches.

The Indiana Eldership during this whole period was working in the shadows of impending failure of the Ft. Wayne Mission. When in 1876 it was left without a pastor, the supplies of the pulpit regarded the prospects still quite good. In March of said year the Board of Missions borrowed money to meet immediate claims. And as "necessity demanded immediate action," by request the Board of Missions of the General Eldership released Indiana Eldership from its assessment, and **W. P. Small** was secured to canvass the Eldership for funds. **Lovett** was re-appointed pastor. When **Small** had completed his work he was put in charge of the mission, in June, 1878, when a visitor said "the church is alive, but breathing faintly." In July, 1878, an assessment was laid on all the churches in the Eldership to raise the amount needed to support **Small**. He did not remain long in charge of the work, and **Lovett** was again appointed. Strong appeals were made not to "let the bethel pass into other hands;" "save the Ft. Wayne Mission!" No appointment was made in November, 1879, and so regular preaching was suspended, while **B. Ober** was appointed to canvass Ft. Wayne City for funds, and **I. W. Markley** the whole territory of the Eldership. At Nettle Lake a new house of worship was built in 1875, which was dedicated August 22nd, by **A. X. Shoemaker**. **James Neil**, **Joseph Neil** and **H. S. McNutt** were present. Another bethel was built at Potter's Station, Ind., and dedicated May 21, 1876, by **Elizabeth McColley**. It cost \$1,260.00. **J. Parker** was the pastor. **W. W. Lovett** officiated at the dedication of a new house of worship near Columbia City, Ind., July 13, 1879, which cost \$2,000.00. **D. Keplinger** was the pastor. The Standing Committee arranged for a new circuit in November, 1879, after the Eldership, called Eel River circuit, with eleven preaching places. A new church was organized at Churubusco, Whitley county, April 25, 1875, by **I. W. Lowman**.

At Mansfield, Ohio, there was substantially a duplication of the history of the Ft. Wayne, Ind., Mission. By October, 1875, the work had so declined that the church was "torn and scattered." A reason for such failures was in part found in the want of sympathy, or "the disparagement of city missions" by the country membership. This was intensified by the outcome at Chicago. Conditions were so unfavorable, with a debt of \$2,700.00, "besides missionary funds invested,"

that at a meeting of the Missionary Society on October 5, 1875, it was decided to sell the property. About \$1,500.00 missionary money was invested in it, and there was grave danger of sacrificing the whole of it. Hence, collectors were kept in the field during 1876, 1877 and 1878. And as late as November, 1879, payment of subscriptions was urged. Naturally such work alienated the minds of the brotherhood from such enterprises in general. Almost simultaneously there were sales of other church properties, as at Pleasant Valley, Seneca county, which was ordered in January, 1875, by the Standing Committee. So also on February 16, 1875, the Standing Committee directed the sale of the church property at Clintonville, Franklin county. The parsonage at New Washington, Crawford county, was sold in 1877, to pay the debt resting on it. But to relieve the situation in a degree, successful work was reported on the Toledo Mission by **J. A. Smith**. Several new churches were organized, one at the Stuller appointment, with twelve members, in February, 1875, making the fifth church on the mission. On the Paulding Mission there were eleven preaching points served by **D. Sands**, and on January 13, 1875, he organized one new church. In Hardin and Marion counties **S. Kline**, despite his conflicts with the Disciples, was rewarded with good results. **Plowman**, at Canton, Stark county, gathered the wrecks of the original church which were loyal to the Eldership notwithstanding the seeds of error and disloyalty sown by **M. Beck**, and organized them into a loyal church on August 4, 1875, **Daniel Bayler** being elected elder, and **S. H. Addams**, deacon. They at once appointed a Building Committee "to take the necessary measures to erect a house of worship," as up to this time the services had been held in church houses owned by other bodies and in dwelling houses. **Plowman** also preached in Medina county, where he was successful in organizing a new church. At Primrose, Williams county, near the Michigan State line, **McNutt** succeeded in building a new bethel, which was dedicated by **A. X. Shoemaker** on January 23, 1876. He had the assistance of **W. P. Burchard**, **S. Chamberlain**, **James Neil**, and his brother **Joseph**. A bethel built at Freedom, Henry county, **E. Poling**, pastor, was set apart for divine worship on May 7, 1876, by **J. W. Aukerman**, assisted by **J. V. Updike**. At Neptune, Mercer county, in April, 1876, the church resolved to build a new bethel, which was completed and dedicated January 13, 1878. **J. W. Aukerman** preached the dedicatory sermon. The work was in charge of **J. H. McNutt**. Another bethel under the same pastor was built in the Now settlement, which **Aukerman** dedicated May 26, 1878. The mistake had been made here years before of building on land for which they had only the promise of a deed. The man died, and later the house was sold to the Evangelical Church, involving quite a loss to the local church and making the task more difficult to build a new house. **Garrison** succeeded in forming a new church in 1876 at White House, Lucas county. The bethel at Pleasant Ridge, near Webster, Hancock county, was dedicated by **G. W. Wilson**, October 14, 1877. The pastor was **Isaac Steiner**. A house of worship being for sale at Belmore, Putnam county, the Standing Committee, in response to the general desire of brethren residing there, directed its purchase. While the General Eldership held its triennial session at West Salem, Wayne county, in May, 1875, the church did not own a house of worship. But through the indefatigable labors of **J. M. Cassel** the work of raising funds to build a house for themselves was begun in April, 1878. **Cassel** also had the bethel at Wooster repaired, which **W. P. Small** dedicated December 15, 1878. He also succeeded in repairing the house at Cedar Valley, which was reopened May 18, 1879, **J. V. Updike** officiating. On June 1, 1871, under **S. Dickerhoof**, the new house of worship at Middle Branch, Stark county, was dedicated by **J. S. McKee**. During several of these years the Eldership was contending against the inroads of heresies advocated by **D. S. Warner**. It had finally to resort to the old remedy of excommunication in order to prevent the spread of the disease and restore the body to good health.

In proportion to its numerical strength the West Pennsylvania Eldership leads during this period in the number of houses of worship built and dedicated. Eleven are reported over the whole territory. Of these the first was in Butler county, on the field of which **Bartlebaugh** was pastor. It was dedicated December 20, 1874, **J. W. Davis** preaching on Saturday evening and **P. Loucks** on Sabbath. At Edenburg, Clarion county, under the labors of **R. Vanaman**, a bethel was erected during the Summer of 1876, and dedicated by **Shoemaker** on January 11, 1876. The cost was \$2,000.00 or over. A church of fourteen members was organized at said place about the same time. In Venango county, in the **McQuiston** neighborhood, near Scrub Grass, **Loucks** dedicated a new house of worship, December 26, 1875. **M.**

Davis was the pastor of this charge. The work in Cambria county was in good condition, and a new house of worship was built at Garman's Mills, and dedicated by **Loucks** January 2, 1876. As pastor at Benwood, Marshall county, W. Va., **J. S. Marple** was successful in having a bethel built in the Summer of 1875, at the dedication of which **Loucks** officiated on December 1, 1875. There were some rather large revivals in Greene county, Pa., in January, 1875, under the labors of **W. B. Long**, at one of which there were over forty accessions. Also in the county of Fayette, under the labors of **W. J. Davis**, a very successful revivalist. **Davis**, in the Spring, went to Greene county, where, at Windy Gap, he succeeded in building a house of worship. This was dedicated by **D. Wertz**, August 27, 1876. **S. Woods** was in charge of the work in Somerset county, and in the Summer of 1876 built a bethel at Kingwood, which was dedicated by **Loucks** on October 8, 1876. After the holidays, in 1878, the revival at Templeton, where about fifty were converted, prepared the way for the building of a bethel, which was begun in April, 1878, under the labors of **J. W. Adams**. Butler county had another dedication on January 26, 1879, at Glade Mills, at which **Loucks** officiated. **M. S. Pritts** was the successful pastor. The church at West Newton was organized in 1843. In 1852 it built a small bethel, which it used until the Spring of 1879, when a better and more commodious house was built, which was dedicated on October 12, 1879, by **G. Sigler**. It cost \$2,454.00 and was erected under the labors of **J. W. Bloyd**, pastor. The bethel at Avenue, 1 mile from Tarentum, Allegheny county, was built in 1879, under the labors of **R. Vanaman**. It was dedicated November 30, 1879. This church is also known as the Brackenridge Avenue church. The church was organized by **Plowman** in 1869; the bethel was built during the Summer of 1879. The dedicatory services were conducted by **B. F. Bolton**. The Eldership had a mission in Jefferson county, in 1875, with **J. W. Adams** as missionary, who organized a church at Cool Spring of twenty-three members, "the greater part of them heads of families." He was succeeded by **M. McVay** in 1877-8, who had revivals at Center Point and at Emericksville. He extended his labors into Elk county, preaching at Crossburg in an Adventist house of worship, the church being without a pastor. The church at Cool Spring was in danger of losing its house of worship, owing to a small debt which it claimed to be unable to pay. Another mission, in which **W. J. Davis** was pastor, was in Kanawha county, W. Va. There was a small church at Grandview, and in January, 1879, he organized one in Jackson county. This was the beginning of work in this county. **T. Woods** opened the Proctor mission, Wetzel county, where he had good success, as the Disciple influence was waning. He opened nine appointments. In 1879 **W. B. Smith** was sent to open a mission known as the Bradford Mission, on which he was quite successful.

Good success attended the work on the Morrison's Cove circuit, including Stonerstown and other points on the east of the mountain, East Pennsylvania Eldership, in 1875, under **G. W. Seilhammer**, so that the Standing Committee divided the field January 19, 1875, and gave Stonerstown to **J. M. Speese**. Roaring Spring was assuming some importance, as a revival toward Spring resulted in ninety-eight conversions, a majority of which united with the church. In 1877, with **H. E. Reeve** as pastor, the work was still further enlarged by the organization of a church at **Snively's**, which elected **James Miller** and **George Snively**, elders, and **Jacob** and **Samuel Snively**, deacons. It has rarely been the case that a board or committee of the Eldership has been so radically divided, or two boards or committees so sharply antagonistic, as was the case from March, 1875, until the session of the Eldership. The division was in the Standing Committee, of which a majority was in conflict with the Board of Missions. The matter at issue was the authority of the Standing Committee to appropriate missionary money. It had appropriated \$300.00 to certain missionaries. This the Board declared to be an invalid act, and refused to recognize it, or to pay the appropriations. The Eldership sustained the Board. In June, 1875, a bethel was projected at Idaville, Adams county, and work begun, but no statement of its completion is on record. **D. H. Mumma**, the pastor, was an energetic missionary, and he lamented that the work in this county had been so much neglected. But prospects were still good. He was successful in building a house of worship at Harmony, York county, near the Adams county line, in the Summer of 1877, which was dedicated on the unusual day, December 9, 1877, being Saturday, at 10 a. m., by **C. H. Forney**, who also preached on Sabbath morning and evening. At Zimmermantown, Schuylkill county, a bethel was built in the Summer of 1875, under the labors of **S. Smith**, which was dedicated October 10th, by **A. Snyder**, assisted by **I. Hay** and **D. Shope**.

In Windsor township, York county, a bethel was built on **Daniel Holtzinger's** farm, and known as the Holtzinger Bethel, which **J. Keller** dedicated November 12, 1876. **C. Knoll** was the pastor. **T. Still** and **S. E. Herman** assisted at the dedicatory services. At Hummelstown, Dauphin county, the building of a bethel was begun in the Spring of 1876. The corner-stone was laid by **B. F. Beck** on July 2nd, and on December 10th the house was solemnly set apart for divine worship, the morning sermon being preached by **G. Sigler** and the evening sermon by **W. L. Jones**. **S. C. Stonesifer** was pastor. Under the labors of **F. L. Nicodemus** the church at Shiremanstown, Cumberland county, made extensive repairs on its house of worship in the Summer of 1876. The original house was built in 1841, but was remodeled and enlarged, and on October 8th was rededicated by **C. H. Forney**. The bethel at Maytown, Lancaster county, built in 1858, was also repaired and much improved the same Summer, under the pastorate of **I. S. Richmond**. It was reopened November 12, 1876, **C. H. Forney** preaching the sermons, with the presence of **J. W. Deshong**, **I. Brady** and **J. C. Owens**. The original bethel at Altoona was "a shell of a house," 26x40 feet, and was also becoming too small to accommodate the people who desired to listen to "the eloquent Irish preacher," **J. Hunter**. Accordingly the church went energetically to work in 1876 to build a house which would seat from four hundred and fifty to five hundred people, which was dedicated the nearest Sunday to St. Patrick's day, 1877, **C. H. Forney** officiating. The Annville, Lebanon county, church, originally organized in 1844, and once a strong church, had become extinct. But a few families of the church removing to the place, with **Dr. Ross** and family, of Lebanon, reorganized it April 2, 1877, with sixteen members. **J. A. MacDannald** was then pastor, who secured for the occasion the services of **G. Sigler** and **A. Snyder**, the former preaching an English sermon and the latter a German sermon. The most phenomenal enterprise developed in Lancaster City, Lancaster county, where a division occurred in the church, and nearly one hundred members withdrew and began to hold regular services in a large hall. They called **J. B. Soule** to be their pastor. They manifested a remarkable spirit of aggressive missionary zeal. With no house of worship, they established two missions, one on Dorwart street, and the other in the northern part of the city. The former was started July 18, 1876, the latter December 24, 1866, known as the Antioch mission. The church was organized June 8, 1877, and on July 15, 1877, the corner-stone of their house of worship was laid by **C. H. Forney**. November 18, 1877, the house, known as "Salem Church," was dedicated. **C. H. Forney** preached in the morning, and **W. L. Jones**, in the evening. The church at once went to work to build the Antioch mission bethel, which was dedicated May 19, 1878, by **C. H. Forney**. At the session of the Eldership in 1878, **J. W. Miller** was appointed to Salem church and its missions, and **J. B. Soule** was sent to Altoona, to take effect April, 1879. The church resented this action, and declared itself independent of the Eldership. It did not long survive, and the enterprise with such an auspicious beginning utterly failed. Bainbridge, Lancaster county, with **D. S. Shoop** as pastor, began the erection of a new bethel in the Spring of 1877. **C. H. Forney** preached and laid the corner-stone July 29, 1877, and also dedicated the new house May 5, 1878. **A. H. Long** assisted at both services, and at the dedication **W. L. Jones** preached in the evening. The colored brethren at Brownsville, Franklin county, began the work of building a bethel in June, 1878; but owing to lack of means made slow progress. The mission at Columbia, Lancaster county, was making steady progress under the energetic labors of **J. W. Deshong**, and on July 29, 1878, with preaching in three or four churches in the town by **Forney**, **Shoop** and **Beck**, the former, in the afternoon, laid the corner-stone. The dedication occurred March 23, 1879, when **Sigler**, **Jones** and **Laverty** officiated. The church at Reading, having become disorganized and scattered, was reorganized August 18, 1878, with "twenty-five or thirty members." On September 1, 1878, under the pastoral labors of **W. P. Winbigler**, the corner-stone of a new bethel was laid at Lisburn, Cumberland county, and the house was dedicated December 22, 1878, **C. H. Forney** officiating at both services. A new point of promising church work was opened at North Middleton, Cumberland county, near Carlisle, **I. S. Richmond** being pastor. The corner-stone was laid by **C. H. Forney** October 20, 1878, **C. C. Bartels** being also present. The preaching was in the barn of **John Lightner** near by. The house was completed and dedicated May 4, 1879, under the pastorate of **O. H. Betts**. **C. H. Forney** preached in the morning, and **F. L. Nicodemus**, in the evening. Other ministers present were **R. M. Pine**, **H. Hackenberger** and **J. F. Meixel**. After needed repairs, the bethel at Marysville, Perry county, was reopened September 28,

1878, under the labors of **J. W. Felix**, **C. H. Forney** preaching the sermons. The Fairview bethel, Lancaster county, was built under the labors of **D. H. Mumma**, and was to have been dedicated December 25, 1878; but the services were deferred until June 1, 1879, when **C. H. Forney** preached both morning and evening. At 4 o'clock p. m., the church was organized. Near the home of **John Soule**, father of the **Soule** brothers, the Sandy Hollow bethel stands, built in the Summer of 1878, and dedicated by **W. L. Jones** and **J. B. Soule** December 22, 1878, **F. L. Nicodemus** being the pastor.

In the Maryland and Virginia Eldership the work of confirming the churches was earnestly pushed forward, and there were many successful revivals. The prospects in the Virginia part of the Eldership apparently brightened under the labors of **C. L. Amy**. It was regarded as excellent missionary territory, but was generally much neglected. **Amy** in 1875 had eight appointments around Martinsburg, and in 1876 began the building of a bethel in Berkeley county. But at the Eldership in 1876 the only other bethel in that territory was ordered to be sold to pay a debt resting on it, and the field was left without a preacher, to be supplied by the Standing Committee. At Oak Hill, Creagerstown circuit, **J. W. Kipe**, pastor, a new house of worship was dedicated December 24, 1876. In 1877, a bethel was built at Piney Creek, $1\frac{1}{2}$ miles from Taneytown, Carroll county, under the pastoral labors of **S. W. Naill**, and was dedicated by **C. H. Forney**, December 16th. Under the labors of **J. A. Staub** a new bethel known as Mt. Briar meeting-house was dedicated May 11, 1879, by **S. W. Naill**. The new bethel at Appler's Mills, with **J. A. Saxton**, pastor, was dedicated by **Wm. Palmer** on June 1, 1879. On December 21, 1879, the bethel at Sigler's, Frederick county, was dedicated, **C. H. Forney** and **G. Sigler** officiating. **A. Philhour** was the pastor.

Conditions in Maine were peculiar. The cause had elements of strength and prosperity. Naturally a stable people, conservative and truth-loving, only the best and most permanent results could have been anticipated. The faith and practice of the Church of God appealed to them; they were in a measure prepared for them. They earnestly called for missionaries, and seemed anxious that representatives from East Pennsylvania should come among them and devote their years to the cause in that State. In April, 1875, **W. H. Engler** left Maytown, Pa., and went to Maine, reaching Enfield on the 10th. He organized a church of God at Dixmont on April 15th, with twelve members; one at Orono on the 22nd, with fourteen members, and one at Bradford, April 28th, with twenty-five members. He remained only a short time, but returned again in November, 1877. These brief trips by different ministers were not satisfactory, and **John Dennis** said they were usually at the wrong season of the year for that climate. But still the work grew and enlarged. **Mills** dedicated a church building at Fort Fairfield in February, 1876. At Windsor he organized a church March 11, 1876, and in 1878 the Quarterly Meeting convened with the church recently organized at Lincoln Center, in their new house of worship. Of this church **Dr. J. I. Brown** was a member, the only Maine minister who ever attended a General Eldership. In May, 1876, **Mills** organized one church at Monroe, and one at Swanville. In June, 1876, **A. F. Brown** formed two organizations, one at Glenburn, and one at South China. Quite a large revival was carried on at Islesboro by **Mills** and others, and with the sixty-five converts a church was organized in 1878 by **E. F. Hanson**. Also one at Searsport, June 16, 1878. These churches were located in the counties of Somerset, Waldo, Kennebec, Aroostook and Penobscot, and numbered twelve or more. But the elements of disintegration manifested themselves as early as December 19, 1878, when three preachers withdrew, "not being satisfied with the proceedings of the body here in Maine." And in July, 1879, the churches in Waldo county, at a Quarterly Meeting, voted "to withdraw from the body in Maine and form an Eldership under the Rules of the East Pennsylvania Eldership." Six churches in Waldo county joined this movement. As early as 1838 **B. Howard** found churches of God in New Brunswick, where probably this movement in Maine originated. He went from Eastport, Me., to Halifax, N. S., where he found a church of God. Also at Picton. He established churches with this name and faith at Cornwallis, Falmouth, Liverpool and Port Midway and other places. At St. John's, N. B., he found a similar church, and himself organized one at Orimocto, and at two other points. Some of these churches existed during the time that this movement was in progress in Maine.

While the number of deaths of ministers of the Church of God during this period was small, outside of the Church quite a number of distinguished men ended

their illustrious careers. Those in the Church who fell in the battle of life were **P. D. Collins**, of the Maryland and Virginia Eldership, but first licensed by the East Pennsylvania Eldership in 1858. He died May 13, 1875. He was followed October 1, 1876, by **William McElroy**. He was licensed by the East Pennsylvania Eldership in 1840. He received his early religious training in the Episcopal Church; but after his conversion he united with the Methodist Church, and later with the Church of God. He reached the age of 78 years. For a short time he was a member of the Maryland and Virginia Eldership, as he generally labored within its territory, much of his time in Virginia. On June 1, 1878, **D. Keplinger** wrote: "Our much beloved fellow-laborer, **George H. Thomas**, has fallen." He died in San Antonio, Texas, whither he had gone for his health. He reached the age of sixty. He was ordained to the ministry by the Ohio Eldership in 1843. Thence he went to the Indiana Eldership, where most of his active ministerial life was spent. But for short periods he was also a member of the Illinois, the Iowa and the Kansas Elderships. "He was one of the ablest ministers of the Church of God for many years," is the testimony of one who was well acquainted with him. In other religious bodies the most prominent men who passed away during this period were **Charles G. Finney**, the eminent theologian and educator, President of Oberlin College, who died August 16, 1875; **Richard Fuller**, the celebrated Baptist minister of Baltimore, Md., pre-eminently a Bible student and a Bible preacher, died in October, 1876; **W. G. Brownlow**, Methodist minister, journalist and political leader, who died April 28, 1877; **Dr. Muhlenberg**, Protestant Episcopal minister and poet, died in 1877; **Charles Hodge**, of the Theological Seminary, Princeton, N. J., a theologian of world-wide reputation; **Pope Pius IX.**, who died at Rome, Italy, February 7, 1878, whose death was considered "one of the great events of the decade." He was born May 13, 1792, and was named **Giovanni Maria Mastai Ferretti**. His successor, **Gioacchino Pecci**, was elected in March, 1878, and assumed the name of **Pope Leo. XIII.** **Howard Malcom**, a noted Baptist divine, born in 1799, died in 1879. He is the author of the edition of Butler's Analogy of Religion, with Introduction, Notes and Conspectus, which is still a text-book in the Course of Studies of the East Pennsylvania Eldership.

CHAPTER XV.

1880—1885.

THERE is something fascinating about memorial days! We all keep them, whether they be observed by public celebrations, or in the quiet of our own hearts! In silence, secretly and alone, we often wander back along the traveled road of life which lies behind us, and gratefully raise our Ebenezer. But more inspiration is realized, and a deeper enthusiasm created when the people of a town or city, a State or a Republic join in a common commemoration of some historic event, like that of the nation's birth, or the beautiful services of Memorial Day, when a nation repeats year after year that magnificent poem:

"Cover them over with beautiful flowers,
Deck them with garlands, those brothers of ours,
Lying so silent by night and by day,
Sleeping the years of their manhood away."

Thus the nation in 1876 celebrated the centennial of its existence, and in melodious symphony chanted **Whittier's** majestic "Centennial Hymn:"

"Our Fathers' God! from out whose hand
The centuries fall like grains of sand."

Perhaps this "Centennial," pre-eminently so-called, with a few others, awakened the suggestion, which took form in 1878, to observe the semi-centennial of the formal organization of the Church of God during 1880, the first year of this semi-decade. A recommendation was made to the General Eldership in 1878 to arrange for a suitable commemoration of this event, and said body appointed **C. H. Forney** and **M. S. Newcomer** to prepare a plan for such a service. This work was done in good time, and on September 1, 1879, a report was made to the Executive Board of the General Eldership convened at North Liberty, Johnson county, Iowa, **Linsinger**, **Bailey** and **Besore**, of the Board being present. This Program was approved

by the Board, with the exception of "Item II.," which provided for "a semi-centennial camp-meeting, under the direction of a semi-centennial camp-meeting committee." All the Boards of the General Eldership were to meet on the camp ground. One sermon was to be preached by a minister of each Eldership which had been organized. The other items in the Report provided for were: "A semi-centennial Anniversary or Memorial Day on the Sabbath preceding the date on which the first Eldership was organized," with a complete "order of services." Each annual Eldership was requested to set apart a day during its session in 1880 to hold special Semi-centennial services. The first Sabbath in January, 1880, was named on which the Semi-centennial year was to be opened by the preaching of a sermon by each minister in charge of an appointment in every Eldership, touching the missionary, educational and publishing interests of the Church, and to urge special contributions during the year to these interests. A certain number of brethren were to be appointed by the Board of Publication and the Editor and Assistant Editor of *The Advocate* to prepare fifty-two special articles on assigned subjects, to be published in the fifty-two issues of the paper during the year. On December 11, 1879, the Board of Publication and the Editor met in Harrisburg, Pa., to agree upon the topics for the suggested articles and the writers. They arranged for three series, one on Church Doctrine and Church Polity, one on the History of the Church, and one on Biographies of Fathers of the Church. These with their authors were as follows: Church Doctrine:—Fall and Depravity, **G. Sigler**. Doctrine of Sin, **J. S. McKee**. Atonement and Redemption, **P. Loucks**. Ability and Free-Will, **M. S. Newcomer**. Conversion and Regeneration, **A. X. Shoemaker**. Providence, **D. Wertz**. Ordinances and Rites, **A. Swartz**. Rule of Faith, **G. W. Wilson**. State of the Dead, **George Sandoe**. Local Church Polity, **A. Hollems**. Annual Eldership Polity, **D. A. L. Laverty**. General Eldership Polity, **R. H. Bolton**. The History of the Church was to be written in periods of ten years, which were as follows: Up to 1840, **T. Hickernell**. From 1840 to 1850, **W. Vance**; 1850 to 1860, **A. Megrew**; 1860 to 1870, **C. Price**; 1870 to 1880, **I. E. Boyer**. Annual Eldership Histories. The East Pennsylvania Eldership, **A. Swartz**. East Ohio Eldership, **J. A. Plowman**. West Pennsylvania Eldership, **A. C. Raysor**. Indiana Eldership, **J. E. McColley**. Iowa Eldership, **J. Lininger**. Illinois Eldership, **W. B. Allen**. Michigan Eldership, **C. C. Linsey**. German Eldership, **A. Snyder**. Southern Illinois and Indiana Eldership, **W. Booth**. West Ohio Eldership, **W. P. Small**. Texas Eldership, **E. Marple**. Kansas and Missouri Eldership, **D. Blakely**. Maryland and Virginia Eldership, **J. H. Chew**. Nebraska Eldership, **E. D. Aller**. Maine Eldership, **H. Mills**. The Biographies were arranged as follows: **J. Winebrenner**, by **Dr. George Ross**. **G. U. Harn**, by **J. W. Aukerman**. **W. Mooney**, by **A. Swartz**. **E. H. Thomas**, by **J. H. Redsecker**. **W. McFadden**, by **Mrs. J. Winebrenner**. **E. Logue**, by **F. F. Kiner**. **D. Maxwell**, by **D. Shelley**. **J. Keller**, by **Mrs. M. J. Ross**. **A. Miller**, by **J. Haisleigh**. **James Mackey**, by **Mrs. E. R. Gable**. **John Walburn**, by **George Smuller**. **J. H. Bamberger**, by **W. L. Jones**. **J. M. Domer**, by **J. Hickernell**. **George Thomas**, by **D. Keplinger**. **W. Adams**, by **S. Lilley**. **J. Flake**, by **J. M. Carvell**. Early local workers, by **George Sigler**, **Jos. Neil** and **B. Ober**. The Editor of *The Advocate* had assigned to him his predecessors as editors, and the history and finances of the paper. The Board of Incorporation of the General Eldership also arranged to have a semi-centennial Sunday-school service in every school throughout the whole territory. In the Order of Services for Memorial Day the following were the items: 1. Doxology. 2. Hymn (original, and the Executive Board appointed **M. S. Newcomer** to write it). 3. Scripture Lesson—Matt. xvi. 13-20; Col. i. 12-28; I. Peter ii. 1-10. 4. Prayer. 5. Hymn No. 414, Church Hymn Book. 6. Historical Sermon. 7. A thank-offering for General Eldership mission work. 8. Hymn No. 420, Church Hymn Book. 9. Prayer. 10. Hymn No. 798, Church Hymn Book. 11. Benediction. One object of this Semi-centennial was indicated as "a specially appropriate one"; that is, "to labor for a deeper and more pervasive piety among the members of the Church of God." What the results were of this anniversary no one can venture to estimate. Records do not show. On June 16, 1880, a reader of *The Advocate* made a report on three items as he gathered them from the paper, and which were evidently incomplete. His report takes in every State in which ministers of the Church labored, and shows for the months of January, February and March a total of conversions, 1,538; baptisms, 535, and accessions, 1,110. February 24, 1881, **Mrs. Elizabeth R. Gable** made an appeal for \$1.00 from every member of the Church, to raise \$50,000 "for the Lord's treasury over and above that raised other years, for the beginning of a Permanent Fund." It, however,

elicited no response. The Alverton, Pa., church and Sunday-school enjoy the distinction of making "a semi-centennial donation to the Permanent Fund of the Board of Missions in June, 1880."

A subject of world-wide interest in 1880 was "The Robert Raikes Centennial," or the one hundredth anniversary of the introduction of Sunday-schools by **Robert Raikes**, of Gloucester, England. There was very much to rejoice over during this anniversary, and the Church of God and its Sunday-schools all over the territory of the General Eldership heartily participated in it. On June 2, 1880, when the Board of Incorporation was in session at Fort Wayne, Ind., **J. H. Redsecker** presented the matter in a letter addressed to the Board, in which he urged that appropriate action be taken "touching the celebration of the establishment of Sunday-schools one hundred years ago by **Robert Raikes**." The Board appointed a committee to report a suitable plan. This committee met on June 17th, and drew up an order of service, and named September 5th as the day, recommending that this day be observed by all the schools, with the use of the Order of Services agreed upon. There was to be an appropriate sermon in the morning, and a sermon and addresses in the evening; selections of Scripture, responsive readings, hymns of praise, selections of music and addresses to the schools in the afternoon. Essays and addresses were also provided for at the Sunday-school conventions. These services everywhere created general interest and awakened new enthusiasm in Sunday-school work. To **Robert Raikes** Providence had in no adequate measure revealed the future grandeur of his work, and eloquent speeches and sermons scarcely did justice to the splendid achievements of the army of workers in this divine cause.

The Semi-centennial also naturally revived interest in the "Life and Times of **Elder John Winebrenner**," and so the Board of Incorporation called upon the Executive Board, "urging said Board to take immediate action on this matter." Said Board had been "instructed to appoint **Sister Elizabeth R. Gable** to write" this work; but nothing had been done. While not connected with the movement, nor directly concerned in its results, the Church of God felt an interest in the Pan Presbyterian Council which met in Philadelphia, Pa., on September 23, 1880. It was composed of "all the religious bodies in the world whose government is presbyterian and whose creed is in harmony with the consensus of the Reformed Confessions." Many topics were on the program for discussion which had been receiving a good deal of attention from the churches and ministers of the General Eldership. This was especially true of Bible Revision, or a new translation of the Scriptures, which in different forms had been exhaustively discussed in *The Advocate*. The preparation and publication of the new version was unquestionably the most important literary enterprise of the nineteenth century, and its completion was waited for with curiosity and anxiety by hundreds of thousands. It was the revision of the Bible published in 1611, known as the Authorized Version. The purpose was to complete the work in 1880, the fifth semi-centenary of **Wickliffe's** Bible, the first complete translation of the Old and New Testaments into the English language. But these calculations were not realized. It was not until May 17, 1881, that the work was in the market in England, and May 20th in the United States. So great was the demand for copies of the new version that several enterprising daily newspapers published the entire Revision within a few days after the appearance of the first copies. To many, however, the Revision was a disappointment, though the recognized scholarship of the world generally approved it. But the public expressions of judgment by ministers of the Church were unfavorable, except that the Editor of *The Advocate* defended it. Far less interest was manifested in the publication of the revised Old Testament. The first edition was published in England on Saturday, May 16, 1885, and in the United States the first copies were placed on sale May 21st. Fifteen years had been occupied in completing the entire work.

The Church of God was more or less interested in the discovery and publication of "Teachings of the Twelve Apostles," which appeared in 1884. The work adds its testimony to that of the Scriptures and other early writers against sundry denominational theories, chief among them being that of the doctrine of Apostolic succession and the various theories of the episcopacy. Also there is in it not a word in favor of infant baptism.

The uniformly close connection of the Church of God and the Free Baptist Church added interest to the celebration of the latter's centenary, or the holding of its "Centennial General Conference" in July, 1880. Not only is there an essen-

tial similarity between the two bodies; but not unfrequently in those earlier years did ministers of the Church of God serve as pastors of Free Baptist churches in north-western Pennsylvania and south-western New York, and in Ohio, Illinois and Kansas. Some Free Baptist churches also assumed the name of "Free Baptist Church of God." These were received through their delegates at the Yearly Meetings, and the question was raised in 1880 whether they might not send delegates to the Elderships of the Church of God.

As this period was noted for semi-centennial and centennial anniversaries, so the entire nineteenth century was characterized by the production and development of some of the greatest agencies which have given such vast impulse to the advance of Christianity. But it was reserved for the latter part of the century to give birth and permanent evolution to one of the most remarkable of all Christian agencies, and in which the churches of God and the Elderships have manifested a well sustained interest. It is known by the comprehensive name of "The Young People's Movement." Sporadic organizations here and there, and without any connection, were formed as early as 1867. But the seed from which sprang the "Young People's Society of Christian Endeavor" was planted by **Dr. Francis E. Clark**, Congregational minister in Portland, Maine, February 2, 1881. The object as then conceived was "to hold and to train in Christian work the young converts who had been brought into the church during a recent revival." It is an organization which seemed to be the outcome of a real, felt necessity of training and guiding aright the young Christians who might otherwise stray away. Of slow growth at first, it has developed to enormous proportions. It was at first opposed by the older members and ministers of the Church of God; but its gradual introduction conquered opposition, until a very large proportion of the churches have organized societies.

Notwithstanding this unusual activity so far as the formal elements of Christianity are concerned there was an ever-deepening conviction that the Churches in America and Europe were in a state of spiritual declension. In this lack of vitality, spirituality and power the Church of God was not exempt. It was a question of anxious concern for two or three years to determine the causes and the remedy. In an article published in *The Advocate* in April, 1882, **Mrs. M. E. Megrew**, of Iowa, dwelt strongly on the "loss of spiritual power" in the churches: "It is a subject of thought, conversation and prayer, why it is that spiritually we as a Christian nation are losing, instead of gaining, in influence over the unconverted and skeptics of every order." January 3, 1880, was designated by the East Pennsylvania Eldership as "a day of special prayer for a revival of religion throughout the bounds of this Eldership." In discussing this action it was stated editorially that the spiritual condition of the churches loudly called for such special prayer. **Goldwin Smith** was quoted in these words: "A collapse of religious belief of the most tremendous kind is apparently now at hand." It was said to manifest itself "in practical atheism, and hence a total disregard of all those higher sanctions which come with a reverence for God and the thought of immortality." The same testimony came from the old world: "A wave of infidelity was steadily advancing over Protestant Europe." Not only was this declension noticeable in the growing infidelity, but in formality in the evangelical Churches and in loss of power. The low religious temperature was lamented, and at various Elderships committees on the state of religion made special reference to the lack of spiritual vitality in the churches. The "dearth of revivals" deplored by the "Lutheran Observer" was one of the evidences of the prevalent spiritual declension: "There has not been a time for many years in which so few revivals have been reported in the various Churches of our country as at present" (April, 1881). There was a falling off in attendance of Christians and others at public worship which, as a rule, has never been regained. The reasons assigned were numerous. Ministers of the Church of God usually put emphasis on the absence of personal piety in the members; a "drifting toward sectarianism"; worldliness; use of carnal means and methods in religious work and especially in the raising of funds for religious purposes, such as fairs, sociables and festivals, and worldly amusements. Until late in the year 1883 these matters were earnestly discussed, especially the "drifting toward sectarianism" and amusements. The craving for public amusements has in all ages of the church been taken as a sign of low spiritual vitality. While religion is anything but sanctimonious gloominess and bodily austerity; yet its source of joy is in the well-spring of a consciousness of pardon and of fellowship with God. It has

no need of recourse to worldly frivolity and sensual amusement to keep up the steady flow of that peace which "passeth all understanding."

The churches were aggressively active in the various forms of Christian labor, even if there was a weakening of their spiritual forces, and watchmen on the walls of Zion were falling at their posts. A rather disproportionate number of ministers were summoned to their great reward during this period. Death respected neither age nor stalwart manhood. The veteran **James Richards**, the last one of the six who constituted the first Eldership, was the first to hear the whispered words of the Angel of Death, "O child of earth, I call thee home!" He died March 6, 1880, aged nearly 80 years. **Israel Brady**, first elder of the church at Mt. Joy, Pa., and **Jacob Strawbridge**, Orrstown, Pa., also ended their labors in 1880. Others who during the semi-centennial went to the chamber of death, the death-bed of the just where angels minister as "on a post of honor and of joy," were **Moses Gault**, aged 73 years, and **Abraham Resh**, nearly 72 years, both of the Ohio Eldership. In 1881 the most prominent minister to answer the final summons was **P. Loucks**, of the West Pennsylvania Eldership. A fellow-minister of said body, but who had for a number of years been in the East Pennsylvania Eldership, **S. S. Richmond**, preceded him by four months. **J. M. West** departed this life in August, near Quitman Station, Mo. He was one of the early ministers who so faithfully and successfully preached the doctrines of the Church of God in Ohio, he having been licensed in 1847. In 1882 **J. C. Owens** ended his career at the advanced age of nearly 78 years. Of the younger men whose premature deaths cast a deep shadow especially over the East Pennsylvania Eldership, were **Alexander Wiley**, in 1880, but a few months over 35 years old, a man of fine character and good talents; **J. E. Arnold**, than whom few stood higher in the scale of moral excellence, and **S. W. Naill**, "a good man, and full of faith and of the Holy Ghost." **A. C. Raysor**, of the West Pennsylvania Eldership, and **T. H. Deshiri**, of the Illinois Eldership, both full of years and of good works, followed these younger men in 1884 to the realm of "kinder skies, and milder suns, and seas pacific as the soul that seeks them." Two laymen, whose names and faces were for years as familiar as those of any ministers, ended their useful lives during this period. From 1859 to the day of their departure they were on the Board of Publication. **George Ross** was the first of the twain to be "called home to a glorious rest." He died November 30, 1880, at his home in Lebanon, Pa. He was followed on August 11, 1881, by **J. S. Gable**, almost a life-long elder of the church at Lancaster, Pa. Illustrious men in other walks in life and in other Churches, cotemporaries of these servants of God, who joined them in the other world, were **Dr. Burr Baldwin**, founder of the American Sunday-school system, who died January 23, 1880; **Lucretia Mott**, eminent and widely-known member of the Society of Friends, social reformer and a delegate to the World's Anti-Slavery Convention in London, England, who departed November 11, 1880; the scholar, author, theologian and Royal Chaplain to the Queen of England, **A. P. Stanley**, July 18, 1881; **Bishop Matthew Simpson**, June 18, 1884, the most eloquent Methodist prelate of the century.

It was during the Semi-centennial that the Salvation Army, which by 1878 had developed into a regular organization, invaded America. It has had a varying career, and has been highly lauded and sharply criticised. During these five years the work of the Church of God was carried forward by the use of the established means of grace, uninfluenced by the wild vagaries of the Salvation Army, or the formalism of less evangelical Churches. Camp-meetings continued to be held, with a gradual tendency toward permanent places and the organization of Associations. Maine also was holding one each of these five years. All together there were seven in 1880, nine in 1881, five in 1882, six in 1883 and five in 1884. Texas, under the leadership of **J. A. Smith**, of Ohio, came into the list in 1880, and Missouri held one in 1880. The Venango county camp was under the control of a regular organized Camp-Meeting Association, and in 1880 held a "Semi-centennial Camp-meeting." It had leased a grove for a period of ten years. No camp-meetings were held during this period in Ohio, Indiana, Illinois or Iowa. In 1879 the Iowa Eldership directed the Standing Committee to arrange for a camp-meeting in 1880; but there was so little to encourage the committee that when the subject came up it was "indefinitely postponed." A series of sermons on previously announced subjects, by different ministers, was an innovation at the Venango county camp-meeting in 1882. The same year the method in vogue among the Methodists of raising funds by charging an admission fee to the grounds was introduced at the Landisville camp-meeting, and provoked much adverse criticism.

The results reported from the thirty-two camp-meetings held during the period were exceedingly meager.

Pentecostal meetings continued to be held nearly each year in the following Elderships: German, East Pennsylvania, Ohio, Indiana, Illinois and Iowa, so that they numbered from three in 1881 to seven in 1880. But they were losing in power, and were becoming more local, individual churches holding them for their own edification. No special results were effected.

Ministerial Associations were held in nearly all the annual Elderships. Gradually a change of time was made from Ohio westward, and a day or two were devoted to these meetings immediately preceding the convening of Elderships. They proved instructive to ministers and profitable to the churches where they were held. The topics covered a very wide range in personal and church life, and in dogmatic theology. As examples the programs of the Associations of the different Elderships during this period can be cited as good specimens. A few may be quoted: East Pennsylvania—"Sermons, and how to prepare them." "Does the Holy Spirit act on the human heart independent of the word of God?" "What are the fruits of the Spirit?" "Does the devil command an influence independent of human agency?" "Should young ministers take a skeleton into the pulpit?" West Pennsylvania—"Have preachers a scriptural right to receive members by the right hand of fellowship?" "Ministerial character." "Evidences of a Christian life." "Necessity of religion to society." "Revivals, best method of conducting them." Maryland and Virginia—"Is anointing of the sick with oil in the name of the Lord an ordinance of the Church of God?" "Is baptism a condition of salvation?" "How should the church proceed with a faultfinder?" Ohio—"The Bible—why do we believe it to be inspired?" "Should there be unity of work among all the churches of God? If so, how can it best be promoted?" "What are the conditions of effectual prayer?" "Is instrumental music profitable in the churches?" "Is man a dual, or a triune, being?" Indiana—"Define the God-head." "What is foreordination?" "Best manner of sermonizing." "Has the day of miracles passed?" "What is the resurrection, and what are its benefits?" Illinois—"How to conduct a prayer-meeting." "What is the Christian duty in regard to the present temperance reform movement?" "What is scriptural sanctification?" "Is the office of ruling elder as held by the Church of God scriptural?" Iowa—"The nature and extent of the atonement." "How are we brought under the benefits of the atonement?" "What are our present needs as an Eldership?" Nebraska—"What position shall we take on the Prohibition agitation?" "Relation of ministers to the children." Kansas—"Is the soul of man immortal?" "What is the scriptural way of conducting ordinance meetings?" "What is the scriptural plan of supporting the gospel?" Southern Indiana—Subjects for discussion: Repentance, Faith, Regeneration, Hope. West Virginia—"What is the Church of God, and its foundation?" "What is the kingdom of God, and when established?" "How are ruling elders constituted?" "How are deacons constituted?" "When, where and in what Church did divisions originate?" Quite a number of the essays on these topics were published in *The Advocate*. Some of the Associations had regularly framed Constitutions and By-Laws, and were conducted under parliamentary rules. Actions taken in the form of resolutions were, as a rule, confined to the work of the Associations. Quite frequently the topics discussed at Ministerial Associations were echoes of current questions. This was true of Instrumental Music. At the time this subject was on the Ohio program the controversy over it was in progress in the United Presbyterian Church, resulting in the sending down to the Presbyteries of an overture rescinding the law against the use of instrumental music in their churches. Or the doctrine of the Resurrection, in the Indiana Association, which had been pretty thoroughly discussed in *The Advocate* by a minister of the adjoining Eldership, in Illinois. Or High License and the Prohibition question, in which the Church and Elderships always manifested a deep interest. High License dates from the passage of such a law in Nebraska, in 1881, and it spread eastward as far as Pennsylvania within a few years. It was antagonized quite generally by Prohibitionists in and out of the Church. Hence, this question of the Christian's duty with reference to the temperance reform movement, as in the Illinois Association; or the position we should take in the Prohibition agitation, as in the Nebraska Association. From Iowa to Pennsylvania Prohibition was advocated as against all license measures. Prohibition had made its greatest conquests between 1850 and 1860, after which for over two decades it lost nearly

all the ground previously gained. High License and Constitutional Prohibition came into prominence together, and temperance people had to choose between them. Especially in Iowa, Illinois, Ohio and Pennsylvania did this become a live issue for Christian people of all denominations. And as the ministry quite generally favored prohibition it was not only a safe question to discuss at these Associations; but it afforded an excellent opportunity to reach the public where these gatherings were held. Hence, in a few instances mass meetings were held in the evening, and these topics earnestly discussed in favor of Prohibition.

Few of the remarkable developments of this century were more rapid and substantial than that of the Sunday-school. The convention idea met an inborn desire for, and need of, mutual helpfulness. It rests on a broader basis than that of the C. E. Society. Its platform is the only one upon which all evangelical bodies, both sexes and the representatives of all ages, meet to discuss and plan the evangelization of the world. Hence, its growth into a great system, from the district convention to the international convention. Thousands of such conventions are held every year. They are a great evangelical force. The third and fourth International Conventions were held during this semi-decade. As the Church of God was always earnestly aggressive in Sunday-school work, it was but natural that it should be deeply imbued with the convention idea. Distance in most of the Elderships was a great barrier; yet in 1880 conventions were held in five Elderships—East Pennsylvania, West Pennsylvania, Ohio, Indiana and Nebraska. West Virginia followed in 1881, and other Elderships later. The pastors with rare exceptions were leaders in these assemblies, and they devoted their energies and talents zealously to the work. The themes discussed were generally of a practical character. As a sample of programs, that of West Pennsylvania in 1883 may be taken. There were twelve topics for the seven sittings, as follows: "Have our conventions been a benefit to our Sunday-schools?" "Is the International plan a success in our Sunday-school work?" "Is the industry of teachers increased by means of Lesson Helps?" "Is it prudent to introduce Helps other than the Workman and Lesson Leaves in our Sunday-schools?" "Is it best to use the blackboard in the Sunday-school?" "Should the conversion of children under twelve years be encouraged?" "The order of exercises in the Sunday-school." "Teachers' Meetings—should they be encouraged?" "What constitutes a Sunday-school teacher?" "The teacher's implements." "What is ocular teaching?" "Sunday-school prayer-meetings." "The relation of the Sunday-school to the family."

The ministers and churches of the German Eldership carried on their regular church work in the common way, with none of the special services except occasionally a Pentecostal meeting. They had no Ministerial Association, no Sunday-school conventions, and even camp-meetings were less frequently held. Their territory became gradually more and more contracted, by reason of the dissatisfaction which induced the churches to apply to the East Pennsylvania Eldership for pastors. There was but one circuit at this time, supplied by a minister not a regular member of the Church. No aggressive work was done. The Independent church at Auburn united with the Eldership, thus giving it some additional strength.

In the State of Maine there was considerable activity, and reports indicate successful work in revival meetings, camp-meetings, now held annually, and at the Quarterly Meetings. H. Mills was a traveling evangelist, who carried the work forward in three or four counties in the State, and preached part of the time in several towns in New Brunswick. Churches were organized at Tracy Mills, Andover, Lakeville and Upper Wicklow, N. B. They were, however, as yet not fully indoctrinated, as in February, 1880, in answer to a direct question, whether the churches in Maine observed Feet-washing, Mills replied that they did not; but that they were preparing the way to follow this command. Unfortunately the elements of disaffection and division existed in the churches of Maine. In June, 1880, after debating the question for several years, the "Waldo Quarterly Meeting withdrew from the general body in Maine, and organized an Eldership, assuming the name of the Waldo Eldership." It adopted the Rules of the East Pennsylvania Eldership, of which Mills was at this time a member. Its territory embraced the counties of Waldo, Penobscot, Kennebec and Lincoln. There were twelve churches and eight preachers in this Eldership. Three of these counties are comparatively small, and lie contiguous, in the southern part of the State; while Penobscot extends from the northern border of Waldo to Aroostook county, the

northern-most county in the State, adjoining New Brunswick on the west. In this county **Mills** was successful in organizing some churches. In February, 1882, an Eldership was organized in this section of the State, called the East Maine Eldership. This included New Brunswick. The action in organizing this Eldership in Maine, in addition to the one authorized by the General Eldership, and which had the State lines for its boundaries, was criticized, and was defended by **Mills** on the ground that the distance from the Aroostook and New Brunswick part of the territory to the territory of the Waldo Eldership was too great to be conveniently traveled by ministers and delegates, being from 150 to 200 miles. And also on the ground of natural right for ministers and churches to organize Elderships when they think advisable to do so: "I supposed," said **Mills**, "that ministers had a perfect right to form themselves into an Eldership in any State, or Province, at a proper distance from the Maine Eldership." If the brethren who organized the Eldership in the southern counties of the State before the General Eldership in 1881 approved such a step, "have the brethren not the same right in New Brunswick and Aroostook county, Maine?" However, the Editor who had criticised this action was not convinced of this reasoning, and so in the issue of *The Advocate* of April 5, 1882, he fully explained the polity of the Church as embodied in the Constitution of the General Eldership. These same elements of a centrifugal character were at work more or less in all parts of the Maine territory, and it was feared would ultimately prove disastrous.

This was a period of reconstruction, rather than extension of the work, in East Pennsylvania. Some mission enterprises were begun within the old territory, as at Mt. Carmel, Northumberland county, in Perry county, Fishing Creek Valley, at several points in Dauphin county, and one in Lancaster county. But the repairing, enlarging and rebuilding of houses of worship was the special work of these five years. At several points the interest decreased to such an extent that houses were closed, and finally sold. This was the case at Carlisle, Cumberland county. In January, 1880, a committee was authorized by the Board of Incorporation "to rent the bethel to the Dunkard Brethren." And not long after the property was placed in the hands of the Standing Committee to sell. The bethel at Strinestown, York county, was sold in the Summer of 1880. The rededication of the bethel at Green Spring, Cumberland county, after extensive repairs, was reported in February, 1880. The preaching on the occasion was by **O. H. Betts**, who was assisted by **R. M. Pine** and **H. Mills**. In Lancaster City the church at Prince and Orange streets undertook the work of establishing a mission at the intersection of Green and Christian streets. A Sunday-school was organized June 1, 1879, and a mission chapel built during the Fall and Winter following. This was dedicated by the pastor, **D. A. L. Laverty**, assisted by **A. H. Long** and **J. W. Deshong** on March 1, 1880. Mission work in Northumberland county was carried on energetically by **J. C. Hoover** and **D. H. Mumma**. **Hoover** organized a church of twenty members at Mt. Carmel, and one of ten members at Rocktown, both in the Spring of 1880. A house of worship was erected at Mt. Carmel, and dedicated October 4, 1883, under the pastorate of **S. Smith**. At what was known as the Shoemaker appointment, Lurgan township, Franklin county, under the labors of **F. L. Nicodemus**, a bethel was built in the Spring of 1880, and was dedicated July 4th, **G. Sigler** officiating. This is a historic spot, as it was the home of the parents of **A. X.** and **P. K. Shoemaker**. As early as 1850 or 1851 **A. X. Shoemaker** preached there, and held a very successful revival meeting. Only a few of the converts were brought into the church, and with the disadvantages under which the church labored, worshiping in a private house, or the school-house, no progress was made. **Nicodemus** became pastor in the Fall of 1879, and had a large revival. The work of building a church-house was at once begun, and the corner-stone was laid by **C. Price** on April 30th, assisted by **G. L. Cowan**. At Rockville, Dauphin county, the church, though almost extinct, had the unique experience of two dedications within one year. Under the labors of **C. I. Behney** the bethel was repaired, and was rededicated December 19, 1880. **W. L. Jones** had been secured for the dedicatory services, but was prevented from attending, and the pastor preached the sermons. **O. J. Farling** was present and assisted in the services. In the Spring of 1881 the Pennsylvania Railroad Company made a proposition to the Chairman of the Standing Committee and Agent of the Board of Incorporation, **C. H. Forney**, to purchase the lot on which the bethel stood for the laying of an additional track. The sale to the Company was effected, and the building was removed to the new location, and was dedicated November 20, 1881. **A. H. Long** did the preaching on the occasion, assisted by the pastor, **J. A. Mac-**

Dannald. On what was then known as the Stonerstown circuit (Saxton), **S. B. Howard** had an extensive revival in the mining town of Robertsdale, Huntingdon county, in the Winter of 1881, and a church was organized, which under the labors of **W. J. D. Edwards** became quite strong. But while it felt that it "ought to have a meeting-house," the work was deferred, and the church, by removals and deaths, was reduced to a few families. At Martinsburg, Blair county, under the pastoral labors of **G. Sigler**, the bethel was dedicated May 22, 1881. Through the zealous efforts of **P. Stanton**, a colored minister, the church at Brownsville, Franklin county, succeeded in building a house of worship, which was dedicated August 7, 1881. While **J. A. MacDannald** was pastor at Marysville, Perry county, two dedications took place on that circuit. Extensive repairs were made to the meeting-house at Marysville, and it was reopened with appropriate services on September 25, 1881, **D. A. L. Laverty** doing the preaching. The year following the church at Hartman's, Fishing Creek Valley, erected a substantial frame bethel, which was dedicated on August 27, 1882, by **A. Swartz**. The bethel at McClure's Gap, Cumberland county, was built in the Summer of 1881, and dedicated December 18th. **G. W. Seilhammer** preached the sermons, assisted in the services by the pastor, **W. S. Smith**. With **J. M. Carvell** as pastor, the bethel in Shippensburg underwent "a complete transformation," and was dedicated by **S. D. C. Jackson** on December 13, 1881. The church at Auburn, Schuylkill county, with **I. Hay** as pastor, built a new bethel, nearer the center of the town, which was dedicated May 21, 1882. The house of worship at Palmyra, Lebanon county, was rededicated on September 17, 1882. The pastor, **F. L. Nicodemus**, secured the services of **I. Hay** for German preaching on Friday and Saturday evenings; **A. Swartz**, Sabbath morning, and **J. C. Seabrooks**, Sabbath evening, both in English. **S. Spurrier**, architect, builder and pastor, during the Summer of 1882, built a bethel at New Baltimore, Franklin county, which was dedicated by **W. J. D. Edwards**, November 5, 1882. **Spurrier**, after the dedication, went to a point called Hughes Old Forge, 5 miles East of Waynesboro, Franklin county, and held a brief revival meeting, which resulted in the organization of a church. The Camp Hill church, under the labors of **C. C. Bartels**, remodeled and repaired its house of worship, which was dedicated by **S. D. C. Jackson**, February 11, 1883. The Mt. Pleasant house of worship, York county, was rededicated on February 18, 1883, by **G. W. Seilhammer**, assisted by **A. H. Long**. **H. E. Reeve** was the pastor. Another point on his field was Wellsville, York county. Two miles from this village a bethel was built, which was dedicated May 27, 1883. **G. W. Seilhammer** preached on the occasion. This house of worship was christened "Mt. Olivet Bethel." The church of God and the River Brethren joined in building a meeting-house at the Clover Creek appointment, Blair county, which **G. Sigler** dedicated June 10, 1883. **D. S. Shoop** was pastor. The River Brethren were represented on the occasion by **John Bowers** and **Peter Keagy**; and the Progressive Dunkards by "Elder Spanogle." With **W. Sanborn** as pastor, the church on Nagle street, Harrisburg, was renovated and repaired in the Spring of 1883, and rededicated July 1st, by **Thomas Neal**, **G. W. Getz** preaching in the evening. **C. C. Bartels** officiated at the rededication of the bethel at Wormleysburg, Cumberland county, July 29, 1883. **J. Haifleigh** participated in the services. The church at Puttstown in the Spring of 1883 decided to build a new bethel at Saxton, midway between Stonerville and Puttstown, the corner-stone of which was laid September 16th, with appropriate services conducted by **D. S. Shoop**. The house was completed by the following Spring, and was dedicated May 25, 1884. **J. Haifleigh** did the preaching. **F. L. Nicodemus** was the pastor, and besides him **H. W. Long**, **Simon Fleegal** and **H. Whitaker** were present at the dedication. In Altoona, Blair county, the original bethel was replaced by a new and much larger house, under the labors of **J. W. Deshong**, and was dedicated by **D. S. Shoop** on November 4, 1883. **S. D. C. Jackson** officiated at the rededication of All-Workers Bethel (Green Street), Harrisburg, March 16, 1884. The pastor was **Thomas Neal**. **O. J. Farling**, an active, aggressive missionary, began holding meetings "of his own accord," in the new village of Baldwin (Steelton), three miles below Harrisburg, in 1882. He rented and fixed up a Hall for a Sunday-school, in which he held a successful revival in the Winter of 1882-3, which resulted in the organization of a church. In the Winter following the Standing Committee appointed **T. Still** to this mission, and authorized him to purchase ground, collect funds and proceed with the building of a bethel. This was done in the Spring and Summer of 1884, so that on September 21, 1884, the corner-stone was laid. **G. W. Getz** preached on the occasion. The house was finished

during the Winter, and the dedicatory services were held February 22, 1885. **G. W. Seilhammer** preached the sermons, and was assisted in the services by **S. C. Stonesifer**. The bethel at Andersontown, York county, after undergoing thorough repairs, was rededicated on December 7, 1884. **O. H. Betts** was the pastor. **S. D. C. Jackson** officiated at the rededication of the Churchtown bethel, Cumberland county, on December 28, 1884. The preacher in charge was **J. C. Seabrooks**. During the pastorate of **J. M. Speese**, the church at Washington Borough, Lancaster county, thoroughly repaired and greatly improved the house of worship, which was reopened with sermons by **G. W. Seilhammer** and **B. F. Beck** on November 9, 1884.

It might be said of the ministers and churches of the Maryland and Virginia Eldership, in the words of **Gray**, that during this period they "kept the noiseless tenor of their way." But little out of the routine of church work is noticeable. Four new houses of worship were built and dedicated. Of these, one was located in the beautiful Middletown Valley, Frederick county, Md. The church there was organized by **Winebrenner** and **Bean** in 1852, and during nearly thirty years had worshiped in a school-house. While several times they planned to build a bethel, the purpose failed of execution until late in the year 1879. By December 20, 1879, the new bethel was completed, and on that evening the last services were held in the school-house. On the morning of the 21st they met in the bethel, which was solemnly consecrated to the divine worship, **G. Sigler** preaching the sermons, and **Saxton**, **Staub** and **Philhower** taking active part in the services. The second one was built at Mayberry, Carroll county, Md. The corner-stone was laid May 29, 1880, four ministers participating in the services—**Lookingbill**, **Naill**, **Selby** and **Palmer**. The dedication occurred October 31, 1880, when **W. L. Jones** did the preaching. **Naill**, **Palmer** and **Selby** took part in the services during the day. The historic church at Uniontown, Carroll county, Md., early in the year 1882 resolved to build a new meeting-house to take the place of the old Reformed church in which they had worshiped from the time of their organization in 1833. The church was composed principally of the Reformed members which had been converted under the preaching of **Winebrenner** and his collaborators. They retained for their use the Reformed house of worship, built in 1817. But when they decided to build a new house, they bought out the right of the Reformed Church Synod, and used the materials in the new house. The corner-stone was laid June 3, 1882. **A. H. Long** preached morning and evening in the Methodist Protestant house of worship. **Lookingbill** and **Fleegal** assisted in the services. The house was finished, and was dedicated October 29, 1882, **G. Sigler** preaching the sermons. **Long**, **Fuss** and **Lookingbill** participated in the services. After hard struggling and great sacrifices, the church at Sharpsburg, Washington county, Md., succeeded in completing their house of worship, and dedicated it December 17, 1882. **W. Palmer** preached on the occasion, and the church also enjoyed the presence of **J. A. Saxton**, **J. W. Kipe** and **J. A. Staub**.

It was quite natural, and of great importance to the West Pennsylvania Eldership, that persistent efforts should be made to build up a strong church in Pittsburgh. Conditions, however, were so adverse that repeated failures were experienced. In the Spring of 1880, with **G. A. Bartlebaugh** as pastor, a new preaching point was opened in Allegheny City. A church was formed of eight members, and a Sunday-school organized. **Bartlebaugh** preached alternately at this point and at the Pittsburgh bethel. The debt on the latter property weighed heavily against the work. An effort was made to provide the means to liquidate the debt by selling the vacant lot in the rear of the building, with a frontage of 63 feet and a depth of 32 feet. The entire property was placed for sale in the hands of the Treasurer of the Eldership in 1882. At a point about 5 miles from Stonersville, Westmoreland county, lived **Solomon Fulmer**. He invited **B. F. Bolton** to visit him and preach for the people in his community. This he did in September, 1878. In 1879 he held a grove meeting there, and on February 18, 1880, he began a revival meeting in a school-house, which resulted, on the last Sabbath in the month, in the formal determination to build a bethel. In March a church of twenty members was organized, and the work of erecting a house of worship entered upon. The corner-stone was laid on August 8, 1880, by **P. Loucks**, who was assisted by **D. A. Stevens** and **J. Gallentin**. It was decided to call the new house of worship "Grandview Bethel," and it was so dedicated November 14, 1880. The dedicatory sermon was preached by **G. Sigler**. The cost of the house was \$1,500. At Draketown, Somerset county, under the labors of **G. J. Bartlebaugh**,

a "Union Bethel" was built in the Summer of 1880, and was dedicated by **J. Hickernell** on December 19th. In Fayette county the work was in good condition, and one church was organized in 1881. **J. W. Davis** was doing mission work in Franklin, Venango county, during the Winter of 1880-1. He organized "a mission church in the city." When **A. R. McCahan** was appointed to New Brighton, Beaver county, in the Fall of 1880, the church at that place decided to erect a new bethel. This they did the following Summer, at a cost of \$1,700. The house was dedicated October 2, 1881, the sermon on the occasion having been preached by **J. S. Marple**. Other ministers present and participating in the services were **B. F. Bolton**, **R. Vanaman**, **D. T. Leach**, **N. M. Anderson**, **W. H. H. Criswell** and **W. B. Elliott**. The Center Bethel, now Alverton, Westmoreland county, which was built in 1863, had become too small, and needed repairs. In the Spring of 1881 the church decided to modernize the building and to enlarge it by the addition of a cross section of a building in the rear, 44 by 24 feet, at a total cost of \$2,319.00. The dedicatory services were held October 30, 1881, with preaching by **M. S. Newcomer**. The efficient pastor of the church was **R. L. Byrnes**. The bethel at Indian Creek, Fayette county, erected under the labors of **J. W. Gallatin**, was dedicated September 3, 1882. The sermon was preached by **R. L. Byrnes**, who was assisted during the day by **J. Hickernell**. The house cost \$974.75. The West Pennsylvania Eldership included Garrett county, Md., adjoining Somerset on the south. In the Summer of 1882, with **Joseph Grimm** as pastor, the little church at Sand Spring, Garrett county, Md., built a bethel, which was dedicated by **J. S. Marple** on September 2nd. It was christened "Grimm's Chapel." **J. R. H. Latchaw** came to Venango county from Iowa in the Fall of 1881, and took charge of the work in and around Barkeyville. Under his labors a bethel was built at Hickory Grove, Victory township, Venango county, which was dedicated May 14, 1882. **J. W. Bloyd**, **D. T. Leach** and **W. R. Covert** were the ministers present. October 17, 1882, with **D. A. Stevens** as pastor, **R. L. Byrnes** dedicated the new bethel at Laurel Run, Westmoreland county. **H. D. Grimm** formed a new church of forty-seven members at a point in Greene county, Pa., in January, 1883. The church at West Newton, Westmoreland county, "enlarged and greatly improved its house of worship," virtually rebuilding it after its partial destruction by fire. The cornerstone was laid May 11, 1884, and the finished bethel was dedicated August 31, 1884, by **G. W. Seilhammer**. **J. W. Davis** was the pastor. The work in West Virginia was making steady, if not rapid, progress, and the territory was being enlarged. There were indications of growing permanence in the building of houses of worship and in the missionary spirit which seemed to prevail among ministers and churches. At Cameron, in Marshall county, a bethel was built in 1881, and dedicated by **J. S. Marple** on July 3rd. At Pipe Creek, Ohio, on the Woodland circuit, **W. G. Steele** began preaching in 1882, and succeeded in organizing a church of twenty-seven members. They bought a Presbyterian house of worship; remodeled it, and dedicated it November 16, 1884. **W. R. Craig** preached on Saturday and Sabbath evenings, and **J. C. Cunningham**, on Sabbath morning. In 1883 work was begun in the extreme southern part of the State by **W. H. Bailey**. He had a revival in Raleigh county, and found calls coming in which he could not answer. He strongly urged ministers from the North to come and occupy the ground. He also preached in Greenbrier county, where in 1884 conditions were so favorable that "a church of from twenty-five to one hundred might be organized if we had a man to preach for them." Belmont county, Ohio, belonged to West Pennsylvania. In 1881 **D. T. Leach** was pastor of the Riverview Mission, in this county, and he had successful revivals at Riverview and Franklin Station. At the latter place the church had increased to fifty-two, and they had "bought a house to worship God in," and were raising "funds toward building a new house." At Bellaire, same county, the church, under the pastoral labors of **W. B. Long**, built a new house of worship, which was consecrated to the worship of God February 24, 1884. **J. S. Marple** officiated, assisted by **J. C. Cunningham**. In July, 1883, **J. W. Bloyd**, pastor of the Uniontown Mission, Fayette county, Pa., "erected a large tabernacle-tent on the old show ground in the southern part of the town," where he carried on a series of meetings in an "endeavor to effect the organization of a church of God."

Ohio had at this time an energetic, aggressive ministry. And though naturally somewhat discouraged by the failure of the work at Mansfield, they went to work with unabated zeal to "strengthen the things which remained." More formal organization of local church work was effected and a number of new church houses

were built and old ones repaired. Ministers, too, manifested a deeper interest in their intellectual culture. A "Literary Class was organized for mutual benefit," of which many of the pastors became voluntary members. More attention was given to the proper deeding of church property, so that all possible losses might be prevented. As an instance of circuit organizations for the purpose of looking after the financial interests, the McComb circuit may be cited. On December 16, 1882, the officials of the different churches on the field met with the pastor, **A. P. McNutt**, and adopted a Constitution, By-Laws and Rules of Order. This circuit council consisted of the elders and deacons of each church, and the pastor. It fixed the salary of the pastor, and apportioned it to the churches. Prior to this date individual churches in Elderships in Pennsylvania had been framing Constitutions for their more orderly government. The first dedication in this period was that of the Bethel at Liberty, which occurred August 22, 1880. The preaching was done by **J. W. Aukerman**. On November 21, 1880, the Evergreen Bethel, two miles north of Fostoria, was dedicated. **T. Koogle** preached on the occasion. He also was the preacher at the dedication of the Bethel at Kirby, which took place on January 1, 1882. **J. M. Cassel** preached the Sabbath evening sermon. The Bethel at Beery's, after being extensively repaired under the labors of **E. Poling**, pastor, was re-opened January 22, 1882. **Small** and **Koogle** did the preaching. At Rising Sun, Wood county, **J. M. Cassel** officiated on January 1, 1882. **T. J. Lewis** and **M. C. Mowen**, with the pastor, **J. H. McNutt**, also participated in the services. A feature of many of the Ohio dedications was the presence of so many ministers. At the dedication of the Colton Bethel, June 18, 1882, six ministers were in attendance, including the pastor, **C. N. Belman**. **J. M. Cassel** officiated, with the assistance in the services of **Koogle**, **Vaas**, **Poling** and **Lewis**. Center Bethel was rededicated on the same day. It is located in Seneca county, and had for its pastor **W. P. Burchard**. **J. W. Aukerman** was the preacher, who had as assistants **G. W. Wilson** and **W. H. Oliver**. The church at Moreland built a new house of worship in the Summer of 1882, which was dedicated by **Aukerman** on November 26, 1882. There were also present besides the pastor, **W. P. Burchard**, these ministers: **Thomas Metzler**, **C. Winbigler**, **W. P. Small**, **E. Poling** and **G. L. Cowan**. A new house of worship was finished at a point seven miles west of Belmore, Hancock county, under the labors of **A. P. McNutt**, which was dedicated on January 14, 1883. **J. M. Cassel** preached the dedicatory sermon. Other ministers present and assisting were **Buchard**, **Belman**, **Warren** and **J. H. McNutt**. One mile and a half south-east of Mercertown, Mercer county, a new Bethel was built under the supervision of the pastor, **E. Poling**, which was dedicated by **T. Koogle**, September 9, 1883. The enterprise of the people and church at Enterprise, Van Wert county, where **T. Koogle** was pastor, was lauded by **J. M. Cassel**, who preached the dedicatory sermon of their new Bethel on December 2, 1883. On Thursday evening previous **W. P. Small** preached, and on Friday and Saturday evenings, **B. F. Bolton**.

Ft. Wayne Mission is not the only Church enterprise which was crippled or killed by a heavy debt incurred at its incipency. The present period opened with a meeting of the Board of Missions of the Indiana Eldership in January, 1880, when a resolution was adopted "to make one more effort toward liquidating the debt on the Ft. Wayne Mission property." **Ober** was appointed to canvass the city, and **Markley** the Eldership territory. They were instructed to take subscriptions exclusively, to be called in when the entire amount of the debt had been secured. At this time the Board's assets were \$166.00; its liabilities, \$739.30. To give moral support to the mission, the Board of Missions of the General Eldership held its annual meeting at Ft. Wayne; but it could otherwise do nothing for the work there. The Eldership was not able to supply the pulpit with a pastor in October, 1880, as it was making "every effort to pay off the debt." In December, **B. D. Bright**, of Michigan, was requested to come to Ft. Wayne and "hold a meeting of days as soon as possible." The Board also "requested the Sisters' Missionary Board to raise \$200.00 to support a minister at the Mission." After the holidays, in 1881, **Bright** held a meeting as requested, and reported "little accomplished; none came into fellowship." In September, 1882, he was impressed that "this mission work does not meet the hearty approval of the brotherhood and sisterhood of the Indiana Eldership. And so they withhold their means." The debt on the mission property in October, 1883, was "\$467.28, over and above the Eldership loan and stock certificates." The Board of Missions was

directed to repair the house and send a minister there. As this could not be done, the mission was made part of the Roanoke circuit. In October, 1884, the property was placed in charge of **D. Komp**, and the mission was left off the list of appointments. Little progress was made in other parts of the Eldership. At Sugar Grove, Green township, Noble county, a new house of worship was dedicated by **S. D. C. Jackson**, May 29, 1881. Under the labors of **I. W. Markley**, the church at Sheldon, Allen county, built a new bethel, which was dedicated December 25, 1881. **Lovett** preached the dedicatory sermon in the morning, and in the evening an ordinance meeting was held. Three and one-half miles south-east of Columbia City, Whitley county, a house of worship was erected during the Summer of 1883, which was dedicated by **R. H. Bolton** on December 16th. It was in the Summer and Fall of 1884 that the name of **Mrs. Maria B. Woodworth** first appeared as a preacher in the Indiana Eldership. In the latter part of July and the first week in August she, with her husband, held a large revival meeting at Buzzard's school-house, Indiana, and organized a church of ninety members. Before she left they had raised \$400.00 toward building a bethel. At the Eldership in 1884 she was licensed to preach and was appointed "Eldership General Evangelist."

One of the most serious disadvantages under which the ministry in Michigan was laboring from the beginning of its history was not only the inadequate, but almost the total want of support of the active preachers. After the dedication at Bangor the pastor, **Charles Moulton**, wrote: "The greatest and most distressing evil that we have to overcome in the Michigan Eldership is to get our people to see the necessity of supporting the minister in charge of a work. They think that he should work in the field, or woods, or some other place during six days of the week and provide for his family, and preach on Sundays for nothing. We must seek to effect a change in this respect, and redeem our cause in Michigan." Almost no progress is indicated in the Eldership during these five years. A colored church was organized in Cheshire, Allegan county, of which **R. Smith** was made pastor by the Standing Committee in January, 1881. In Branch county, on the Indiana State line, some progress was made in several new localities. At Bangor, Van Buren county, the church had for some years been worshiping in a meeting-house built by some other religious body, which had spent \$3,800.00 on the property, mortgaged it to pay bills, and was not able to redeem it. It became the property of the mortgagee, who lost about \$3,000.00. He had permitted the church of God to worship in it rent free, and in the Spring of 1882, sold it to the church for \$600.00. It was "a good, spacious and substantial" building, according to **S. D. C. Jackson**, who officiated at the dedication on June 4, 1882. **S. Spencer** and **Wm. Redding** were present and gave assistance in the services.

The final events in the history of the Chicago Mission transpired in 1881-2. At the General Eldership in 1878 final settlement was made with **Shoemaker**, when there was due the Eldership \$1,329.10. By the meeting of said body in 1881 this had been paid, except the small balance of \$13.70. On June 22, 1881, the General Eldership authorized the Board of Incorporation to sell the property. Said Board on June 22, 1882, directed its committee to proceed with the sale, which was done, and the property was sold for \$8,000.00. Total cost of sale was \$435.10, leaving a net balance of \$7,564.90, which was set apart as a Permanent Missionary Fund of the General Eldership. A new church organization was effected at Todd's Point, February, 1880, by **E. C. Turner**. The failure of the Chicago mission enterprise did not subdue, nor seriously repress, the courage of the Illinois brethren. In 1879 they planned to start a mission at Mendota, La Salle county, with **M. S. Newcomer** in charge of the work. Part of his duty was to collect money to pay the rent of the house of worship secured for religious services and to support himself. After laboring in this double capacity for a year and a half, he wrote, "We at last see a gleam of light." This was on August 8, 1881, when a church of nine members was organized. He was followed by **I. S. Richmond**, who "took hold of the matter energetically, assisted by the sacrificing help of **W. B. Lewellin**. Ground was bought, and the work of erecting a small mission chapel was begun. The corner-stone was laid June 29, 1884, and the building was completed and ready for dedication October 12, 1884. It cost \$500.00. The dedicatory services were conducted by **M. S. Newcomer**. He had also officiated at the dedication of "a house of worship completed on the Shelby county mission," on February 6, 1881. Many years previous, **Sandoe** had preached, in the Enfield school-house, near "Father Bear's." In the Winter of

1880-1, **E. C. Turner** had "a gracious revival" there, when they concluded to build a house of worship. **Sandoe** preached the first sermon in the new house, Saturday evening, February 5th. In January, 1883, **Sandoe** did good evangelistic work in Coles county. Thence he went to Piatt county and assisted **Gregory** in a meeting at Milmine, where on January 31st they "organized a church of twenty-two members, all heads of families." An "imposing house of worship" was built at Warrensburg, Macon county, in the Summer of 1883, **Newcomer** being the pastor, with **Mrs. A. C. Newcomer** as his assistant. It cost \$3,500. It was dedicated December 23, 1883, the preaching on the occasion being done by **W. W. Lovett**, with **W. I. Berkstresser** and **D. Weigel** present and participating in the services. Unable to complete their house of worship without foreign help, the Board of Missions of the Illinois Eldership appropriated \$100.00 for that purpose, on condition that the deed be so written as to secure the property to the Eldership in case the church should become extinct. The bethel built at Melrose, Clark county, under the labors of **D. H. Rupp**, was dedicated November 9, 1884. Also one at a point three miles north of Martinsburg, on **Rupp's** charge, which was dedicated November 16, 1884. **Sandoe** and **Bernard** preached the sermons. A spirit of non-co-operation developed in certain churches in the northern part of the State, which was severely rebuked by the Board of Missions as "revolutionary." **Newcomer**, as Assistant Editor of *The Advocate*, regarded this as one of "the dangers which confront the Church." That the Church is in danger of "losing vital force; subside to a dead, lifeless formality," and that one cause which "contributes to this result is lack of co-operation."

After the failure of the Chicago Mission enterprise, **A. X. Shoemaker** decided to seek a home, and possibly a field of ministerial labor in north-western Iowa. He finally selected the beautiful Maple Valley, in Ida county; and while he did quite a good deal of preaching, he gradually became interested in an extensive land agency. Through his influence quite a number of Church families bought farms and located in Ida county, in the vicinity of Ida Grove. Among the families which invested extensively in land was that of **Jesse Kennedy**, of Mt. Joy, Pa. In 1879 he located there, and began agitating the question of Church work in the county by the appointment of a regular missionary. There were families of the Church scattered through the county of sufficient number to form several churches, all good, true and energetic members of churches in the East. As **I. E. Boyer** had arranged to move on "one of the **Forney** farms in March, 1880, to farm and preach," the Standing Committee was asked to appoint him missionary to Ida county, which was done February 18, 1880. **D. Wertz** had also located there, and did a good deal of preaching. November 15, 1880, **Boyer** was reappointed, with an appropriation of \$175.00, he to devote all his time to mission work. But he reported "meeting interests have not been very prosperous." He had three regular preaching points—one near Ida Grove; one six miles south-east, and one six miles north, of Ida Grove. He also preached in the court-house, but this was soon closed against religious services. Arrangements were then made with the Baptist church to hold services in their house of worship. Realizing the need of a bethel, they decided to build in the Fall of 1881; but a partial failure of crops prevented the work from being begun. January, 1882, **G. T. Kimmel**, the new missionary, entered on the work. His field also included Woodbury county. He had a revival in a school-house near Ida Grove, which further stimulated the brethren to plan for a house in "the little city" of Ida Grove, which had a population of from 1,200 to 1,500. On May 21, 1883, "the Church of God people in the vicinity of Ida Grove held a meeting and decided to build a bethel at a cost of from \$3,000 to \$3,500. They at once subscribed \$2,000, and in a short time began the work. In August, 1883, **Mrs. McFadden**, widow of **Wm. McFadden**, of the East Pennsylvania Eldership, reported the work so far advanced that "we expect soon to have a bethel to worship in." But this anticipation was not realized for some years. Before work was begun at Ida Grove successful mission work was done in Guthrie county, by **A. Wilson**. A bethel was built in the Beaver District of said county, known as the "Beaver Bethel," which was dedicated by **S. D. C. Jackson** on July 4, 1880. In Mahaska county, toward the south-eastern part of the State, **J. M. Mullen** succeeded in organizing a church of twelve members on July 28, 1880. A mission was also created in Union county, in the south-west, and **L. F. Chamberlin** was appointed as missionary, to begin his work in April, 1882. **F. C. Melson** had been preaching more or less in the county.

In Nebraska the work was making slow progress. Some of the original ground was lost, and the new fields were not making much progress. The Crete parsonage was rented, and the committee to which the question of the disposition of the entire property was referred reported in favor of its sale in 1880. It had an offer of \$700.00 for the Bethel and two lots. As the title to the property was vested in the East Pennsylvania Eldership, the Board of Incorporation of the General Eldership could not sell it. Said Eldership was therefore requested in 1883 to transfer its title to the Board of Missions of the General Eldership. The depressing effect of this failure on the work in Nebraska could not be concealed. In Fillmore county better success attended the labors of **Aller** and others, and additions to the churches were reported. **W. T. Harris** was the missionary in south-eastern Nebraska. **A. G. Bogart** in Seward and Polk counties. **J. Etherton** in 1882 was general missionary in the State. He was succeeded in the Fall by **J. C. Forncrook** as General Evangelist. He had a number of successful revivals, and during the year organized two churches. Work was done to an encouraging extent by **Shaw** on the Otoe Indian Reservation in the south-eastern corner of the State. In the Winter of 1883, **Mary Berkstresser**, licensed by the Illinois Eldership in 1881, visited Clay county, Neb., and at the solicitation of friends held a series of meetings in the Liberty school-house, during which "between fifty and sixty manifested a desire to accept Christ." "Elder Evans assisted in the services." **J. C. Forncrook** visited the place on March 18th, and organized a church of nineteen members, which shortly after was considerably increased.

In Missouri, as elsewhere in these western States, the ministers were somewhat unsettled, and for want of a full support in many instances left their fields of labor, and the cause suffered. This was true in the north-western section of the State. Yet the people were receptive to the truth, and when they received faithful preaching responded, and the work prospered. In 1881 **D. Blakely** was pastor in the north-western counties of Missouri. At Alanthus Grove, in Gentry county, a meeting-house was erected under his labors, which was dedicated August 28, 1881. The failure of **C. S. Bolton** to reach the place gave to **C. Gaston** the honor of preaching the dedicatory sermon. **Blakely** lamented that notwithstanding the liberal manner in which the Board of Missions had treated the field "there is no move elsewhere on the territory to build houses of worship." Good work was also done in Harrison county, adjoining Gentry on the East. **J. N. Smith** resigned the charge in 1881, and **C. S. Bolton** succeeded him. Revivals were enjoyed, and there was a demand for more laborers. What was known as the Central Missouri Mission, Morgan county, also experienced a number of revivals under the labors of **M. C. Ogden** in the Winter of 1882-3. At Elmo, Nodaway county, **Blakely** began to preach in the Town Hall in 1881, and after a revival steps were taken to build a Bethel. But the work was deferred for a year, when under the pastoral care of **C. S. Bolton** the house was built, and was dedicated on October 15, 1882. **F. F. Kiner** did the preaching. **G. T. Bell** came up from Arkansas and held revival meetings in Barry county, organizing two churches in the Winter of 1882-3.

Kansas continued as part of the Kansas and Missouri Eldership until 1881, when the Kansas Eldership was organized. At the Eldership session in 1882 there were fifteen churches and fifteen additional preaching points, with ten or twelve ministers within its territory. Some churches had gone down because of neglect by the ministers, or removal of their members. The ministers were men of zeal and a self-sacrificing spirit; but only a few were supported fully, so that they could devote all their time to the work. **M. C. Ogden** was an active missionary. In 1880 he was on the South-western Kansas Mission, preaching in Reno, Kingman and Rice counties. In January of that year he organized a church at Sego, Reno county. He was followed by **Newton Hill**, who met with encouraging success. In March, 1883, assisted by **C. B. Konkell**, a good revival meeting was held in the Mendon school-house, Rice county, resulting in the organization of a church of seven members. **J. C. Forncrook** was missionary on the North-west Kansas Mission, embracing Norton and Phillips counties, and one or two counties in Nebraska. The work was prospering. In the Spring of 1880 he organized a church at Hugh Prairie, Phillips county. Later, one at Long Island, with eleven members. In August, one at Chessman's, with four members, and one at Clayton, with ten members. In 1881, he organized a church at Hall's, or Hale's, in Phillips county. **J. W. Felix** went to Ellsworth county from East Pennsylvania, and preached the

word faithfully. In April, 1881, he organized a church six miles north-east of Wilson, near the center of the State. **Clara Yutzy**, who was licensed in 1877, was appointed by the Board of Missions of the General Eldership to the South-eastern Kansas Mission. She had been preaching some at New Pittsburg, Crawford county, Kas., and at Pleasant Hill, Mo. Under her labors a church was organized at Ozark in the Summer of 1883. A bethel was built on her field, six miles north-west of Oswego, county seat of Labette county, which was dedicated September 12-14, 1884. It was called Center Bethel. **P. K. Shoemaker** preached on Friday evening and Sabbath evening, and **C. S. Bolton** on Saturday evening and Sabbath morning. A new house of worship, the first in southern Kansas, was built six miles north-west of Center Bethel, at Parsons, Labette county, under the labors of **R. T. Sargent**, which was dedicated January 14, 1884. The preaching on the occasion was done by **Mary Newcomer**, of Illinois. The licensing of **Clara Yutzy** induced the Standing Committee to appoint a committee to draft "a form of female and exhorters' licenses." The Standing Committee also found a serious trouble in the church at Keystone, Kingman county, owing to the expulsion of a prominent member by action of the church. It declared the action illegal, and decided that the ruling power is in the elders duly elected by the church. Some friction developed between the Kansas and Missouri Eldership and the Nebraska Eldership because a member of the latter was laboring in the territory of the former without becoming a member. The trouble was aggravated by the passage of resolutions by the Elderships, instead of taking the constitutional course in such cases. **W. H. Cross** labored successfully in Wilson and Allen counties, and then in Labette county. **J. A. Miller**, missionary in Taylor county, Neb., crossed over into Republic county, Kas., where he organized a church, in 1882, at the Cuba school-house. The ministers in the southern part of the State, led by **C. B. Konkell**, began in 1880 to agitate the question of a Kansas Eldership. The principal plea was the great distance ministers and delegates had to travel in going to the Eldership meetings. Ministers in the northern counties opposed it. But a meeting was called at Keplinger's school-house, Crawford county, "to meet September 18, 1880, to discuss the propriety or impropriety of organizing a new Eldership in Kansas." A majority of those present voted in favor of a Kansas Eldership.

The work in Arkansas was of an unstable, fluctuating character, possibly owing to the character of the people; yet evidently also as a result of instability on the part of ministers and the emotional element in their preaching. Sometimes half the preachers would quit their fields, leaving the entire work in a few hands. Extensive revivals were followed by reactions which proved well nigh fatal to newly organized churches. In the Winter of 1879-'80, **D. S. Summit** was the missionary in Montgomery county. He organized a church in January, 1880, called the Rocky Creek church. **G. T. Bell** preached in Benton county, where at the Redick school-house he organized a church of twenty-six members. **J. W. Riddle** was the missionary in Franklin county, and witnessed forty-one conversions in the Winter of 1880, and baptized fifty-six converts. In 1881 Bell succeeded in getting a number of families together for a church organization at Wild Cat, Benton county. He notes the fact that a number of "preachers have quit their fields," and that he and a few others "are left to care for twenty-five churches." The work was making fair progress among the colored people, and several colored ministers were diligently preaching the word. They had their own Standing Committee, duly appointed by the Eldership. In September, 1883, **Bell** organized a church of sixteen members at Pleasant Ridge, Sebastian county. At the close of a "protracted meeting at the Highland meeting-house," Washington county, in August, 1884, **Bell** organized a church of over thirty members.

Reports indicated that prospects were good for the establishment of churches among the Indians of the Cherokee Nation, Indian Territory. The Board of Missions of the General Eldership in 1880 appointed **G. T. Bell** as missionary to the Cherokee Nation; but he declined to accept the work. Later **B. F. Reese** was appointed. He entered upon the work with commendable zeal. He had seven regular congregations to preach to, and his field extended 120 miles. He remained there only a short time. In February, 1882, **James McCarthey**, a full-blooded Indian, preached for the Indians. In 1883 **J. W. Riddle** spent part of his time in the Indian Territory, and with **G. T. Bell** conducted a successful meeting, followed by an organization of a church of Cherokee Indians. He also had good success at Camp Creek, where in September, 1884, the work of erecting a bethel

was well under way, and was finished in October, and dedicated. Camp Creek is in the Sequaway District, in which there was another organization at Redland. There was also one in the Flint District.

A persistent effort was made to redeem the work in Texas. The northern missionary, **J. A. Smith**, appointed by the Board of Missions of the General Eldership in 1880, labored on the North-west Texas Mission, and **E. Marple** was assigned to the "East North Texas Mission." **Smith** reported the organization of a church at Duckworth school-house. He preached in Denton, Fannin and Collin counties. In the latter county measures were taken to build a meeting-house. A church was also organized at McKinney, in Collin county. **Smith** held a camp-meeting in Collin county, beginning July 5, 1880, at which there were fourteen conversions, eleven baptized and a church organized of twenty-four members. Three or four of the old churches were reorganized, while one church, with six members, was organized in Denton county; one, with thirty-two members, in Hunt county, and one, with fifteen members in Lamar county. The total number of members in the State was given as being two hundred and thirty-five. These encouraging reports were partly discredited by **J. M. Brackeen**, a member of the first organization in the State, as also by **B. Ober**, who, under appointment as missionary by the Board of Missions of the General Eldership, returned to Texas in the Spring of 1882. He "did not find things in good condition," and reflected severely on **Smith**. In September, 1884, he reported the organization of one new church of ten members at Whitsborough. The new missionary to Texas, **G. T. Kimmel**, of the West Ohio Eldership, entered upon his work in July, 1884, under appointment by the Board of Missions of the General Eldership.

With the beginnings of Church emigration to Colorado, California and Washington, the brethren, especially in the West, began to think of mission work in those newer sections of the country. From the neighborhood of Polo, Mo., "quite a number of our families are about to emigrate to Washington Territory," wrote the minister in that county. They expected to locate "near where **Brother Snodderly** and other families of the Church are living," and it was suggested that they thus colonize and begin church work. **J. E. McColley**, of Roann, Wabash county, Ind., in June, 1880, made it known that he "contemplated going to Colorado, with the intention of laboring for the salvation of sinners and establishment of churches of God." The Board of Missions of the General Eldership thereupon "heartily approved of this noble work, and wished him Godspeed." **D. B. Randell** had removed previously to Livermore, Larimer county, Colo., and was preaching at several points. **P. Clippinger**, of the Kansas Eldership, in 1883, stated his intention to visit the brethren in Colorado and California. The Eldership thereupon requested the Board of Missions of the General Eldership "to recommend him as a minister to the confidence of the brethren in Colorado and California." Thus to follow Church families of good repute was the economical, good old way of doing effective Church extension work. It was only the lack of means which hindered the establishment of permanent churches in any number of localities to which Church families emigrated from points further East. Oregon called for a minister in January, 1880. **J. Garrigus** had removed to Greenville, Ore., and expressed his desire that "some good preacher might come this way and preach for us," and hoped "the day is not far distant when we can get a preacher to come here and preach for us."

Of all the oral discussions thus far conducted between ministers of the Church of God and ministers of other bodies, in several respects the most unique was one between **W. Palmer**, of the Maryland and Virginia Eldership, and **Elder C. C. Wells**, of the Church of God of Jesus Christ." The challenge came from **Wells**. It was reported to the Eldership at its session in October, 1880. Formal action was taken, resolving, "That this Eldership gives its approval of said discussion." Four propositions were debated. **Wells** affirmed one negative: "That Feet-washing should not be practiced in the Church of God, because as taught and practiced by Christ and his Apostles it was a Jewish custom." **Palmer** affirmed three propositions: "That the spirit of man has a living, conscious existence after the death of the body;" "To baptize in the name of the Father, Son and Holy Ghost is the only authorized formula of Christian baptism," and "The punishment of the wicked is eternal, conscious suffering." The debate was held in the Bethel at Germantown, Frederick county, Md., and began January 7, 1881. A debate between **W. R. Covert**, of the Church of God, and **Rev. Williams**, of the M. E.

Church, was held at Harmony, Butler county, Pa., on August 9 and 10, 1881. **Williams** had the affirmative of the negative proposition under discussion: "The washing of the saints' feet is not an ordinance of the New Testament." It was pre-arranged "that no decision was to be given;" but **J. W. Davis**, who reported the debate, stated that the opinion prevailed that "so far as argument was concerned **Covert** gained the victory." **Covert** had fine natural talents for polemical discussions, to which was added a deep-seated self-confidence. Then he had been practicing a little in a one-sided debate with **Clark Braden**, to whose arguments he had carefully listened in a sermon on "A Campbellite Conversion; or, What I Must Do to be Saved," delivered July 10, 1881. He dissected **Braden's** arguments with a keen-edged scalpel, and then showed the fallacies which were hidden in a wealth of words. Eager for other triumphs, **Covert** challenged through "The Dispatch," of Pittsburg, Pa., **C. T. Russell** "to discuss in a public debate the Creed of the Church of God, which is the inspired revelation known as the word of God." But "**Mr. R.** failed to come to time," and so **Covert** published him in the Pittsburg "Times" as having virtually "conceded that my position is true." **B. Ober** in a debate with **Clark Braden** in October, 1882, was "almost unanimously admitted, except their own members, to have fully sustained every point in debate." There were four propositions, of which **Ober** affirmed these two: "Church of God is the only proper, scriptural church title;" and, "The washing of the saints' feet is an ordinance commanded by Christ to be perpetuated in the church." **Braden** affirmed these two: "The kingdom or church was organized on the day of Pentecost;" and, "Water baptism is one of the conditions of remission of sins of the penitent believer, or sinner." In 1883 **Covert** had a public discussion with **Robert Singer**, of the Christian Church, during the session of the West Pennsylvania Eldership, at Ursina, Somerset county, Pa. There were two propositions, of which **Covert** affirmed that "Washing of the saints' feet is an ordinance in the church of God instituted by Christ." **Singer** affirmed that "Immersion in water of a believer in Christ, the Son of God, is essential in order to the remission of sins." Some one telegraphed the Editor of *The Advocate* this laconic dispatch after the debate had closed: "**Covert** vs. **Singer**. Debate ended. Church property saved. Brethren jubilant. Enemy vanquished. **Covert** retires with fresh laurels from the theological contest." December, 1883, finds **Covert** in a very different role, the actor in a drama of another character. Pittsburg, Pa., was "in great excitement over the recent debate between **Prof. Granger**, of New York, and **Prof. Seymore**, who affirmed, and **Elder W. R. Covert** who denied, the proposition: Resolved, That animal magnetism exists and is the principal element in mesmerism." Again "**Covert** gained a decided victory," wrote **W. B. Elliott**. In May, 1884, **Covert** had a debate with a Mormon Apostle, involving these three propositions, or questions: "Is the Book of Mormon of divine origin, and are its teachings entitled to the respect and belief of mankind?" "Is the Church known as the Church of God in harmony with the church established by Jesus Christ and his Apostles as found recorded in the New Testament?" "Is the Church known as the Church of Jesus Christ of Latter Day Saints in harmony with the church established by Jesus Christ and his Apostles as found revealed in the New Testament?" The debate took place in the Bethel at Pittsburg, and began May 5th. Only the first proposition was discussed, for eight consecutive evenings, when **Covert** "refused to debate the other two with the present opponent" because of the failure of **W. H. Kelley** "to produce any tangible arguments upon the question under discussion," and because of "**W. H. Kelley** and his brother **E. F. Kelley**, acting as moderator, failing to conform to parliamentary rules and usages of public debate."

The decrease of the disputatious spirit was indicated in the falling off in the number of controversies in *The Advocate* as well as in oral debates. And yet during this period there was a total of over thirty controversial articles and editorials published. Among the more prominent were these: "The Unpardonable Sin," discussed by **John M. Harrel**, of Iowa, and by the Editor. Various questions relating to the ordinance of washing the saints' feet, beginning May 24, 1881, with an article in favor of the ordinance, by **Noah A. Cofmann**. This was followed by two articles from the pen of **Geo. W. Ashton**, Iowa, in defense of the ordinance against the Editor of "The Standard," a Baptist paper of Chicago. The Editor of *The Advocate* on May 10, 1883, replied to the Editor of the "Reformed Church Messenger;" on May 17 and 31, and June 7 and 14, on "The Time of the

Washing of Feet by Christ," and on June 21 on "The Apostolic Practice of Feet-washing." On November 28, 1883, **Newcomer** began a series of ten articles on "Is Feet-washing an Ordinance?" "Critic," of "Smoky City" (**W. R. Covert**), criticised **Newcomer's** articles sharply in two issues of the paper. "Philo" followed in "A Critic of the Critic on Feet-washing." "V. D." came to the aid of **Newcomer** in March, 1884, and **Newcomer** in two replies closed the discussion September 27, 1884. The discussion of the Communion question was broadened by adding to the mooted subject of the order of the ordinances, those of the interpretation of "supper being ended," "breaking bread" and "the love feast." Eight editorials were devoted to "The Love Feast and the Communion," in reply to questions and strictures on the subject by "An Inquiring Friend." The prevalence of faith-cures, and the doctrine of faith-healing, were warmly debated under these headings, and under the subject of "miracles," as many of the alleged cures seemed miraculous. Largely in the same connection the divisive doctrine of second-work sanctification was strongly antagonized as heretical in theory and mischievous in practice. The apparent tendency to the dual life of believers led to a careful discussion of "the unity of moral character" by the Editor as against **C. W. Evans**, of the Iowa Eldership. The Editor declared in an editorial on "Hungering After Righteousness" that "It is a stupendous delusion to think that we can be right in part. Righteousness is a unit. It is in the singular." This position was antagonized by **Evans**, and at once the form of the question was changed to that of unity of moral character, showing that supreme ultimate intention or purpose determines character, and not desultory executive acts of the will. The discussion continued eleven weeks. A similar discussion was precipitated between **A. Wilson**, of Iowa, and the Editor, on the old subject of receiving unbaptized persons into church fellowship. "The Divine Sonship of Christ" was thoroughly discussed editorially in reply to skeptical questions on the subject.

A few notable events characterized this period: Of these, two were of special interests to the churches in their temperance work and social purity. The White Cross Army was commenced by **Rt. Rev. Dr. Lightfoot**, Bishop of Durham, early in 1883. It was a popular movement among Christian workers generally. Brave, pure-hearted men and women enlisted in the cause and labored with great zeal. It was said that in many places "the order of the meetings is a very solemn one." It was introduced into many Sunday-schools. Then came the White Ribbon Army, a new phase of the temperance movement, which grew out of the International Sunday-school Lesson for December 7, 1884, Prov. xxiii. 29-35. It had its origin in the Bethany Sunday-school Hall, Philadelphia, Pa.

On December 6, 1884, an enterprise was completed which had been before the public at different periods from the early Summer of 1848, and in which all religious bodies in the United States were interested, as well as other organizations and the States as political units. This was the Washington National Monument, at Washington, D. C. **Weishampel**, in 1869, agitated the matter of having a marble block placed in the Monument by the Church of God, with a suitable inscription. This was to cost about \$200.00, and the money was secured by voluntary contributions.

CHAPTER XVI.

1885—1890.

THE decade from 1880 to 1890 in the development of the churches of God bears in a minor degree a resemblance in certain particulars to the Renaissance of the fifteenth century. The latter was a gradual evolution of the European races, a sort of rebirth, which denotes the transition from the period of history which has been called the Middle Ages to that which we call Modern. It was marked by a fresh stage of vital energy in general, which manifested itself in a freer exercise of the intellectual faculties stimulated by the revival of learning and its application to the arts and literature of modern peoples. **Symonds** regards this revival as a function of that vital energy, an organ of that mental evolution, which brought this modern world, with its new conceptions of philosophy and religion, its reawakened arts and sciences, its firmer grasp of the

realities of human nature and the world, its manifold inventions and discoveries, its altered political systems, its expansive and progressive forces, into being. This forward movement on the part of the churches of God centers around two main institutions organized during this period, viz.: the principal institution of learning under their control, Findlay College, and the gradual development of the missionary spirit in organic form, as later seen in the Woman's General Missionary Society, both of which are reserved for separate consideration in following divisions of this work. Almost every department of Church enterprise felt the stimulus of these two factors. There was an augmentation of energy, an inflow of new blood into the leadership of the churches. The few remaining veterans in the ministry, a small remnant of the heroic men of the early decades of the Church's history, passed away during this period. The second generation of ministers was fast disappearing and new men gradually came to the front as leaders in the various Eldershops and in the churches. Old activities were intensified in some instances; worn-out methods were exchanged for newer ones, and more recently tested forms of organized work were put into effect.

One of these new forms of activity was the Young People's Society of Christian Endeavor. While the first organization of such a society was effected in 1881, and a constitution adopted which has stood the test of more than a quarter of a century; and while an annual convention was held as early as 1882, and the first national convention prior to 1885, in 1883 there were but a few societies outside of New England. The new movement received attention in The Advocate prior to 1885, and was under discussion and favorably acted upon by the East Pennsylvania Eldership in 1884. Only a few local societies were organized at that time in the territory of the Eldership; but they increased each year, until by 1890 a majority of the churches had effected organizations. In West Pennsylvania one of the first societies organized was at Stoner's, now Alverton, which was formed in the Summer of 1887. In Illinois Eldership the first society was organized at Decatur, July 5, 1887. Martinsville followed in 1888. The movement spread rather rapidly throughout the territory of the General Eldership, as it did in all Churches, until by 1890 societies had been organized in a majority of the Eldershops represented at the session of the General Eldership in that year. A Y. P. S. C. E. Union was also formed in East Pennsylvania Eldership, and one in Illinois, in 1890. The interdenominational character of the Y. P. S. C. E. seemed one of its most objectionable features. Another weak point discussed in those years was the age-limit. It was felt that to confine it to young people would prove detrimental to spirituality, and would divide churches into classes having but little practical sympathy. The churches of God were disinclined to follow the example of the Methodist Episcopal, the Baptist and a few other Churches, which organized their young people into societies of their own. In Canada the Methodist Church prefixed "Epworth League" to the general term of Young People's Society of Christian Endeavor. The churches of God did not consider themselves as of sufficient numerical strength to adopt such a safe-guard against the influence of interdenominational associations.

Another important movement which began about 1883 in the East Pennsylvania Eldership, and which gave added impetus to the Sabbath-school cause, was Children's Day. The main original purpose of this day was to give special recognition to the children in the public service of the sanctuary. The date of the first recorded service of this character is not now known. It was held in Pilgrim church, Brooklyn, N. Y., of which Rev. Dr. Storrs was pastor. The day was observed by isolated churches in the East Pennsylvania Eldership several years prior to 1885, but there was no concerted action. Even after the Sunday-School Convention, which met at Camp Hill, Cumberland county, Pa., in 1883, adopted a resolution in favor of the observance of the day, it received only a partial recognition. In the Fall of 1884 several annual Eldershops endorsed the action of the General Eldership of that year, and thus prepared the way for the formal introduction of the new movement in 1885. The second Lord's day in June, 1885, was the day fixed for the service. The Executive Committee of the Board of Trustees of Findlay College prepared a program for all the schools to use. It consisted, besides the usual devotional services, of two addresses; one exercise by children, and two essays. It was originally not a day to raise money; but other Churches had turned it to this use. When the General Eldership made it synchronous with College Day the paramount object was to secure funds for Findlay College. In

this it has been eminently successful, as was anticipated by the fact that in 1884 Children's Day brought \$7,000.00 into the treasury of the Evangelical Association; \$10,000.00 into that of the Baptist Church; \$196,000.00 into the Mission Fund of the Presbyterian Church; \$225,000.00 into the treasury of the Methodist Church, and comparatively large amounts into the treasuries of other Churches. Very beneficial effects of the faithful observance of the day have been generally realized.

The churches, and especially the Elderships, continued to take an active interest in the temperance question. Elderships favored State and National prohibition, which was a live issue in Iowa, Pennsylvania, Kansas and West Virginia during several years of this period. The interest was intensified by three facts, to wit: First. The organized opposition of the liquor interests, through which it became increasingly a political question, and was generally encouraged by the two great political parties. The churches of God in the main gave their official endorsement to the Prohibition party. A few of the ministers were candidates for Legislatures on the ticket of this party. Second. The cold-blooded assassination of **Rev. George C. Haddock**, Sioux City, Iowa, August 3, 1886, by a crowd of brewers, saloon-keepers and roughs, against whom he was collecting evidence in liquor cases then pending. Third. The decision, in 1887, by the Supreme Court of the United States, declaring that prohibition without compensation is valid, in two cases in which the State of Kansas was a party. National prohibition thus became more clearly the question for the churches to agitate, as it was realized that local and State prohibitory legislation and amendments can be only partially successful without National prohibition. Then, even prior to the formation of the Anti-Saloon League, there was as early as 1885 an organized Anti-Saloon movement which enlisted many of the churches, as more speedy results of a local character were expected.

Pentecostal meetings continued to be held to the close of this period, in from one to six different Elderships. This tenacious interest in the person, functions and offices, the inworking and outworking of the Holy Spirit indicated the importance of this spiritual movement. Not to know the presiding and controlling power, and the corresponding need, of the divine Spirit, of all deficiencies in Christian experience is the most lamentable and deplorable. To effect such an experience was ever the purpose of these meetings. Yet the obstacles they encountered increased the tendency to localize and finally abandon them. In East Pennsylvania Eldership two were held, wholly of a local character, in 1885; and none was announced after that date up to 1889. Illinois Eldership appointed two, one in the northern and one in the southern part of the territory, for each of the five years of this period. Indiana Eldership had one in 1885, 1886 and 1889. Iowa Eldership had two in 1885 and one in 1886, all of a local character. Ohio Eldership appointed but one in the five years, in 1886. Michigan, one in 1886. Kansas, one in 1886 and one in 1888. Southern Indiana, one in 1889. Missouri, one in 1888.

Most persistent efforts were made during this period to keep burning the camp-meeting fires. The lack of spiritual results, the growing indifference of the churches, the increasing expenses made it very difficult to hold local camp-meetings. In 1885 one was held in East Pennsylvania, one in Maryland, one in Ohio and two in West Pennsylvania. In 1886 West Pennsylvania again held two, Maryland one, Indiana one, and Maine one. In 1887 and in 1888 one was held each year in Maryland and one in West Pennsylvania. In 1889 seven were held, one each in East Pennsylvania, West Pennsylvania, Maine, Maryland, Indiana, Illinois and Indian Territory. A Camp-meeting Association was formed in West Pennsylvania, to hold an annual camp-meeting not far from Sewickley, on the Methodist Episcopal camp-ground. **W. R. Covert**, a man of indefatigable energy, but of a volatile and flighty fancy, with **S. Arnold**, "secured perpetual right in behalf of the churches of God of the West Pennsylvania Eldership to hold an annual camp-meeting." A similar Association was formed in Venango county, West Pennsylvania Eldership, which conducted a camp-meeting in said county in 1887. In 1886, in addition to the camp-meetings already noted, one was held at Anderson, Ind., by the evangelist, **Mrs. M. B. Woodworth**. It was held on the fair grounds, and continued ten days. It was one of the first camp-meetings under the auspices of the Church of God at which a "gate fee" was charged. The meeting was reported quite a success in the number of converts, as shortly after its close a few over one hundred were baptized; but in some other respects the repu-

tation of the meeting was not good. While less time was given to the cultivation of social and recreative interests which were becoming so prominent, bearing no conceivable relation to the original purpose of camp-meetings, some characterized the meeting as "not any better than a fair;" or, "little religion about this."

Mrs. Woodworth was a revivalist of remarkable power; but after a brief period of constant activity she relapsed into obscurity. She was licensed to preach by the Indiana Eldership in 1884. She was at once appointed Eldership Evangelist, and reappointed in 1885. She was so successful in her work that she soon became noted as an evangelist of more than ordinary power, and was invited to hold revival services in churches of other religious bodies, in halls and in one instance in the court-house. In 1886, in the territory of the Southern Indiana Eldership, of which she became a member, she began her special career as an evangelist. She began her first meeting, with four helpers, in the Royal Skating Rink, at Muncie, Ind., in November, resulting in the organization of a church of 150 members. Thence she went to Indianapolis, Ind., and early in December began her meeting in the Meridan Skating Rink. It continued over the holidays, and resulted in about 175 conversions. Her husband also reported "over twenty healed in soul and body." From the Rink they went to a large Hall, with a seating capacity of 5,000, where on March 19, 1887, a church of 168 members was organized. Trances became now a feature of her meetings, the subjects claiming to be "overpowered by the Holy Spirit." Faith cures in large numbers began to be reported. "The lame were made to walk, the blind to see, the deaf to hear." While she had been at Anderson, Ind., in 1886, her most successful meeting held there was in the latter part of June, 1887. A large church was organized. As elsewhere by this time, "many were the wonderful cures" reported. After a brief stay at Greensburg, Ind., **Mrs. Woodworth** and her party crossed the State line into Illinois, and held a four weeks' meeting at Urbana, in September, 1887, resulting in one hundred converts. In August, 1887, she held a camp-meeting at Boiling Springs, Ill., concerning which it was reported that "the faith-cure business is overshadowing all other things in the meeting." From here she went to Oakland Park, Decatur, where she remained until October 2nd, closing her meeting with "one hundred conversions." About the middle of November, 1887, she began her work in the W. C. T. U. Tabernacle, Hannibal, Mo. The number of converts was given at 150, and "twenty were healed." A church was later organized with 100 members. In the Winter of 1885-6 she made an attempt to carry on her work in the territory of the East Pennsylvania Eldership, but she was officially notified to desist, and so was recalled by her Eldership. In July, 1888, she held a successful meeting in Springfield, Ill. Thence she went to Louisville, Ky., in August, using "our own tabernacle" in which to hold the services. "Hundreds of souls" were converted, a Hall was rented and a church of God was organized of "over 100 converts." By the close of the year 1889 the results of her four years of revival work were reported as follows: "We have a membership of nearly 1,000 as a result of her work, representing about a dozen churches. Half a dozen church houses have been erected, a dozen or more preachers licensed, quite a number of Sunday-schools carried forward, and prospects for rapid church upbuilding." **Mrs. Woodworth** encountered strenuous opposition everywhere after she began to defend and advocate faith-healing, visions, trances and other vagaries. She conceded that she was confronted with "opposition on every side;" that in some cities where she held meetings "the ministers in council agreed not to co-operate with her, nor to give any countenance to her work." Even the large majority of the ministers of the churches of God, and most of the Elderships, had no sympathy with her views on faith-healing and modern miracles. Her work was ephemeral. Disintegration of churches she organized followed at early dates, and the proofs abounded that she built with wood, hay and other inflammable materials.

An encouraging effect of **Mrs. Woodworth's** wonderful revivals was the inspiration to energetic endeavors felt by ministers and churches in the work of evangelism and Church extension. Her work, with all its defects, was of a very serious character, and it suggested the propriety of "days of fasting and solemn prayer for revivals" in many localities. Gratifying results followed.

The material interests of the churches were faithfully attended to during this period. There was a tireless struggle after progress, a cheerful optimism and a power and activity in the pursuit of better things which were rewarded by a good measure of success in competing with other religious bodies. As in the early

days, there still survived the belief that the Church had a special mission to carry the torch of "the faith once delivered to the saints" throughout the land and to be the bearer of truths which otherwise would be neglected. To make permanent the fruits of their labors ministers realized that houses of worship owned by the churches, and parsonages, needed to be built, and they urged this strongly on the membership. Responses were generously made, and a comparatively large number of houses of worship was erected and others repaired and improved. The first to be dedicated was the new bethel at Taylortown, Ohio, where the church had been worshipping in the Town Hall. The house cost \$900.00, and was built under the labors of **S. Kline**, pastor, and dedicated December 21, 1884, **C. Winbigler** officiating. **J. W. Riddle** was quite successful as missionary among the Cherokee Indians, Indian Territory, and in the Winter of 1884-5 built the bethel at Camp Creek, which was dedicated in the Spring of 1885. Through the labors of **J. F. Meixel**, pastor of the Upper Perry circuit, Pa., the project of building a bethel at Center Square was started in 1882 or '3, but the work was delayed, and not until 1885 was the new bethel finished, under the pastorate of **W. J. Grissinger**. It was dedicated June 7th, when **S. D. C. Jackson** preached the dedicatory sermon. The cost of the building was \$715.00. In Riley county, Kans., **J. A. Miller** and **E. L. Latchaw** as pastors, a bethel was built at Riley Center in 1885. The church had existed for three years without a church home. The dedication took place August 30th, the services having been in charge of **J. R. H. Latchaw**. In 1885 **J. C. Forncrook** was the efficient pastor at Lanark, Ill., and under his labors "Summit Bethel" was erected at a cost of \$4,000.00. It was dedicated October 10, 1885, **Latchaw** preaching on the occasion. Trinity, Wells county, Ind., was pastorless in 1885; but the church heroically went to work and built a bethel, which **E. Miller** dedicated November 15th. This exhibition of church efficiency and of appreciation of moral responsibility received just commendation. **J. M. Cassel**, who on September 27, 1885, preached the dedicatory sermon of the Pleasant Grove Bethel, St. Mary's circuit, Ohio, pronounced it "a monument to the zeal and energy of the pastor, **T. Koogle**." It was a sign of "the prosperity and progress of the church." The presence at the dedication of **H. Hickernell** and **J. A. Dobson** was noted as "connecting links binding us to the early history of the Church." At Shambaugh, Ia., under the labors of **A. Wilson**, pastor, a new bethel was built in the Summer of 1885, at a cost of \$2,500.00. It was dedicated by **M. S. Newcomer** on November 22nd. At Copley, Summit county, Ohio, a bethel was finished and dedicated December 20, 1885. **W. P. Small** was pastor, and **J. M. Cassel** officiated at the dedication.

At Cool Spring, or Sprankle's Mills, Jefferson county, Pa., a house of worship was built under the labors of **L. B. Appleton**, which was dedicated by him on January 24, 1886, in the absence of the minister who had been engaged for the occasion. The new bethel erected at White Oak, Clark county, Ill., was consecrated on May 30, 1886. **Wm. Johnson** was the devoted pastor. **George Sandoe** officiated, assisted by **J. Bernard**. A bethel which had stood for nearly forty years, at Slippery Rock, Beaver county, Pa., gave way to a new edifice erected during the Summer of 1886, under the labors of **J. W. Davis**. The new house was more commodious. The corner-stone was laid on May 30th, and the dedication took place October 10th. The name was changed to Connoquenessing Chapel. The second bethel at Highspire, Dauphin county, Pa., was dedicated July 25, 1886, when **J. T. Fleegeal** was the pastor. **G. W. Seilhammer** preached in the morning, and **J. W. Miller** in the evening. The house cost \$2,407.00. In Kennedy's Valley, Perry county, Pa., the corner-stone of a new bethel was laid June 27, 1886, when on account of the failure of the preacher for the occasion to be present, **W. J. Grissinger**, pastor, officiated. The building was completed and dedicated on March 6, 1887, when **G. W. Seilhammer** did the preaching. Under the pastorate of **W. P. Winbigler**, the church at Frizzlesburg, Carroll county, Md., built a house of worship, which was dedicated by **G. W. Seilhammer** on November 21, 1886. The rededication of the Syracuse Bethel, Ind., under the labors of **I. W. Markley**, took place on July 11, 1886. The dedicatory sermon was preached by **E. Miller**. The house had been "repaired, remodeled and refitted, and was commodious, attractive and superior to the former house." On Herr street, Harrisburg, Pa., under the pastoral care of **J. W. Jones**, the little church of colored folks began to build a bethel in the Summer of 1886. The corner-stone was laid by **C. H. Forney** and **J. M. Carvell** August 15th, but they were not able to complete the building. Better success attended the church at Highland, Dauphin county, Pa., which, under the pastoral care of **H. E. Reeve**, began the erection of a bethel in the Sum-

mer of 1886, laying the corner-stone September 19th. **C. H. Forney** and **J. M. Carvell** officiated. The building was completed at a cost of \$2,300.00, and was dedicated by **J. W. Deshong**, January 23, 1887. The ordinances were observed in the evening. **T. Still** had meanwhile become the pastor. The church at Mt. Olivet, York county, Pa., having built a spire and put a bell into it, rededicated the house September 12, 1886. **H. E. Reeve** and **T. Still** preached on the occasion, and with the pastor, **J. F. Meixel**, conducted an ordinance meeting in the evening. A new house of worship was built by the church at Sugar Creek, Wayne county, Ohio, and dedicated September 26, 1886, **W. P. Small** preaching on the occasion, assisted by **G. H. Ritchie**. Under the labors of **W. J. McNutt**, a bethel was built at Sugar Ridge, VanWert county, Ohio, which **J. M. Cassel** dedicated in October, 1886, assisted by **D. Sands**. **I. W. Markley** as pastor succeeded in building several bethels on his field in Indiana. One of these was in Columbia City, Whitley county, at a cost of \$3,200.00. It was dedicated by **M. S. Newcomer** November 14, 1886. The church was the outgrowth of **Mrs. Woodworth's** labors in 1885. Another was built at Butler, at a cost of \$3,800.00. It was dedicated November 21, 1886, **M. S. Newcomer** officiating. At Round Grove, Ill., with **O. B. Huston** pastor, a new bethel was built at a cost of \$1,300.00. It was dedicated by **Geo. Sandoe** October 10, 1886. The bethel at Wallacetown, Clearfield county, Pa., after undergoing extensive repairs, was rededicated November 21, 1886. **J. W. Deshong** did the preaching. **Thos. Young** was pastor. Such extensive alterations were made to the Lancaster, Pa., bethel in the Summer of 1886, that it "was not recognizable as the old bethel," at a cost of \$3,682.00. The consecrated **C. Price** was pastor. The rededication took place November 14th, **G. W. Seilhammer** and **G. W. Getz** officiating.

In 1887 **E. L. Latchaw** succeeded in gathering a small church in a new settlement of sod-house dwellers, near Utica, or Kansada, Ness county, Kans. They worshiped in a sod school-house, 12x15 feet. They decided to build a frame bethel, 20x30 feet, which was dedicated on May 28th. The sermons on the occasion were preached by **W. H. Cross**. On May 8, 1887, the bethel at South Fairview, Cumberland county, Pa., was to be dedicated, when **G. W. Seilhammer** officiated. But the act of consecration was deferred in order to cancel the entire indebtedness. This was done, and on the 22nd **J. B. Lockwood** preached and dedicated the house. **O. J. Farling**, a minister actuated by the old missionary spirit, succeeded in organizing a church in Stoney Creek Valley, Dauphin county. They began the erection of a bethel soon after; the corner-stone was laid June 18, 1887, by **C. H. Forney**, assisted by **M. M. Foose** and **J. Berkstresser**. The house was completed and dedicated September 18th, when **G. W. Seilhammer**, **M. M. Foose** and **I. A. MacDannald** officiated. The cost was \$940.00. Mission work in Mt. Pleasant, Westmoreland county, Pa., was begun in an old school building, bought by **D. S. Fox** for \$500.00. An additional \$500.00 was spent in alterations and improvements, when the new church building was dedicated, July 17, 1887, with **G. W. Seilhammer**, **W. R. Covert** and **J. S. Marple** as the preachers of the three sermons of the day. The bethel at New Kingston, Cumberland county, Pa., built thirty years before, was repaired under the labors of **D. W. Keefer**, and rededicated July 24, 1887. **G. Sigler** and **A. H. Long** did the preaching. At Olive Branch, Miami county, Ind., **R. H. Dempsey**, pastor, a bethel was built in the Spring of 1887. **A. F. Dempsey** officiated at the dedication on July 24th. The Fairview Bethel, York county, Pa., was rededicated July 24, 1887. **J. C. Seabrooks** preached on the occasion. At Tobias, Putnam county, Ohio, a new church edifice was ready for dedication on September 4, 1887, under **E. Poling**, pastor. **J. R. H. Latchaw** was present and preached, but the act of dedication was deferred on account of failure to cancel the indebtedness. Under the new pastor, **J. W. Aukerman**, the money was secured, and in the latter part of October, 1887, **R. H. Bolton** dedicated the house. It was christened "Pleasant Valley Bethel." The bethel in Mendon, Mercer county, Ohio, built under the labors of **J. W. Bloyd**, at a cost of \$1,600.00, was dedicated on September 25, 1887. **M. S. Newcomer** did the preaching; **W. B. Allen** and **W. P. Small** assisted in the services. "The Mission Bethel of the Ohio Eldership," which **J. W. Aukerman**, General Missionary, succeeded in building in Putnam county, was dedicated by **T. Koogler** on September 25, 1887. The village of Centennial, in which it was built, was located "in the woods," and services had been held in the school-house and in a blacksmith shop. On the same day the church at Steelton, Dauphin county, Pa., **H. E. Reeve** pastor, rededicated its house of worship. **J. Berkstresser** and **M. M. Foose** preached the

sermons. November 6, 1887, the church at Anderson, Madison county, Ind., organized by **Mrs. Woodworth**, dedicated its new bethel. **H. H. Spiher** was the successful pastor. **President Latchaw** officiated. **R. H. Bolton** and the **Woodworths** assisted in the services. The rededication of the bethel at Marysville, Perry county, Pa., occurred October 23, 1887. The pastor, **H. W. Long**, secured the services of **M. M. Foose** for the occasion. At Camp Hill, Franklin county, Pa., a new bethel was built in the Summer of 1887, **J. W. Kipe** being the pastor. It was dedicated by **Wm. Palmer**, November 27th. The bethel at Boiling Spring, Macon county, Ill., which had been occupied for thirty years, was destroyed by fire in October, 1887. A new one was erected under the pastorate of **W. I. Berkstresser**, which was set apart for divine worship on December 25, 1888. **Geo. Sandoe** and **J. Bernard** preached on the occasion. Hayes Chapel, Ida county, Ia., was built in 1888. **J. W. Riddle**, missionary among the Cherokee Indians, Indian Territory, built a bethel at Sallisaw, costing \$670.00. It was dedicated May 27, 1888, by **C. Manchester**. Remodeled so as to "look like an entirely new house," the Landisville Bethel, Lancaster county, Pa., built in 1843, was rededicated under **F. L. Nicodemus**, pastor, April 29, 1888. The preaching on the occasion was by **C. Price** and **J. B. Lockwood**. Under the supervision of **S. Smith**, a German and English preacher, a bethel was built at Cove Station, Huntingdon county, Pa. It was dedicated May 6, 1888, by **F. L. Nicodemus**. The bethel at Orrstown, Franklin county, Pa., having been "renovated, thoroughly renewed, embellished and beautified within and without," was rededicated by **G. W. Getz** June 10, 1888. The ordinances were observed in the evening, the pastor **J. T. Fleegal**, being in charge of the services. The rededication of the bethel at Reedsville, Wayne county, Ohio, occurred July 22, 1888. **S. Kline** was the pastor; **President Latchaw** filled the pulpit. **W. G. Steele** succeeded in building a bethel at Peter's Run, Ohio county, West Virginia, which was consecrated July 29, 1888. **N. M. Anderson** did the preaching. On the Hillsdale Mission, at Bright's appointment, Mich., a new bethel was dedicated under the labors of **J. F. Slough**, pastor, August 26, 1888. **J. M. Cassel** did the preaching. The dedicatory services of the new bethel built at Woodland, Marshall county, W. Va., were held September 23, 1888. **I. D. Cousins** was the pastor. The Eldership held its session in the new building, and **N. M. Anderson** preached the dedicatory sermon. **L. F. Chamberlin** officiated at the dedication of the bethel at Showman, Iowa, August 26, 1888. At a meeting in the Methodist house of worship at Markleville, Madison county, Ind., a number were converted and desired to be organized into a church of God by the pastor, **H. H. Spiher**. This they were not permitted to do in the M. E. house. They withdrew and organized in a private house. They resolved to build a bethel, which cost \$1,800.00, and was dedicated by **President Latchaw** August 26, 1888. The corner-stone of the Vander Avenue bethel, York, Pa., was laid by **W. Rice** on September 2, 1888. The self-denying pastor, **O. J. Farling**, pushed the work to completion, and the house was dedicated November 25, 1888, by **G. W. Seilhammer**. Cost, \$1,500.00. The town site of Riley, Riley county, Kans., having been changed so as to be on the Rock Island Railroad, the bethel built some years before was removed to the new location. It was dedicated September 23, 1888, by **C. S. Bolton**, assisted by the pastor, **J. M. Klein**. At Henrietta, Blair county, Pa., **J. M. Waggoner**, pastor, a new bethel was built, which was dedicated by **G. Sigler** on December 16, 1888. The Mt. Carmel Bethel, Northumberland county, Pa., was dedicated by **W. Rice** on December 23, 1888. The house had become too small under the pastoral labors of **F. Y. Weidenhammer**. At Milmine, Piatt county, Ill., **T. J. Crowder**, pastor, succeeded in building a bethel at a cost of \$1,500.00. **President Latchaw** officiated at the dedication on January 6, 1889. The church at Ft. Scott, Kans., was organized late in 1888, after a revival meeting conducted by **J. C. Forncrook**. A lot was bought and work begun on a house of worship. The corner-stone was laid by **Forncrook**, General Missionary, on April 27, 1889. The rededication of the bethel at Linglestown, Dauphin county, Pa., under **C. Y. Weidenhammer**, took place February 3, 1889. The preaching on the occasion was by **Wm. Rice**. Under **W. J. Grissinger's** pastorate at Elizabethtown, Lancaster county, Pa., the remodeled bethel was dedicated January 27, 1889. **G. W. Seilhammer** preached the sermons. Though not a "union house," the Union Chapel, Williams county, Ohio, built under the pastoral labors of **J. W. Bloyd**, was dedicated by **Latchaw** on January 27, 1889. A bethel was built at Pleasant View, Mercer county, Ohio, under the labors of **L. T. Lemunyon**. It was dedicated by **Latchaw** June 2, 1889. **Latchaw** also dedi-

cated the new bethel at Muncie, Ind., February 17, 1889. **H. H. Spiher** was the pastor. The property cost \$7,000.00. The church was organized two years before, with two hundred members, the fruits of **Mrs. Woodworth's** labors. At Amboy, Mich., a new bethel was to be dedicated by **Latchaw** July 1, 1888; but failing to secure the cash or its equivalent, he refused to dedicate the house. **W. H. Oliver** followed **J. F. Slough** as pastor. He raised the needed funds, and **Latchaw** returned and dedicated the house in February, 1889. At Metz, or Welty, Marion county, W. Va., under the labors of **Geo. E. Komp**, a bethel was built, which **N. M. Anderson** and **S. B. Craft** consecrated May 19, 1889. Roaring Spring, Blair county, Pa., lost its bethel by fire, February 24, 1889. Under **M. M. Foosse** as pastor, the work of rebuilding began at once, and on December 1, 1889, **Geo. Sigler** officiated at the dedication of the new bethel. The Blooming Grove Bethel, Ohio, **Jos. Neil** pastor, was dedicated by **Latchaw** May 12, 1889. After extensive repairs under **F. W. McGuire** as pastor, the house of worship at Matamoras, Dauphin county, Pa., was rededicated May 19, 1889. **J. H. Esterline** officiated. The church of God and the M. E. church built a union house on the Raleigh circuit, W. Va., known as Dick's Chapel, under the labors of **S. E. Stewart**, which was dedicated in September, 1889. At the Clay appointment, Defiance county, Ohio, **J. W. Bloyd** pastor, a bethel was built, which **Latchaw** dedicated September 18, 1889. The West Auburn bethel was moved 3 miles and extensively repaired under **S. Rothrock's** labors. **G. H. Ritchie** officiated at the dedication on September 8, 1889. **Latchaw** preached the dedicatory sermon of the new bethel at Deweyville, Ohio, September 22, 1889. **W. T. Cross** was the pastor. On the same day the new bethel at Southwright, Hillsdale county, Mich., was dedicated by **Jas. Neil**, **W. H. Oliver** being pastor. In August, 1889, the Front Street church, Findlay, tore down their house. The corner-stone of the new bethel was laid November 3rd, **Prof. W. H. Wagner** and **G. W. Wilson** delivering addresses. The house was finished under the pastoral labors of **W. N. Yates**, and dedicated April 27, 1890, by **M. S. Newcomer**. Under **J. W. Bloyd** as pastor, the Bellefontaine Chapel, Ohio, was built. It was dedicated by **R. H. Bolton** September 8, 1889. The ordinances were observed at night. At Williamstown, Ind., **H. H. Spiher** pastor, a bethel was built, which was dedicated September 23, 1889, by **John Vincent**. The Pleasant Prairie Bethel, 3 miles from Independence, Ia., built in 1854, was replaced by a new edifice in the Summer of 1889. It was set apart for religious services November 17, 1889, when **M. S. Newcomer** and **C. L. Wilson** officiated. The bethel at Zanesville, Ind., **J. A. Wood** pastor, was repaired, and dedicated December 1, 1889. A new bethel was built at Collamer, Ind., under the labors of **I. W. Markley**, costing \$1,519.00. It was dedicated by **Latchaw** November 24, 1889. The Blue Grass Bethel, Illinois, built under **D. H. Rupp's** labors, was dedicated October 13, 1889, when **Geo. Sandoe** preached. Failure to raise sufficient money to pay all bills occasioned the postponement of the final act of dedication at an earlier date. The Progress Bethel, Dauphin county, Pa., was rededicated under the labors of **C. C. Bartels** on December 1, 1889. The pastor, **W. J. Grissinger**, preached on the occasion of the rededication of the bethel at Mt Joy, Pa., December 8, 1889. The East Steelton Mission, Dauphin county, Pa., under the labors of **D. W. Keefer**, pastor at Highland, laid the corner-stone of its house of worship December 22, 1889. The building was finished, and was dedicated February 23, 1890. **Geo. Sigler** preached the sermon. At Breakneck, Fayette county, Pa., the Union Bethel was dedicated on December 1, 1889. **W. R. Covert** preached in the morning and **Dr. Morgan**, Baptist, in the evening. A house of worship known as Silver Creek Bethel, in Fulton county, Indiana, on the field served as pastor by **J. W. Stringfellow**, was dedicated January 5, 1890, by **J. Bumpus** and **I. W. Markley**.

While the churches gave these unmistakable indications of material progress, the spiritual work was not neglected. A large percentage of the new houses of worship built during this period was in new localities, where churches had been organized. But Church extension work was diligently carried forward in other localities. In New England but little progress was made. One church was organized in New Brunswick. Several new names were added to the ministerial Roll of the Eldership, and the original mover in the work in Maine, **John Dennis**, was called to his final reward. **H. Mills**, the most active worker, was becoming discouraged. The ministry and churches of the Eldership lacked the interest in, and loyalty to, the Church of God of the General Eldership which he realized and manifested. Most of them had been Free Baptists, who were dissatisfied for

sundry reasons, and withdrew. The broad platform of the Bible as the creed, and the name "church of God," appealed to them. The influence of this teaching spread into Massachusetts, and the churches of Pittsfield constituted themselves into "the church of God of Pittsfield." The New York "Independent" declared that "the people of Pittsfield have got hold of a most important idea." There were numerous revivals in Maine and New Brunswick, and the local churches were in a fairly prosperous condition.

In East Pennsylvania Eldership the principal church extension work was at Altoona, where a mission was established in December, 1886, to be in co-operation with the first church. The Henrietta church was added to the Morrison Cove circuit. At Shamokin, Northumberland county, work was begun in 1883, and a church was organized which was making fair progress during this period under the labors of **S. Smith** and **C. Kahler**, successive pastors. In Clearfield county the field was enlarging, and new points were being added to the two circuits. The Lower York Mission, near York, Pa., added several new points under the labors of **O. J. Farling**. But the principal work in the Eldership consisted in the strengthening of the churches through revivals and improving their material conditions.

West Virginia was fruitful territory. The older organizations were aggressive, and were measurably strengthened. The work in Ohio and Brooke counties was carried forward with energy and good success. Raleigh and Kanawha counties, in the south-western part of the State, were being occupied and churches organized. A small church organization existed in the city of Wheeling. The whole territory of the Eldership in West Virginia appeared to be ripe for an abundant harvest.

The most promising fields for Church extension work were in Nebraska, Missouri, Kansas and the Indian Territory. In Nebraska the work was carried forward in the counties of Howard and Greeley, by **Eli Stark**, who located in Howard county in 1885, and in the Fall of said year organized a church of thirty-one members. Another church was organized by him in Greeley county, in October, 1885. **George W. Misener** preached in Serman and Custer counties, and organized several churches. In Kansas, **E. L. Latchaw** removed to Ness county and began work, with a good measure of success. Stafford county was also the scene of active mission work by **J. N. Smith** and **C. S. Bolton**, as was also Pratt county immediately to the south. Thus the area of cultivated ground in Kansas was considerably enlarged, and the work pushed into the south-western part of the State. Ft. Scott, in Bourbon county, on the Missouri boundary line, became a center of interest in 1887. **J. W. Keplinger** had been preaching in the town, and had the assistance of **D. Blakely** and **G. J. Bartlebaugh**. The securing of a lot on which to build a Bethel was undertaken in the Fall of 1887, and brought to a successful issue in 1889, the church having been organized under the preaching of **C. Manchester** and **J. C. Forncrook** in December, 1888. In 1889 there were twenty-six Church of God organization in the State, scattered through fifteen counties, with an aggregate membership of 610 and five houses of worship.

The work in the Indian Territory during these five years was in the care of **J. W. Riddle**, **E. M. Kirkpatrick**, **C. H. Ballinger** and **J. C. Caswell**. They labored mainly among the Indians of the Cherokee Nation; but in 1889 **Caswell** preached in the territory of the Creek Nation. The work was also strengthened by the removal into the Territory of some Church of God families from Texas. By November, 1885, four churches had been organized. In September, 1886, **Riddle** reported that "three hundred and fifty souls belong to the Church of God in the Cherokee Nation." **Kirkpatrick** became pastor of three of the churches in the Cherokee Nation. He organized an additional church of thirteen members. In August, 1887, **Ballinger** succeeded in organizing a church of twenty-six members, and **Caswell** one of fourteen members. **Caswell**, in 1889 began work in the Creek Nation. By this time the membership in the Territory had increased to 637, organized into thirteen churches.

There were inviting fields for mission work in half a dozen States where the Church had not yet begun operations. The most inviting of these were on the Pacific Coast. In 1886 **J. Garrigus**, Oregon, published earnest calls for a missionary. Others who had removed to that State also made appeals for a minister to be sent them. In July, 1886, **J. T. Force** began work there, and soon had a small band ready to organize a church. In July, 1887, he declared "the field is ripe in Oregon. Send us one, two, or three preachers." In 1888 the Nebraska

Eldership asked the Board of Missions of the General Eldership to appoint **J. W. Adams**, one of their ministers, missionary to Oregon. In April, 1889, **Garrigus** appealed again to the Board for a missionary, urging that "now or never" was the time to begin work in that State. In June, 1889, the Board of Missions of the General Eldership considered the appointment of **I. S. Richmond**, of Illinois; but did not feel justified to make an appropriation.

In the Winter of 1885-6 **D. Keplinger**, Kansas, removed to Los Angeles county, California, and at once planned to begin missionary work. He opened an appointment in Antelope Valley, to which he soon added several others.

The first call for a minister to come to Colorado was published by **Grant L. Woods** in 1889. He had removed from Shambaugh, Ia., to Kit Carson county, Colo., and desired the Church to open a mission in said county.

Dakota seemed a promising field for mission work, as Church families from Iowa were moving into the Territory. Among these was **A. C. Bixler**, who in 1885 started a Sunday-school in his neighborhood. Religious interest was awakened; and he began to hold "prayer-meetings from shanty to shanty." Twenty-five were converted at these meetings, when he sent for **C. C. Marston**, who preached on baptism and Church doctrines, and baptized nineteen of the converts. **H. L. Soule** and **D. S. Guintier**, in the Winter of 1885-6, conducted revival services in a school-house in Lincoln county, now South Dakota, resulting in the organization of a church.

P. Clippinger removed from Kansas to Florida in the Winter of 1886, and began preaching. His field extended along the S. F. R. R. from Sanford to Tampa. He organized two Sunday-schools in 1887; baptized ten believers, and organized a church of eighteen members.

While the era of controversies was apparently passing, and a spirit of greater tolerance was developing in ministers and churches, there yet was a good deal of discussion during this period. Public debates, however, were more infrequent. Only five are reported during this period. The first was conducted in Wetzel county, W. Va., between **S. B. Craft**, of the Church of God, and **Rev. Speers**, of the M. E. Church, South. It was held in June, 1885. The subject was Christian Baptism, **Craft** affirming that "immersion is the Bible act of baptism," and **Speers** denying. The result was claimed as "a perfect victory for the Church of God and immersion." In April, 1886, **A. Wilson** had a debate in Page county, Iowa, with **Rev. A. L. Cooper**, on the following Proposition: "The Church with which I, **A. Wilson**, stand identified, known by my brethren as the Church of God, possesses all the Bible characteristics which entitle it to be regarded as the visible church or kingdom of God." **A. L. Cooper** denied. **H. Murray**, who was **Wilson's** moderator, reported, that "the decision of the Chairman, who was not a member of either Church, was, with myself, that **Elder A. Wilson** sustained his affirmative of the entire Proposition well, and did honor to himself and the Church he represents." A "discussion with an Adventist" transpired between **W. B. Elliott**, Church of God, and **W. H. Cain**, "advocate of Adventism," at Cookport, Indiana county, Pa., June 14, 1886. The resolution debated read: "Resolved, That the doctrine of the innate immortality of the soul, as understood by the denominations, is untrue, and that conscious, active life in the soul begins at the resurrection of the body, and not at physical death." This **Cain** affirmed, and **Elliott** denied. The reporter states that "by previous arrangement, the question was to be submitted to the audience for decision at the close of the debate." But **Cain** "objected vehemently," and so no vote was taken; but "from the demonstration of the audience it was evident that **Elliott** had won the victory." At Creagers-town, Md., May 17, 1887, **W. Palmer**, of the Maryland and Virginia Eldership, debated the following Proposition with **V. Thompson**: "1. Do the Scriptures teach that the Sabbath of the fourth commandment is the Christian Sabbath, having its origin in Eden? **Thompson** affirmed; **Palmer** denied. 2. Do the Scriptures teach that the first day of the week is obligatory upon us as the Christian Sabbath? **Palmer** affirmed; **Thompson** denied. 3. Do the Scriptures teach the eternal, conscious punishment of the wicked? **Palmer** affirmed; **Thompson** denied." **Palmer** proved himself an effective debater, handling his part of the debate with incisive deliberateness and convincing reasoning. Beginning on September 6, 1887, **N. M. Anderson**, West Virginia Eldership, had a public debate with **R. H. Singer**, of the Disciple, or Christian, Church. Six Propositions were debated, to wit: "1. That in connection with faith, repentance and confession, water baptism is a command of the gospel in order to the remission of sins of an alien sin-

ner. **Singer**, affirmative; **Anderson**, negative. 2. That hearing, repenting, praying and believing are necessary to the remission of sins, which takes place prior to water baptism. **Anderson**, affirmative; **Singer**, negative. 3. That the washing of the saints' feet is an ordinance of the New Testament, instituted by Christ the same night he instituted the Communion, and is binding on all God's people till Jesus comes to judge the world. **Anderson**, affirmative; **Singer**, negative. 4. That the Communion of bread and wine was instituted the night of Christ's betrayal, to be observed by the disciples every Lord's day, or every first day of the week. **Singer**, affirmative; **Anderson**, negative. 5. That the Church to which I, **R. H. Singer**, belong is the church of Christ, built by Christ and the Apostles, and is identical in teaching and practice with the Apostles. 6. That the Church of God, which I, **N. M. Anderson**, represent, is in faith and practice in harmony with the original." "Observer" stated that "an overwhelming majority of people who attended the debate (outside of the Disciples) claim that **Anderson** gained every Proposition." In Arkansas, at Mt. Olive, in December, 1889, **J. M. Howard**, of the Church of God, and **W. P. Spain**, of the Disciple Church, held a public debate on the design of Christian baptism. **Spain** affirmed that "water baptism to a penitent sinner is for the remission of sins." **Howard** denied. The debate continued two days, and "in the evening of the second day **Spain** begged **Howard** to let him off, and not say anything, he giving up the debate."

Discussions between ministers of the Church, or of mooted questions, in the columns of *The Advocate* during this period, though less frequent and numerous, still numbered nearly half a hundred. They decreased from thirteen in 1885, to five in 1889. Some were called out by the public debates. Others were for the correction of errors into which inexperienced ministers fell. While still others were on doctrinal questions on which Churches differed on the received views of the Church of God. The latter was notably true of the Sabbath question, agitated by the Seventh-Day Adventists which came in contact with ministers of the Church of God. Also the design of baptism, ever kept prominent by the ministers of the Christian Church. Thus the "Sabbath Question," whether the first or the seventh day should be observed by Christians, was discussed by **L. B. Appleton**, of the West Pennsylvania Eldership; **W. D. Faulkender**, a layman of Blair county, Pa., and **S. P. Rogers**, of Arkansas, in the Winter of 1885-6. They resumed the discussion in the Fall of 1886, joined by **N. O. Cofman**, a layman of Mendon, O., and **J. G. Cunningham**, a layman of Fulton county, Pa., and continued it into April, 1887. In April, 1888, **John Wilder**, Ottawa Lake, Mich., wrote on the subject, defending the first-day Sabbath. He was followed by an anonymous writer by whom the discussion was prolonged into June. The length of these discussions, the poverty of ideas hidden in the multitudes of words, and the long periods over which they were continued seriously detracted from their value, and gave occasion to much complaint. The two conspicuous theories of the Millennium were discussed in 1885, and again in 1886, when **Winebrenner's** views on the subject were called in question as being no longer the views of the Church. **Winebrenner** taught the essential points of the pre-millenarian theory; but "there has been quite a change on this subject since his time, and it is a doubtful question to-day whether pre-millenarian or post-millenarian theories have the majority of adherents in the Church of God." The subject of faith cures, divine healing and miracles was given great prominence as a result of the teachings of **Mrs. Woodworth** and many of her converts. They claimed that all kinds of diseases can be cured by faith, or by the direct intervention of divine power. This view was antagonized by a large majority of the ministers. Such alleged cures were represented as miraculous; but it was insisted that "the day of miracles is past." The discussion continued at intervals during this period. At no time was the doctrine of Sanctification so thoroughly discussed by ministers of the Church as in 1885-7. Mainly it was a defense of the old doctrine on the subject, which was a pillar of the undoubting faith of earlier and simpler days, as against the newer theory of an instantaneous second work of grace. The schismatic tendency of the second-work theory created trouble in certain churches, and the discussion was designed to eradicate this heretical theory and preserve the peace and unity of the churches. This was the trend of a series of articles by **W. R. Covert** in 1885. He was followed by **D. Blakely**, who insisted on "the doctrine of the simplicity of moral action," and concluded that "conversion is entire consecration," and that "sanctification" is but another term for consecration. Edification and growth in grace

follow, and continue through life. **L. B. Appleton** discussed the subject from the viewpoint of mental philosophy. Thus the discussion ran its course during the Winter of 1885-6. It was resumed in March, 1887, when some of the advocates of the second-work discussed it experientially. This called out forceful replies from **A. Wilson**, **D. S. Ginter** and **L. B. Appleton**. **R. H. Bolton** voiced the sentiments of many who objected to the discussion partly on the ground that "much of the writings are unintelligible and with no good effect." He also assured the Editor of *The Advocate* that he, with many readers of the paper, "desire you to write articles upon this theological question." In compliance with this request, the Editor began a series of ten editorials, running from August 24th to October 26th, in which the underlying thought was the duality of man's being—the "person" and the "nature." The conclusion reached was that the sanctification of the "person" takes place necessarily at regeneration; that of the "nature is progressive," and may not be perfected until mortality is swallowed up of life. **S. N. Sorenson**, Beloit, Ia., took exception to this conclusion in two long articles, in which he sought to defend the second-work theory. **W. W. Roberts**, while endorsing the Editor's views, yet had some adverse strictures to offer. Owing to certain erroneous views on the phrase "born of water," preached in Arkansas by members of the Texas and Arkansas Eldership, the proper interpretation of the text was discussed by the Editor and others in the Spring of 1887.

Quite a controversy was revived touching the private observance of the ordinances, introduced in February, 1888, by **F. W. McGuire**, and participated in by **W. H. Oliver**, **Mrs. M. Woods**, **S. P. Campbell** and **E. M. Kirkpatrick**. The minority, represented by **McGuire** and **Mrs. Woods**, advocated private observance. The discussion continued for nearly a year, and was made the subject of action by some of the Elderships, all of which insisted "that the ordinances should be observed publicly."

The Itinerancy, Amusements, the Perseverance of the Saints, Church Union, Deaconesses, Church Fairs, the Doctrine of the Holy Spirit, Tithing, Christ's Resurrection Body, the Moral Character of Adam and Eve, were among the other more important subjects more or less elaborately discussed.

An important step was taken in the East Pennsylvania Eldership in 1887 in the organization of the "Mutual Beneficial Society." The object of the Society was to secure "mutual benefit in case of death" to the members. There is a small annual payment required, and at the death of a member each member of the Society is required to pay \$1.00 into the treasury, the total to be paid to the widow or family of the deceased.

An equally beneficent, but more general, project for the aged minister of the Church was suggested in July, 1889. Many had felt the need of some provision of this character, but how to secure it without an extra tax on the membership was the unsolved problem. At the meeting of the Board of Missions of the General Eldership, held at Findlay, Ohio, in 1889, **Warren Mosher**, of near Piercetown, Indiana, submitted a proposition which seemed to meet the case. He proposed "to build a home for indigent ministers." The proposition was approved by the Board, which appointed **I. W. Markley** and **I. Schrader** a committee to confer with **Mosher** with regard to said institution." Unfortunately the project was not consummated, though the need of such a home has never ceased to be felt.

The churches of God have only to a very limited extent been interested in such Orders as "The Brotherhood of St. Andrew;" yet in the "Order of the King's Daughters," or "Daughters of the King," appealed sufficiently to some of the sisters of a few churches to induce them to form societies of the latter Order. The Order was founded in January, 1886, and has for its main object the development of spiritual life and the stimulation of Christian activity.

The ministers which held pre-millenarian views were quite interested in the "Prophetic Conference" held at Chicago in November, 1886. Fewer, however, attended the Conference than were present at the one held in New York in 1878. The Church has always placed more stress on other and more vital doctrines, though it has ever strongly held, in some form, to the second advent of its adorable Founder and Head.

Because of the proximity of the United Brethren Church to the Church of God in many of the Annual Elderships and the generally friendly relations and similarity in doctrine and ordinances in earlier years, the brotherhood was much interested in the schism which occurred in said Church in 1889. Its twentieth General Conference held its session at York, Pa., in that year. Four "recom-

mendations" had been submitted by the previous General Conference to a vote of the churches. The first related to a revised Confession of Faith; the second, to the amended Constitution; the third to lay representation, and the fourth to the section of the Constitution on Secret Societies. All were adopted by majorities ranging from 39,696 for the fourth item, to 47,760 for the first item. Immediately upon the reading of "the Proclamation of the Bishops," the final "step to be taken to complete all that was requisite to put the amended forms of the Confession and Constitution in full effect," **Bishop Wright**, with fourteen others, delegates from different annual Conferences, withdrew from the General Conference and organized the Radical United Brethren Church. The Church of God has happily been spared such an experience, owing possibly to the absence of a human Creed or Confession of Faith and greater elasticity in its polity.

CHAPTER XVII.

1890—1895.

THE semi-decade of 1890-1895 was marked by certain great religious events in which the churches of God were deeply interested, though not formally connected therewith. The most pregnant one was "The World's First Parliament of Religions," held at the World's Fair in Chicago in September, 1893. It embraced, not the Christian denominations of the world, but representatives of the religions of the world. It was a congress which awakened universal interest, and the topics discussed by theological scholars and eminent laymen were of a character which appealed to very many of the ministers of the churches of God which had kept in touch with the progressive thought of the day. They raised the question: "Is it a milestone in the path of Christianity?" Or: "Is it an indication that the reputed followers of the Anointed One are seeking a religion to suit all mankind, and in which should be amalgamated the faiths of the religious world?" Or: "Is it a sign of the decadence of what has been for centuries believed to be the only true religion?" Almost in fear and awe the churches of God viewed the marvelous phenomenon of Protestant Christianity in its strongest and most pronounced type inviting Roman Catholics and Orthodox Greeks, Pagan and Mohammedan, the worshipers of Buddha and of Confucius, the followers of Zoroaster and the descendants of Abraham, and representatives of all faiths and of no faith, to meet together and discuss the deep problems of their respective religions, or want of religion, in a friendly and even a fraternal way. Besides, topics were discussed which on various occasions had been debated by ministers of the churches of God, such as The Religious Reunion of Christendom, God and Modern Science, Man's Spirituality and Immortality, Religion as Distinguished from a Moral Life, Religion and Music, Religion and Temperance, Arbitration Instead of War. The Advocate by its presentations of the events of the Parliament kept the churches informed and interested. Quite a number of the ministers were present during part of the seventeen days the Parliament continued in session.

The movement toward the federation of Protestant Churches, which assumed prominence in 1890, naturally excited the attention of ministers of the churches of God. It did not appeal to them as a plan or method of abolishing sectarianism, against which they always contended; but as an evidence that the Christian Church was becoming more deeply conscious of the great evils of the divisions into which the body of Christ had been rent. But with the idea of effecting a union of all denominations into one great, universal organization they could have but little sympathy, as it is not in harmony with the scriptural polity of the church. Neither the union, nor the federation, of Churches or denominations, they held, is Christian oneness. Besides, the platform on which they stood precluded any active participation in such a movement.

Nevertheless, the further division of Churches into rival or antagonistic organizations the churches of God deplored. They had always been on friendly terms with local churches of the Evangelical Association, and so when that body was "split in two" in October, 1891, as a result of "the rebellion of twenty-five years' growth," they viewed the result with unconcealed concern. The Association had thus been sundered into two distinct and violently antagonistic parties.

And while they regarded the division as in the main the legitimate fruit of sectarianism; yet they could not remain oblivious to the existence of like dangers among themselves, as disclosed in the secession movements in Kansas and Missouri, and earlier in Michigan, as also in such conflicts of authority as existed in 1891 between the Elderships in Illinois and Indiana. Not doctrines, nor polity, but personal contentions and unholy ambitions, could prove the puissant cause of schism in a body. It suggested the thought, strongly emphasized editorially, that for Christian men there should be found a remedy for such evils in a well-developed scheme of arbitration.

While as a body the Church did not interest itself in the anniversary of the "Haystack Movement," which contemplated the carrying of the gospel to the heathen of all lands; nor yet in the Volunteer Movement among college students, with the motto:—"The evangelization of the world in this generation"—which held its second quadrennial convention in Detroit, Mich., in 1894, with 1,325 delegates; yet individual workers and some local churches joined with other churches in meetings with appropriate services. The principal benefit the churches of God derived therefrom was the resultant inspiration and enthusiasm in their own missionary work. They realized the ever-present danger, that the banner which the Church had lifted up in the name of the Lord would be lowered by too active fellowship with denominations prominent in these movements.

In 1890 the Presbyterian Church began the revision of its Creed, or Confession of Faith, nearly two-thirds of the 213 Presbyteries having voted in favor of revision. A committee was appointed for that purpose, which did its work during the year, and reported to the General Assembly in 1891. The work to be done was to harmonize the Confession with the altered views and the spirit of the Church as they were then apprehended to be; but "no alterations or amendments are to be proposed which would in any way impair the integrity of the Reformed or Calvinistic system of doctrine taught in the Confession." The antagonism to all creeds by the Church of God gave it a negative interest in this work. It was pointed out that these creeds are not generally believed by the Churches which adopt them; but are accepted largely because of their historical value. They set up a standard of orthodoxy outside of the Scriptures, and become occasions of discussions and schisms. Hence, the Church in all its past history bore testimony against them. It rarely experienced any trouble by reasons of heresies taught by its ministers. Only one such instance occurred during this period, when the Standing Committee of the Kansas Eldership suspended a minister "accused of preaching doctrines contrary to the Scriptures." The membership of the Church, however, could not be insensible to the allegation that it has some standard of orthodoxy, as well as that a general similarity had developed between it and the surrounding denominations. Hence, the question began to be propounded: "Is there no difference between the Church of God and others, such as the Methodist, or United Brethren, or Reformed Churches?" As Winebrenner much earlier had clearly indicated what these differences are, so again was the duty an urgent one to teach the churches the essential characteristics of the Church of God, and to differentiate it from the denominations. The subject in different forms was discussed at Ministerial Associations. On the question of the union of the Church of God and any denomination, discussed in *The Advocate* in 1893, and prior at the East Pennsylvania Eldership, the general conclusion reached was, that "we are not in a position to second any effort looking toward union with any denomination." Yet this position so consistently held for sixty years did not develop a spirit of bigotry or exclusiveness. That there is one common brotherhood of believers was cordially accepted, and hence churches of God in many places joined in good faith in holding union evangelistic meetings.

In its specific work among the young people the Church of God manifested this same catholic spirit. While the Methodist Church in the United States organized the Epworth League in 1890, instead of affiliating with the general Young People's Society of Christian Endeavor, and the Baptist Church organized its own Young People's Union in 1891, the churches of God regarded this as "a step backward from Christian unity." Local societies were formed during this period in the East Pennsylvania, West Pennsylvania, Ohio, Illinois, Iowa and Kansas Elderships, nearly all in co-operation with the interdenominational Y. P. S. C. E. In East Pennsylvania a "Union" was formed of a number of societies, at a meeting held September 15, 1892, in the Nagle Street Bethel, Harrisburg, of which the officers were J. W. Mackey, President; O. P. Parthemore, Secretary, and S. Sey-

more, Treasurer. Two societies had been organized in the Ohio Eldership in 1892. In Illinois the first society was organized at Decatur, in 1887. A Y. P. S. C. E. Union was organized in 1900. In Kansas societies existed in a few churches in the Winter of 1891-2, one having been organized at Naron, Pratt county, in January, 1892. There was considerable opposition to these organizations of young people in the churches; but the enthusiasm of a few earnest ministers and laymen soon made them popular.

Among the special services inaugurated in earlier years which had about run their course by this time were the Pentecostal meetings. Except in Illinois, where the Eldership continued to control them, they had become entirely local in 1890. In this year one was held in Illinois, one in West Virginia, one in East Pennsylvania and one in Maryland. In 1891 and in 1892 two were held; but in 1893 and 1894 none was published. The passing of this special form of service at about the same date with the beginning of what is called "The Pentecostal Movement" is evidential of the fact that it lacked the elements which made the latter quite celebrated for a brief period. Both were wanting in the factors which tend to permanent stability. It was different with the Sunday-school Conventions, and also the Ministerial Associations. These continued through this period in most of the annual Elderships. In Elderships from West Pennsylvania westward the latter were being held in connection with, and immediately preceding, the sessions of the Elderships. Topics for discussion were doctrinal and practical, and in some Elderships exegetical. A peculiarity of some which were held in West Virginia was the adoption of resolutions after topics were discussed, expressing "the sense of this body that there is taught in this topic" such and such a doctrine or sentiment. In nearly all the Elderships these Associations discussed questions which at the time were in controversy in *The Advocate*. Among these could be found "The Laying on of Hands in Ordination," "Worldly Amusements," "Gospel Temperance," "Prohibition and Local Option," "The Design of Baptism," "Support of the Ministry," "The Ordination of Women to the Gospel Ministry," "Educated Ministers," "Reasons for the Existence of the Church of God," "Social Parties Among the Young People," "Is the Y. P. S. C. E. Beneficial to the Church?" "Ministers in Politics," "A Doctrinal Test for Membership in the Church," "The Itinerant System," "Tithing," and scores more. In East Pennsylvania Eldership interest declined to such an extent that the Association was discontinued, none having been held in 1894.

Camp-meetings in western Elderships ceased to be held after 1890, with rare exceptions. But in Maine they survived, one having been held at Maple Grove, with fifteen ministers present, in August, 1894, which continued ten days. The camp-meeting held by the church at Washington Borough in 1893 and 1894 became a general camp-meeting under a regularly organized Association. The ministers and churches in East Pennsylvania held quite tenaciously to these meetings in God's first temples, four having been held in the territory in 1892 and in 1893. In 1894, however, there were but two, Washington Borough's Central Manor camp, Lancaster county, and Walnut Grove, Huntingdon county.

The ministry and churches assiduously devoted their energies to the advancement of their spiritual and material interests in the employment of the regular methods and agencies of church work. In Maine conditions were peculiar, and there were indications of an impending crisis. They needed a few strong men from older Elderships, and made repeated and urgent calls. They had strength both as to numbers and talents; but lacked cohesion and unity of purpose, as well as loyalty to the General Eldership. In 1890 the churches in Maine were credited with "twenty ministers and 1,900 church members;" yet **H. Mills**, one of the most active workers, reported "the outlook in Maine not as hopeful as it was some time ago." The work had been extended southward into Massachusetts, where **Dr. J. I. Brown** labored. A church was organized in Pittsfield, and one in Lowell. The Lowell church was a missionary church, for "under its direction," **J. H. Wilson**, in 1890, "commenced mission work in Providence, R. I. He preached at Johnson; Lester Hall, Providence; Central Falls, Haverhill and Bethany, and reported prospects "good for establishing a church of God at Providence." In December, 1890, the Maine Eldership "appointed **J. I. Brown** missionary to the State of Massachusetts." A "quarterly meeting" was held in the State in the latter part of December, 1890, at which four ministers were present. In April, 1891, "**Dr. J. I. Brown** was appointed President of the Eldership in Massachusetts, with power to grant licenses under the protection of the Eldership of Maine." In 1891 the

Board of Missions of the General Eldership authorized **G. Sigler**, of the East Pennsylvania Eldership, to visit the churches in Maine and Massachusetts, in answer to the earnest call of **Mills and Brown**. **Brown** was heartily in accord with the polity of the Church, and urged the election of a delegate to the General Eldership in 1893. In the Summer of 1893, **R. H. Bolton**, of Ohio, removed to Maine, followed by his son, **John W.** They became the general missionaries. But as the former had been subject to discipline by the Ohio Eldership, his reception into the Maine Eldership was a violation of the General Eldership Constitution. The Ohio Standing Committee, April 10, 1894, called the attention of the Maine Eldership to this "irregular and non-co-operative action," and insisted that it be reconsidered. **Bolton** appealed to the next General Eldership. He had to be debarred from the columns of *The Advocate*, and began the publication of a paper for the Maine Eldership. These complications apparently hastened the impending disintegration of the Maine Eldership.

In East Pennsylvania there was evident a spirit of improvement and progress in material things. Churches were strengthened in numbers, and inspired with broader and higher aims, and this led to material improvements and efforts at enlargement. And while the territory was not appreciably extended, new points were added to the fields of labor. Work was begun, however, in Lycoming county, at Williamsport, where some colored families had located. The Eldership appointed **John Brown** to open a mission. He rented the A. M. E. Zion church building, and on December 29, 1889, organized a church. At Shiremanstown, Cumberland county, under the labors of **C. I. Behney**, the bethel was remodeled and repaired, and was rededicated March 9, 1890. At Mt. Laurel, on the old Dauphin circuit, the building of a bethel was begun and the corner-stone laid on April 13, 1890. The dedication took place August 24, 1890. **C. Y. Weidenhammer**, under whose labors the church was constituted, preached the first sermon, on Saturday evening. **C. C. Bartels** was the pastor in 1890, and he secured the services of **C. H. Forney** for Sabbath morning and evening. Prior to this the membership at this point belonged to the Linglestown church, but had regular prayer-meetings and stated preaching at Forney's school-house. At Donaldson, Schuylkill county, the bethel was extensively remodeled and repaired in the Fall of 1890. On November 16th it was reopened for divine service, **F. L. Nicodemus** preaching the sermons, assisted in the services by the pastor, **S. E. Herman**.

Under the labors of **J. T. Fleegal** on the Lower Perry circuit a new bethel was built, which was dedicated April 6, 1890. The church on the Allegheny Mountains, Clearfield county, town of Brisbin, began to solicit funds to build a meeting-house in 1887; but it was not until 1893 that they were able to carry the work to completion. Then, during the pastorate of **C. Kahler**, the bethel was finished, and was dedicated by **M. M. Foose** on July 30th. The bethel at Newberry, York county, with **O. E. Houston** as pastor, was extensively repaired, and rededicated July 6, 1890, **Wm. Rice** officiating on the occasion. The church at Steelton built an addition to their bethel and repaired the main building at a cost of \$850.00, **F. Y. Weidenhammer** being the pastor. **C. D. Rishel** preached the rededicatory sermon on July 20, 1890. The large Skating Rink at Hollidaysburg, Blair county, which the church had bought and converted into an audience room and parsonage, was rededicated August 3, 1890, by **J. W. Deshong** and **J. H. Esterline**. Suedberg, Schuylkill county, was a new point on the Lebanon circuit. A good church-house was built there in the Summer of 1890, and was dedicated on September 29th, **J. W. Winters** being the pastor. After the bethel at Oak Grove, Perry county, was "neatly repaired and beautified," it was rededicated January 18, 1891. **D. W. Keefer** officiated. **Wm. Palmer** was the faithful pastor. At Bowmansdale, Cumberland county, the pastor, **C. D. Rishel**, preached in a warehouse, where on December 7, 1890, he organized a church of thirteen members. They at once bought a lot in the new village, and in the Spring of 1891 began to build a bethel. The corner-stone was laid on May 2nd. The building was completed at a cost of \$2,235.00, including ground, and was dedicated August 30, 1891. **G. Sigler** preached in the morning and **C. I. Brown** in the evening. In the Summer of 1891 the church at Cherry Grove, Fulton county, began the work of building a bethel to take the place of the school-house formerly used as the place of worship. The house was, however, not finished until in March, 1893, when on the 5th it was dedicated by **E. Myers**, assisted by **C. F. Reitzel**. At Brownsville, on the present Walnut Grove circuit, **S. Smith** pastor, a layman, **Levi Anderson**, undertook to build a bethel in 1891. He traveled extensively to collect funds, and succeeded

in finishing the building ready for dedication on April 24, 1892. **G. Sigler** preached the dedicatory sermon. All-workers church, Green street, Harrisburg, had the unusual experience of having two rededications of its house of worship in a little more than two years, both under the same pastor, **J. W. Deshong**. After extensive repairs the first rededication services were held July 5, 1891, when **D. S. Shoop** officiated, assisted by **C. H. Forney**. In 1893 new pews were put in the main audience room, and rededicatory services were conducted by **B. F. Beck**, on September 3rd. The bethel of the church at Columbia, Lancaster county, was repaired in the Spring of 1892, **S. C. Stonesifer** being pastor. It was reopened on May 15th.

The bethel at Smoketown, York county, built in 1848, was repaired under the labors of **H. E. Reeve**, and was reopened September 14, 1892. Preaching by **O. E. Houston** and **W. J. Grissinger**. Aggressive mission work was begun at Eighteenth and Walnut streets, Harrisburg, by **F. L. Nicodemus**, in February, 1892. A very successful revival was held in Springdale school-house. The work was of such an extent that in June, 1892, a site was selected on the corner of North and Linn streets, which was bought by **H. J. Forney** and **Mrs. Margaret Calder** and donated to the church. Here the Pleasant View Bethel was erected, the entire cost of ground and building amounting to \$3,000.00. The dedication took place August 6, 1893, when **C. Price** officiated, assisted by **C. H. Forney**, **J. W. Deshong** and **J. Haifleigh**. June 12, 1892, the Good Hope Bethel, Cumberland county, built in 1843, after needed repairs, was rededicated by **B. F. Beck**. Under the labors of their young pastor, **C. F. Reitzel**, the church at Beavertown, Huntingdon county, repaired their house of worship, which was rededicated June 19, 1892, by **Wm. Rice**. Walnut Grove Bethel, same county, with **S. Smith** as pastor, was remodeled and repaired in the Spring of 1892. It was reopened July 24th, when **J. T. Fleegal** did the preaching. **Fleegal** was pastor of the Lower Perry circuit in 1892, which included the town of Duncannon. After repairing the bethel, dedicatory services were conducted August 28th, with **G. W. Getz** as the preacher. At **Hepler's**, Schuylkill county, where a church was organized in 1847, services were held in private houses until 1854, when a bethel was built. This was replaced by a new building begun in 1892, under the labors of **J. F. Meixel** and his successor, **S. Smith**, at a cost of \$2,000.00. It was dedicated October 28, 1894, when **D. S. Shoop** preached the sermons. A mission was started in Altoona in 1892, called the Union Avenue Mission, by certain active laymen of the first church. They succeeded in building a bethel, which on June 4, 1893, was solemnly consecrated to divine worship. Preaching by **Wm. Rice** and **M. M. Foose**. With **Wm. Palmer** as pastor, the church at Landisburg, Perry county, greatly improved their house of worship, which was rededicated by **George Sigler** on June 11, 1893. After completely remodeling the bethel at Andersontown, York county, at a cost of \$450.00, under their energetic pastor, **O. E. Houston**, the church held reopening serices on August 6, 1893, the pulpit being filled by **C. I. Brown**. **Brown** was pastor at Camp Hill and Milltown, and had the bethel at the latter point remodeled and repaired in the Summer of 1893. The rededication took place October 22nd, **D. S. Shoop** preaching in the morning and **O. E. Houston** in the evening. The colored brethren at Newville began the work of building a church-house for their use in 1893, laying the corner-stone on October 22nd, when **J. T. Fleegal** and **F. W. McGuire** officiated. The building was finished in the Summer of 1894, at a cost of \$900.00, and was dedicated August 19th. Besides the pastor, **J. W. Jones**, these brethren were present and did the preaching: **J. T. Fleegal**, **F. W. McGuire**, **J. W. Deshong** and **C. Price**. A new bethel was built at Smithville, Lancaster county, under the labors of **A. P. Stover**, in the Summer of 1893, at a cost of \$1,419.00. **B. F. Beck** preached the dedicatory sermon on November 12th, assisted by **F. W. McGuire**, ex-pastor. For the third time church work was begun in Carlisle, county seat of Cumberland county, in 1893, by the wide-awake pastor, **C. D. Rishel**. He rented Sipe's Hall, where he preached his first sermon on January 21, 1894. After an address on church organization by **C. H. Forney**, on January 25th, an organization of a church of thirty-six members was effected. On account of the division in the Evangelical Association, their local church at Carlisle lost its house of worship. It was bought by the church of God, and possession taken in December, 1894. The house of worship at New Grenada, Fulton county, after being repaired at a cost of \$514.00, **W. S. Smith**, pastor, was rededicated by **M. M. Foose** on December 16, 1894. In proportion to its territory and numerical strength, the Maryland and Vir-

ginia Eldership failed to do as much progressive work during this period as had been done in East Pennsylvania, or even in earlier periods in its own history. The bethel at Carrollton, Carroll county, the theater of the first active operations of the Church of God in Maryland, was repaired and modernized early in 1892. It was rededicated by **G. W. Seilhammer** on May 15th. **J. A. Staub** was the esteemed pastor. At Mt. Briar, Washington county, **G. W. Seilhammer**, on June 19, 1892, officiated at the rededication of the renovated and repaired bethel. **S. J. Montgomery** was the pastor. The Washington county circuit extended across the State line into Franklin county, Pa., and the Frederick county field extended into Adams county, Pa., both by mutual understanding between the two Elderships, though the State line was the boundary. Mt. Hope, Adams county, Pa., was one of the Frederick county appointments. Here a bethel was built under the earnest missionary labors of **S. Spurrier**, which was dedicated by **O. J. Farling** October 16, 1892. **Montgomery's** circuit in 1892 included a point called "Manor," where on the 4th of December the bethel was dedicated by **J. W. Kipe** and **W. H. Engler**. Hagerstown, county-town of Washington county, lies almost in the center of Church of God territory. The Eldership was favorably disposed toward missionary work in the place, and steps to that end were taken in 1893. The Standing Committee on December 7, 1893, "suggested that the brethren at Hagerstown secure a lot, raise the money and pay for it, and deed it to the Maryland and Virginia Eldership, and the Eldership will assume the responsibility of erecting a house of worship." While there were no churches of God near Baltimore, Baltimore county, yet members and families from Carroll county, adjoining Baltimore county on the west, occasionally removed to the city. Hence, for fifty years the churches in Maryland were desirous to establish a church in Maryland's largest city. The attempt was again made in 1894. **J. M. Johnson**, a member at Uniontown, with his family, located in Baltimore. On March 4, 1894, he reported to the Standing Committee that he was actively engaged in missionary work, and requested a license to preach. This was granted, and he was "appointed missionary to work up the interests of the Church of God in Baltimore until the Eldership." On April 4th he reported that they had secured a house of worship at the corner of Cross and Cleveland streets. On April 18th he organized a church in "the bethel of the Church of God," consisting of twelve members.

In West Virginia the work was making progress, more, however, in the way of revivals, the organization of churches southward, and in the gathering of Sunday-schools. In Marion county **G. E. Stewart** had successful meetings, at one of which there were seventy-six converts, fifty fellowshipped. They had organized six Sabbath-schools. **Geo. E. Komp** did efficient work in Kanawha county. A new bethel was built in 1891 at Mt. Tabor, 3 miles south of St. Albans, at a cost of \$1,000.00, reputed to be "the finest country church-house in the county." It was dedicated September 20th, **S. B. Craft** preaching on the occasion. The West Virginia Eldership is dissimilar from all other Elderships, in that its territory lies in three States. On October 1, 1891, one of its bethels, called "Centennial," in Greene county, Pa., was dedicated, during the pastorate of **G. E. Stewart**. August 6, 1893, the bethel at Bellaire, Ohio, was reopened for divine worship. **I. D. Cousins** was the pastor, and **N. M. Anderson**, **J. S. Marple** and **J. R. Campbell** preached the sermons.

The ministers of the West Pennsylvania Eldership generally labored in a very unobtrusive manner. They had much to contend with, but they were reserved, and with occasional exceptions, made no attempt to secure applause or notoriety. Two of the most serious hindrances to their work about this time were the lax morals on the part of some few otherwise efficient workers and the schismatic doctrine of a second-work sanctification. The latter was zealously preached by several of the ministers, resulting generally "in a division among the brethren" where they were permitted to preach. Thus in Breakneck Valley, Fayette county, where a new house of worship had been dedicated and a special meeting was in progress, one of the advocates of this erroneous doctrine began to preach "a few doors from the church-house." As the Eldership stood firmly in opposition to the doctrine, these men had to be made subjects of discipline when other measures failed to silence them. This discipline was administered not because of any opposition to the doctrine of sanctification, nor to deprive ministers of the right to preach their conscientious convictions; but because their teaching promoted contention and schism in the churches, which are worse than theoretical heresy. But the work of the Eldership made steady progress. It was always deeply concerned about

church interests in the city of Pittsburg. It is the geographical center of its territory, whither church families frequently removed from other parts of the country around. Yet church work was most difficult, and the cause suffered many reverses. There were periods when it seemed hopelessly lost, and the Eldership was disposed to cease further efforts. Thus in 1891 "the church at Pittsburg was not supplied with a preacher." "The outlook seemed very dark for the little vine." But the services of **W. T. Cross**, of Ohio, were secured, and the work was resumed. "The church at Pittsburg ought to be encouraged by the Eldership," was the sentiment which largely prevailed among the brotherhood. **Cross** was quite successful, for during the year he was pastor "there were twenty-one accessions." But in April of that year the church property was sold, and the struggling little band of self-sacrificing members was left without a church home. In October, 1893, **W. H. McKlveen** became the pastor. He found "the membership very much scattered, not having a regular pastor much of the time." But work was again begun with commendable zeal; "special services resulted in the conversion of seventeen persons"; "a Y. P. S. C. E. was organized," and "congregations increased, and the Sunday-school more than doubled." Without a house of worship, "yet we are encouraged to believe that at no distant day the church at Pittsburg will find herself in a new bethel erected for the worship of God." The Board of Trustees of the Eldership was ready to co-operate to this end. Work was to be "continued both on Fulton street and in the East End," and "the brethren in the East End" were authorized to lease or purchase ground on which to build a bethel, the Board agreeing to give \$2,000.00 toward the building." Meanwhile "a mission of the church on Butler street" was started.

Elsewhere the interests of the Church were being well looked after. At East Liberty, Fayette county, under the labors of **Geo. D. Statler**, a bethel was built, which was dedicated on July 30, 1893. **R. L. Byrnes** preached on Sabbath morning. The services continued for a week, special subjects being discussed each evening by as many different ministers. In 1891 **Statler** was pastor in Jefferson county. A bethel was built at Rathmel, which was dedicated June 21, 1891. **S. Woods** preached the dedicatory sermon, **W. R. Craig** and **J. A. Hetrick** assisting during the day. The Milford Bethel, Somerset county, was built during the pastorate of **T. Woods**. It was dedicated on June 14, 1891, **G. Sigler** officiating. On March 27, 1891, the house of worship at Mt. Pleasant, Westmoreland county, was destroyed by fire. The church at once proceeded with the work of rebuilding. The cost of the new bethel, with an additional lot, was \$10,000.00. **R. L. Byrnes** was "the faithful pastor," and he secured the services of **J. R. H. Latchaw** for the dedication, which was held on May 1, 1892. At Emericksville, Jefferson county, the dedication of "the bethel of the church of God" occurred on July 27, 1892. **Geo. D. Statler**, pastor; dedicatory sermon by **R. L. Byrnes**, and evening sermon by **C. Manchester**. At a distance of 7 miles from Barkeyville, Venango county, a bethel known as "Olivet" was built in 1893, under the labors of **Herbert Dyke**. It was to be dedicated by **Chas. Manchester** on May 14, 1893, but "owing to the inclemency of the weather," though "the larger part of the indebtedness had been raised," the formal dedication was postponed to June 4th, when **S. G. Yahn** officiated. This was a new point, where **Manchester**, in the Winter of 1891-2, had held a series of meetings and organized a church of forty members. The new bethel at Butler, county seat of Butler county, was dedicated September 17, 1893, with "three sermons during the day." A new house of worship was built at Maple Summit, Fayette county, on **J. H. Means'** circuit, which was dedicated September 17, 1893. The preaching was by **S. G. Yahn**, Sabbath morning; **R. Vanaman**, afternoon, and **S. Woods**, evening. Pine Grove Bethel, Indiana county, was completed in January, 1894, though the beginning was made in 1888. It was dedicated February 18th, **R. L. Byrnes** preaching Sunday morning, and **W. B. Elliott** on Saturday and Sunday evenings. **J. F. Smith** was the pastor.

In Ohio, with the overshadowing importance of Findlay College and its insistent demands for funds, less attention seemed to have been given to local church interests. Consequently the work was not making the progress which had been anticipated. Fewer houses of worship were built, or old ones remodeled and repaired. Yet there were devoted and earnest pastors, who labored with gratifying success. Among these was **S. Dickerhoof**, who in 1890 was pastor of a field in Wood county. At Bloom Center the church erected a new bethel, at a cost of \$1,400.00, "a credit to the cause of God, to the good people of the neighborhood and the church and pastor." It was dedicated by **J. R. H. Latchaw** August 24,

1890. Rededication services were conducted by **J. M. Cassel**, of the Walnut Creek Bethel, on **W. C. Fuller's** circuit, August 10, 1890. A new house of worship was built at Hopewell, Seneca county, with **G. A. Bartlebaugh** as pastor, which was dedicated August 17, 1890, **J. M. Cassel** officiating. Under the labors of **W. T. Cross** a meeting-house was purchased at Carey, Wyandot county, "formerly occupied by the English Lutherans," a church was organized, and after needed repairs the house was dedicated on December 14, 1890. Preaching by **J. R. H. Latchaw**. The total cost of the property, including repairs, was \$1,400.00. A Methodist house of worship, located 2½ miles west of Findlay, Hancock county, was bought in May, 1891, and was christened "Bethel of the church of God at the Infirmary." It was repaired and rededicated June 7th, when **W. N. Yates** delivered the dedicatory sermon. The Bethel at the Union appointment, Mercer county, was rededicated August 23, 1891, when **W. N. Yates** preached the sermon, **J. F. Slough** being pastor. The church at Folmer, Paulding county, had a peculiar experience in building its house of worship. The work was begun in 1887, and was so far advanced that the same year the house was "occupied for religious services; yet in October, 1891, it was "not fully completed." In September, 1891, **W. R. Covert** was there to dedicate it; but the heavy rains prevented. October 4, 1891, **R. H. Bolton** was secured by **S. S. Hunter**, the pastor. The church was poor, and it resorted to "a roast ox dinner on Saturday, the proceeds of which were to go towards the indebtedness of the Bethel." "The ox roast dinner affair was to be continued on Lord's day," but the rain interfered. **Bolton** "recognized the hand of providence in this matter." A new church organization was effected at Center, Putnam county, February 1, 1892, by **R. H. Bolton**. The Eldership having assumed a debt of over \$500.00 resting on the Wooster Bethel, Wayne county, the house was repaired under the labors of **J. W. Bolton**, and rededicated May 15, 1892, by **J. R. H. Latchaw**. He also officiated at the dedication of "a neat and substantial house of worship" at North Bridgewater, Williams county, December 11, 1892. It was built under the labors of **J. W. Clark**, at a cost of \$1,800.00. The Center Bethel, near Belmore, Putnam county, was dedicated January 15, 1893, **Latchaw** "conducting the dedicatorial exercises." The new house of worship, known as the Jackson Bethel, near Hoytsville, was dedicated by **W. N. Yates** September 23, 1894. **J. W. Kingston** was the pastor. **E. Poling** was instrumental in building a Bethel on his field of labor in Henry county, 3 miles west of Holgate, which was dedicated by **W. N. Yates** on December 2, 1894. **Yates** had become the successor of **Latchaw** as President of Findlay College, who had "renounced the authority of the General Eldership of the Church of God, and left the Church."

Progress in the Southern Indiana Eldership was hindered on account of the spirit of insubordination which developed in several of the churches where the **Woodworth** element predominated. Several ministers were involved, and their licenses were "revoked." The falling away of many of the **Woodworth** converts also had a very depressing effect. However, those who were true and loyal members of the churches labored faithfully under these adverse conditions. At Anderson a church was organized February 28, 1891, of twenty-seven members. They bought a lot, and also a large school-house which they removed on to the lot, repaired it and seated it with pews, and held the dedicatory services in February, 1892. At Shiloh, Daviess county, a new Bethel was built under the labors of **J. Vinson**, which was dedicated by **J. W. Neely** on June 19, 1892. At Mt. Zion a small, frame house of worship was erected in the Summer of 1892, which was dedicated on October 2nd. In 1893 a lot was secured in Indianapolis by the pastor, **J. Vinson**, and his mother, on the corner of Le Grande avenue and Leonard street. A Bethel was built thereon, which on October 7, 1894, was dedicated by **W. R. Covert**.

On **W. W. Lovett's** field of labor, in the Indiana Eldership, the Bethel at Auburn was dedicated April 27, 1890. The dedicatory services were conducted by **J. A. Wood**. The Mt. Tabor Bethel, on **J. W. Stringfellow's** charge was rededicated September 21, 1890. **J. Bumpus** preached on the occasion. The church at Ft. Wayne was reorganized by **Ernest H. Shanks** in January, 1891, with twenty members. A Sabbath-school was also started. A few more members were added in February, 1891. **Shanks** strongly urged the Eldership to sustain the mission, giving a number of reasons why the work in this central city of the Eldership should be made permanent. On November 1, 1891, **W. N. Yates** and the Reformed church pastor dedicated the new Union Chapel, near Turkey Creek, Steuben county, built at a cost of \$1,500.00. It was built jointly by the church of

God and the Reformed church at that place. The Thorn Creek Bethel, on the circuit served by **G. T. Kimmel**, was dedicated November 29, 1891. In 1893 a new house of worship was built at Blue River appointment, on the circuit of which **Geo. E. Komp** was pastor. It was dedicated June 21, 1894, by **I. W. Markley**. With **M. S. Hemminger** as pastor, a bethel was built at Paddytown, Wabash county. Disappointed by the minister who was to officiate at the dedication, **Hemminger** preached the sermon on January 6, 1895.

In Michigan the work was in a rather stagnant condition, if it was not actually retrograding. A few self-denying ministers had the consciousness of duty well performed, while others were quite inactive. Their justification was want of adequate support. In Calhoun county there was even opposition to organizations, as well as to a paid ministry. The south-eastern counties of the State were included in the Ohio Eldership territory. Here, in 1890, **C. N. Belman** was the pastor. Under his labors the bethel at Ottawa Lake was built and dedicated October 26th, for which he secured the services of **T. Koogle**. The bethel at Sodus, where **Isaac Crago**, of Indiana, labored, was repaired, and on July 6, 1890, was rededicated by **W. W. Lovett**.

The Illinois Eldership was especially interested in the work of the church in Springfield, where at the opening of this period **E. H. Baker** was the zealous pastor. He labored against serious obstacles. As elsewhere, the elements brought together during the **Woodworth** meetings were not homogeneous, and contentions were not uncommon. There was also great lack of stability, as well as defects in moral character. In Springfield they were divided, one church having a "meeting-house" on the corner of Seventh and Mason streets, where **Baker** was pastor, and another one worshipping on Third street. The former enjoyed a revival after New Year's, 1890, with over twenty converts, and was reported "doing well." At an ordinance meeting in March fifty participated in the first ordinance and seventy in the second. But **Baker** left Springfield in the Fall, and the work was much neglected. At Lodge, Piatt county, a new bethel was built under the labors of **C. Manchester**. He had organized the church the previous year. The dedication services were conducted by **Mary Berkstresser**, on September 14, 1890. In Shelley county, under the labors of **O. B. Huston**, the Pleasant Grove Bethel was built in the Summer of 1890. It was dedicated August 10th, **W. B. Allen** preaching on the occasion. At Hazel Dell, Cumberland county, where **Mary Berkstresser** was pastor, a house of worship was built, which was dedicated December 7, 1890. **W. I. Berkstresser** was the preacher. **W. B. Allen** officiated at two dedications in the month of February, 1891. A new bethel was built in a community in Schuyler county called "Richland," which was set apart for divine worship February 8th. **Allen** was assisted by **W. A. Smith**. The other one was located in the adjoining county of Brown, and was named "Mt. Zion Bethel." It was dedicated February 15th. **E. Parks** was the efficient pastor. In March, 1891, the building of a new house of worship was begun in the village of Buffalo, where **B. F. Tilley** was pastor. He was succeeded by **John Ritchie**, during whose pastorate the building was finished. **Mary Berkstresser** and her brother **W. I.**, officiated at the dedication. At Wabash, Clark county, a new bethel replaced a "delapidated one" in the Summer of 1892, with **D. H. Rupp** as pastor. It was dedicated November 20th, with an ordinance meeting in the evening. **W. B. Allen** preached on the occasion. **I. S. Richmond**, who was "deservedly popular on his field," the Plum River circuit, Jo Daviess county, succeeded in having a house of worship built at Morseville, and also a parsonage. The bethel was dedicated May 28, 1893. It replaced a union house, which was destroyed by fire in the preceding Winter. **M. S. Newcomer** preached the dedicatory sermon. The bethel in Decatur was repaired at a cost of \$300.00, during the pastorate of **C. F. Rogers**. It was rededicated by **E. H. Baker** on July 30, 1893.

The progress of the cause in Iowa seems to have been impeded during this period by causes which are not now readily discernible. The spirit of emulation, which often becomes an added force in the attainment of ends sought even in sacred things, was largely lacking. The approaching General Eldership of 1890, which was to meet at North Bend, Johnson county, in May, stimulated the "Tabernacle Committee" to greater diligence in its work. This tent was to be used for the entertainment of this body. In February, 1890, the Committee met at North Bend, presided over by **John Huff**, when final arrangements were made for the purchase of the tent. The new bethel at Millersburg, where **D. Long** was pastor, located "in a very good belt of country of well-to-do farmers," was built in

the early Summer of 1890. It was dedicated by **Wm. Vance** July 6th, who spoke principally on the subject of Christian Union. **Harmony Bethel**, "an old camping ground for the Church of God," was originally built in 1859. A new **bethel** was built in the Summer of 1890, during the pastorate of **D. Long**, which was dedicated by **J. R. H. Latchaw** November 16, 1890. It cost \$1,500.00, including work "done gratuitously" by the brethren. In the extreme north-western county of **Lyon**, and in **O'Brien** and **Woodbury** counties, considerable work was done in the Winter of 1890-1891. **D. S. Guinter** was the pastor. "After years of continuous working and waiting and hoping and praying the crowning day came at last," wrote **J. R. H. Latchaw** after the dedication, "when the church of God at **Ida Grove** had a house of worship." **Ida Grove** is the county-seat of **Ida** county, the center of a settlement made up largely of **Pennsylvanians**, who were induced to buy farms and locate there by **A. X. Shoemaker**. They began the enterprise of building a **bethel** in 1883; but the leaders "demanded a \$12,000.00 or \$15,000.00 house." For this reason "the project fell through, and was not seriously revived until 1891, when the corner-stone was laid. The house was finished and the day of dedication set for June 26, 1892. **Latchaw** preached in the morning and **H. L. Soule** in the evening. Total cost, \$4,800.00. At **Carroll**, the shire town of **Carroll** county, the need of a house of worship was felt in 1891, when one brother offered to give \$500.00 for that purpose. But the church decided first to buy the **Evangelical** property, church building and parsonage. "They proposed to repair and refit the house," but after careful investigation they concluded to build a new house. This was finished and ready for dedication, at a cost of \$2,700.00. **M. S. Newcomer** officiated at the dedication, in August, 1894.

The work in **Nebraska** during the present period suffered considerably on account of drouths. Ministers could not be adequately supported, and many of the churches were discouraged. "More aggressive work must be done" was the prevailing sentiment in the **Eldership**; but the means were lacking to enable pastors to devote all their time to preaching. Fields were consolidated, so that there were but seven circuits in 1894, instead of the twelve in 1891. The territory was too extensive to enable the ministers to do most effective work. There were churches and preaching points in the following counties: **Hitchcock**, **Sheridan**, **Gage**, **Saline**, **Polk**, **Custer**, **Frontier**, **Lincoln**, **York**, **Sherman**, **Dawson**, **Clay** and **Logan**. Notwithstanding the poverty and weakness of the churches, they were actuated with a true missionary spirit. If the rule is to be applied, that "organizations are to be judged by their products, and not by what they claim for themselves," then these churches must be accorded sincere commendations for their persevering endeavors to sustain and advance the cause. They had a **State Woman's Missionary Society**, and local societies in a majority of the churches. **A. Wilson** was the **General Missionary** in the employ of the **Board of Missions** of the **General Eldership**. In 1891, and again in 1892, he reported two new church organizations. He succeeded in the erection of a house of worship, "built of sod," 24x34 feet, at **Huxley**, **Custer** county, in 1892. It was known as the "**Cedar Bluff Bethel**." That Church work could be maintained at all in many sections of the State speaks strongly of the zeal and devotion of the brotherhood. **Wilson** labored principally in the southern and western parts of the State. "Crops," he wrote in the Fall of 1894, "are cut short all over the State more or less." "In large portions of the western part of the State there are no crops whatever." "It is hard on Church work." Many families left the State, and in some instances churches were disorganized.

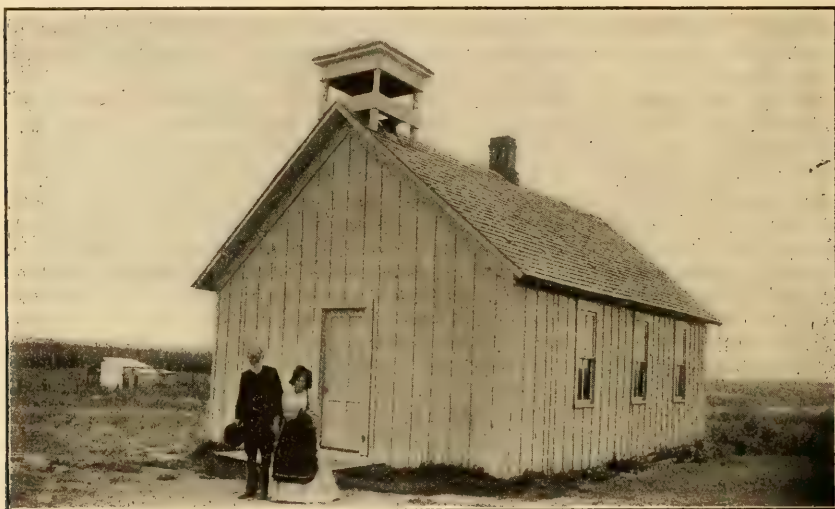
In **Kansas**, except in a few counties bordering on **Nebraska**, conditions were more favorable than in the latter State. The regular Church work was vigorously carried on, and additions to the membership of the local churches numbered upward of two hundred each year. The employment of a general missionary was a popular idea, and part of the time **J. C. Forncrook** labored in this capacity. A "tabernacle" was proposed, so that evangelistic meetings could be conducted in towns where no suitable buildings could be rented. In 1890 there were twelve charges, two of them stations—**Ft. Scott** and **Topeka**. These were in the following counties: **Crawford**, **Labette**, **Virdigris**, **Rice**, **Riley**, **Pratt**, **Republic**, **Norton**, **Fulton**, **Shawnee** and **Ness**. In 1892 **Dickinson** and **Geary** counties were on the list, and in 1893, **Phillips**. The circuits had to be rearranged, and sometimes two thrown together for want of a sufficient number of ministers to supply all the fields. In 1892 there were sixteen appointments; in 1893, thirteen, and in 1894, fourteen. The missionary spirit possessed ministers and churches. A **State Wo-**

man's **Missionary Society** was formed in 1890, and the sisters engaged zealously in the work. Only a few houses of worship, however, were built. The one at Englevale was dedicated August 9, 1891. **W. T. Turpin** was the pastor, and **J. C. Forncrook** preached the dedicatory sermon. There was general interest in the work at Ft. Scott, the county-seat of Bourbon county. In 1890 the Board of Missions of the General Eldership appointed **Forncrook** missionary at Ft. Scott. He held a successful revival meeting in a Hall, at which there were fifty reported conversion. He had the assistance of **E. H. Baker**, an evangelist of Illinois. While the new bethel was not yet finished, services were transferred to it in November, 1890. The original estimate of the cost of the bethel was \$1,800.00; but owing to "a blow down," and installing of a bell and a heating furnace, and other extras, the total cost was \$2,350.00. It was dedicated November 23, 1890, **E. H. Baker** doing the preaching. Another point of absorbing interest as a center of Church work was Topeka, Shawnee county, capital of the State and county town. **Mrs. Woodworth** held a revival meeting there in September, 1891. By her invitation **C. S. Bolton** went there in November to take charge of the work. He baptized 124, and organized a church of over 100 members, which increased to 222 within the year. Also a flourishing Sunday-school, and a Young People's Society of Christian Endeavor. At their first ordinance meeting over 100 participated. While the church at once resolved to build a bethel, the work was delayed, so that when in 1894 **W. T. Turpin** took charge they worshiped in a leased two-story brick building. The "church was passing through the fire," and much of the heterogeneous material was consumed.

An effort was made in Missouri in January, 1890, to divide the Eldership, and organize two Elderships in the State. The fields of labor were so located as to be widely scattered, some being in the northern counties; some along the Mississippi river on the east, and some in the south-western counties. The work, too, was in a prosperous condition, with early promise of sufficient strength to sustain two Elderships. A Petition was accordingly circulated for signatures, to be presented to the General Eldership in May, 1890. The church at Hannibal, Marion county, organized in 1888, was "enduring severe persecutions," and "wading through deep waters" in 1890. Earnest calls for help were published. There were schismatics in the fold, and a spirit of insubordination to the Eldership which threatened the life of the church. It was going through an experience similar to that of other **Woodworth** churches. **Mrs. Woodworth** began her evangelistic work in St. Louis in July, 1890. Meetings were held in her Tabernacle until the weather became too cold, when a Hall was secured. The reports stated that "from 75 to 100 were at the altar at one time," and "4,000 to 5,000 people attending the meetings nightly." On August 31, 1890, **C. S. Bolton** "baptized 54 believers." A church was organized, composed "largely of persons of German extraction." **H. H. Spiher** became the pastor in the Fall of 1891. During his pastorate a bethel was built at a cost exceeding \$7,000.00. It was dedicated by **J. R. H. Latchaw** August 14, 1892. **C. S. Bolton** was General Missionary in the State by appointment of the Board of Missions of the General Eldership. He was present, with the pastor, **J. M. Klein**, when "Center Bethel," at Osborne, was dedicated, November 9, 1890, by **J. R. H. Latchaw**. Good work was done by **Bolton** in Pettis county in the Winter of 1890. Other ministers labored faithfully in Hickory and Perry counties. In Sullivan county, where **A. J. Hill** was pastor, the Ivy Hill Bethel was built in the Fall of 1892. He officiated at the dedication January 22, 1893. He also succeeded in building the White Water Bethel, where a church was organized in 1891. **C. P. French** and **J. N. Smith** were to dedicate it December 24, 1893; but failing to get there, **Hill** officiated. The Doe Run Bethel was dedicated by **Hill** and **Smith** on May 13, 1894. The Hawkeye Bethel, Sullivan county, was built and dedicated under the labors of **G. L. Bowman**, September 2, 1894. **H. W. Allen** preached on the occasion. A State Woman's Missionary Society was organized. One of the effects of the **Woodworth** meetings was the call of women to the ministry. Two were licensed by the Standing Committee in March, 1891, one of them living at Hannibal. In 1893 thirty organized churches belonged to the Missouri Eldership, ten of which had their own houses of worship. It was believed that the Church in the State had fine prospects for continued and permanent growth, and had "nothing to fear except the outcroppings of the spirit of disloyalty."

The planting of the Church of God in Arkansas, Indian Territory and Oklahoma, except in the northern parts, is properly to be credited to the brethren of the Texas Eldership. And while the work languished in Texas, some Church of

God families and ministers removed into Arkansas, Indian Territory and Oklahoma, and began work there. During part of the present period **B. Ober** was the General Missionary in Texas, appointed by the Board of Missions of the General Eldership. He preached in Collin, Cook, Lamar and Sebastian counties. In 1891-2 **E. B. Nelson** was laboring in these counties as General Evangelist of the Texas Eldership. **Ober** removed to Oklahoma, locating at Arapahoe, Custer county, in September, 1893. He began preaching there in 1894, when the citizens united in the building of a school-house "on the corner of my place," says **Ober**, to be used "for public school and preaching." **C. Brundage**, August, 1893, located at Arlington, Lincoln county, Okla. At that time he stated "the Church of God is not yet in an organized form in Oklahoma; but he knew of half a dozen Church of God families which had secured homesteads in the Territory. He began to preach at different points, and urged the Board of Missions of the General Eldership to send a missionary there. **B. R. Parks** began preaching in north-western Oklahoma in the Winter of 1893-4. In April, 1894, he organized the first church of God in a log school-house in Woods county, on the Kansas State line. It consisted of twelve members, with **Henry** and **J. M. Bosley** elders. They at once also organized a Sunday-school. **H. W. Allen** organized the first churches of God in Dewey county, at Leedey and Burmah, about the same



"Ober Bethel," Indianapolis, Okla., First Bethel Built in Oklahoma.

time. In 1890 the Board of Missions of the General Eldership sent **D. Blakely**, of Missouri, to the Indian Territory as General Missionary. In 1891 **J. C. Caswell** was appointed by the same Board missionary to the Creek and Choctaw Nations, and **E. M. Kirkpatrick** to the Cherokee Nation. In April, 1893, a church was organized by **Caswell** at Davis Chapel, Creek Nation, of thirteen members. **Kirkpatrick** effected an organization at Hanson in 1894. In Arkansas **J. W. Riddle** was the General Missionary in 1890, and in 1891 he was restricted to northern Arkansas, and **D. S. Summitt** was appointed to southern Arkansas. A bethel was built near the Texas line, and dedicated in December, 1891. In February, 1890, **J. W. Riddle** "enjoyed a precious revival meeting at Ft. Smith, Ark.," after which he organized a church of twenty-one members. Work was also carried on among the colored people. In 1892 a colored church was organized at Webb City, Ark. There were also churches at McLain's and at Montreal. The total membership in 1893 was 105, with 8 preachers. A body of colored people, known as the "Christian Friendship Church," had been formed in 1892. They had 32 ministers, 20 churches, all in Arkansas except one, which was at Sulphur, Texas, and a membership of 600. They opened negotiations with the Secretary of the Board of Missions of the General Eldership to become identified with the Church of God. **A. C. Cromly**, leader among the colored ministers of the Church, antagonized this movement, insisting that the Christian Friendship Church must join the colored churches of the Texas and Arkansas Eldership.

In the Fall of 1889 **A. W. Reeder**, of Ness county, Kas., removed to Moscow, Idaho, in Latah county, adjoining Washington, and the third county south from British Columbia. He strongly urged Church of God families to locate there and build up an organization. In 1892 **W. F. Howard** also located in Idaho. He joined **Reeder** in calls for a minister, as "openings are good to begin Church work." But most of the emigration was to Oregon, and a little later to Washington. **J. F. Schoch**, a minister of the Illinois Eldership, removed to Oregon in the Fall of 1889. He found a few other families within a radius of 30 miles. He began preaching in a school-house near his home. **J. Garrigus** had also located near Greenville, Oregon, and made strong appeals for a missionary. **J. W. Force** preached at North Yam Hill and other points. The Board of Missions of the General Eldership in 1890 appointed **M. S. Newcomer** missionary to Oregon. He reached the home of **J. Garrigus** and preached his first sermon July 20th. The meeting was continued several weeks, resulting in a number of conversions, and on August 3rd the first church of God was organized by him in Oregon, consisting of thirteen members, with **J. Garrigus** as elder, and **R. S. Bullock**, deacon. **Newcomer**, however, resigned; but by that time there were at least eight preachers in Oregon and Washington, so that it was thought an Eldership could be organized. In 1891 **J. F. Schoch** was appointed General Missionary by the Board of Missions of the General Eldership, and continued for several years. He organized the church at Buckley, Ore., in the Winter of 1892-3. The ministers which met at Fir Grove, Ore., in October, 1891, in the capacity of an Eldership, appointed four of their number to circuits. They held Ministerial Associations each year in connection with the Eldership, and in 1893 one extra session. A church was organized in Salem in 1893, and on February 6, 1894, one was organized at Aumsville. The church in Salem had members of German and French descent, as well as Americans, and one of their number who was licensed by the Eldership could preach in English and French. At Oak Grove a church of seven members was organized in 1894. Less work was done in Washington during this period. **R. A. Slyter** preached in Clark county in 1892, in the Methodist house of worship, with good prospects of organizing a church. At Nooksack a church was organized in 1894. **J. F. Schoch's** labors as missionary extended into Washington. The Ministerial Association held its session at La Center in 1894. The Board of Missions of the General Eldership in 1890 appointed **D. Keplinger** General Missionary in California. He began work in the latter part of the Summer of 1890, and by 1893 he had three regular preaching places, and had arrangements made to open a fourth. His territory was mainly in Los Angeles county, in the southern part of the State. The Church families lived so far apart, and the work made such slow progress, that it was difficult to effect organizations. More Church families had emigrated into several of the counties in the central and northern parts of the State, but were also too much scattered for economical and efficient Church work.

The church at Louisville, Ky., was maintaining its existence, but in March, 1890, it was rather a "scattered flock," when **H. H. Spiher**, Indiana, held a three weeks' meeting, when "a number were converted," and the membership increased again to fifty. He reported that "the church's prosperity is assured."

In the Winter of 1890-1891, **E. M. Kirkpatrick**, missionary in the Indian Territory, came eastward into Tennessee, and began Church work in the western part of the State. He did not remain long enough to do permanent work.

A good beginning in Church work was made in Colorado in September, 1894, by **I. H. Greene**. He began a meeting on September 20th at Rand, Larimer county. He and his wife "stood alone" when the meeting began; there "was not one that would even kneel." At the close of the meeting he "organized a church with twenty-four members." They at once began the work of "building a church, 20x36 feet." It was dedicated January 20, 1895. January 13, 1895, **Greene** organized a church of ten members at Walden, Larimer county.

The era of public debates was about ended in the middle and eastern sections of Church of God territory; but in the south-western section, where the Disciples and Missionary Baptists were relatively strong, their disputatious spirit made it sometimes necessary to defend the doctrines and practices of the Church in oral discussions. For sharp, irritating, acrimonious debates even among themselves, the Baptists in the south-west were somewhat notorious. **W. T. Turpin**, on the evening of June 16, 17 and 18, 1890, debated the ordinance of Feet-washing with **a Mr. Bramblet**, of the Missionary Baptist Church. It was held in Crawford county, Kansas. The congregation was to vote on the merits of the arguments

presented by the disputants. But at the close of the debate "the opposition objected to this." A compromise was agreed upon. All members of the Church of God and of the Baptist Church were excluded. Then "the vote stood twenty for the Baptist side and sixty for the Church of God." In Nebraska C. S. Kilmer held a public debate at Arnold, Custer county, with a Disciple minister, "on washing the saints' feet." This was in March, 1891. Kilmer was "a clear and able defender of the doctrines of the Church of God." August 6 and 7, 1891, "a discussion was held by J. M. Howard, of the Church of God, and J. T. Evans, of the Missionary Baptist Church, at Oak Grove, Franklin county, Ark." The following were the propositions debated: First day—"Resolved, That the Missionary Baptist Church, of which I am a member, was set up by Christ, and will be perpetuated till his second coming." Evans affirmed. Second day—"Resolved, That the Church of God, of which I am a member, is the church of God according to [its original] organization." Howard affirmed. There were three judges, "one a member of the Church of God, one a member of the Missionary Baptist Church, and a gentleman who was no professor of religion, and acted as umpire. The first allegation he gave to Howard, and the second to Evans." But on the Sunday morning following the debate he stated that "Evans did not make one point in his defense." "This gave us one of the grandest victories we have had in the State of Arkansas." B Ober had a good reputation as a debater and he was regarded "a power in defense of the truth." In January, 1892, at Uniontown, Ark., he held a public debate with E. Randolph, of the Disciple Church. "It ended in a complete triumph for Ober." J. C. Caswell in debate was alert, resourceful and aggressive. He held a debate with a Missionary Baptist on October 6-8, 1892, the proposition being the rather common one at that time, which was thus worded: "The Church of God, or which I am a member, possesses the characteristics which entitle it to be the true Apostolic church, and its name was the church of God." His opponent affirmed the same of the Missionary Baptist Church. Caswell claimed that his opponent "was so completely whipped that he could not stay to preach for his congregation." A debate continuing six consecutive nights was held in Clare county, Mich., beginning August 7, 1893, between M. D. Rogers, of the Church of God, and J. A. Carpenter, of "the Josephite Branch of the Mormon Church." Three propositions were debated, viz.: "1. That Joe Smith was a prophet of God." "2. That the Church of God, of which I, M. D. Rogers, am a member, is in harmony with the church of Christ and his Apostles of 1800 years ago." "3. That the Church of Christ of Latter Day Saints is in harmony with the church of Christ and his Apostles of 1800 years ago." The decision on each proposition was submitted to the audience, and on each one was unanimously in favor of Rogers. At the Star school-house, Bates county, Mo., a debate was conducted "night and day beginning Tuesday evening, February 20, 1894, till Thursday night, March 1st, except Sunday." The disputants were J. H. Ohlhausen, of the Church of God, and J. T. Young, of the Mormon Church. These were the propositions: "That Joe Smith was a prophet called of God." "That the Book of Mormon is an inspired book, and entitled to belief as much as any book of the New Testament." "That the reorganized Church of Jesus Christ of Latter Day Saints is identical in faith, church organization and practice with the Old and New Testaments." "That the Church of God is identical in faith, church organization and practice with the Old and New Testaments." During the third week in October, 1894, J. C. Caswell debated during four consecutive nights with ——— Collier, of the Disciple Church, at Enterprise, Indian Territory. The propositions debated were: "1. Do the Holy Scriptures teach that the Apostolic Church is God's?" "2. Do the Holy Scriptures teach that the Apostolic Church is Christ's?" The first was affirmed by Caswell; the second, by Collier. "A unanimous vote of the congregation decided a victory in favor of Caswell.

The period from 1890 to 1895 was somewhat fruitful in discussions, rather than debates, in the columns of *The Church Advocate*. Often called out by questions submitted for editorial answers, they also were made topics for Ministerial Associations, at which there was frequently debating which was exceedingly illuminating. As these questions presented issues which were canvassed by ministers and churches in different localities their discussion was regarded as a valuable contribution to the Church's current literature. This was especially the case with questions handed down by the General Eldership on which the annual Elderships were requested to act. This was the case in the Fall of 1893, when the question of a Life Certificate of Ordination in place of the Annual License was to

be considered and recommendations adopted to the General Eldership in 1896. Three questions of general interest were revived in connection with the **Woodworth** revival meetings. These were Faith, or Divine Healing; Trances, and Second-work Sanctification. The prevailing sentiment of the Church was antagonistic to the views and practices of **Mrs. Woodworth** and her followers. While certain phenomena reported at her meetings were difficult to explain to the common reader, the fact that they are not peculiar to religious experiences, and that they lack essential evidences of their supernatural character discredited them with thinking people generally. Trances were discarded as phenomena of no value, and as lacking New Testament recognition. The second-work theory was readily disproved by a more scientific exegesis of New Testament proof-tests. And thus gradually these unsound views gave way to a more rational and Scriptural explanation of experiences which could readily delude certain classes of believers. The value of a Church periodical as a defender of the things commonly believed by a body of people was seldom more forcibly exemplified. This is true also of another theoretical innovation which was advanced and mooted during 1890 and 1891, and which disturbed the peace of some of the churches. It was the novel question among the churches of God of the duty and privilege of prayer by penitent sinners. The suppliant cry of the penitent for pardon had been heard with approval and delight by ministers and churches of God for over sixty years. So that this antagonism to a sentiment that was claimed to be age-old and apostolic proved quite repugnant to the churches everywhere. On account of a reversal of the order of the ordinances of some churches in Arkansas, this subject was revived, and was discussed at Ministerial Associations. It was also critically examined, and the arguments refuted, in two editorials in November, 1890, and again in July and in December, 1891. The organic union of Protestant denominations found few advocates, and was vigorously disputed as "a pleasant dream," but as in no wise being the oneness of Christ's followers for which he prayed. It was not the union the ministers and churches of God stood for in the early years of the Church. Laymen and the administration of the ordinances was discussed at several periods. It was conceded that ruling elders have the right to assist in administering the Communion. And even the administration of baptism was considered defensible, but not advisable, as against the Baptist position. The innovation of sitting during prayer in public service was generally resisted by the ministry. At no time was the itinerancy so generally discussed as in the Fall of 1892 and the Winter following. The Ohio Eldership had decided to try the call system. In East Pennsylvania a strong sentiment developed in its favor, and a discussion followed in February, 1893, under the head of "The Stationing Committee," in which **F. W. McGuire** took the lead. He claimed that an Eldership should not do that which the churches themselves can do. And as they can select their own pastors, the Stationing Committee should be abolished. He had several opponents who vigorously disputed his premises and conclusion. The most notable debates during this period were the one on the "First Resurrection," in the Winter of 1890-1891, and that involving a change in Eldership titles in 1892-1896. The former was mainly between **F. W. McGuire** and the Editor. It had its origin at a Ministerial Association, where, by request, the Editor gave his views on Rev. xx. 1-6. These were reproduced in an editorial, which was answered by **McGuire**. The discussion involved the correctness of the pre-millennial theory of the Second Advent, but centered on the question of a first resurrection. Hence the first two editorials discussed the question, "Is there a first resurrection?" These were answered by **McGuire** in the affirmative. Then followed four editorials on a "Simultaneous Resurrection," and one on "Revelation" as "A Symbolical Book." **McGuire** replied in five articles on "The Resurrection of the Just." The Editor then discussed in order in two editorials "A Little Chiliasm History;" "No Two Resurrections in Dan. ii. 2;" "Simultaneous Judgment," and five editorials on "The Angel in Revelation xx. 1," and one on "The Advent and the Resurrection." Four other writers participated in the discussion. **D. Blakely** wrote against the Editor's views in answer to the question, "Is there a First Resurrection?" **S. Morrett** followed in the same line of thought. **C. Price** wrote two articles on "Rev. xx. 1-6." And **Michael Newman**, one of **Winebrenner's** first converts, wrote two articles in defense of the pre-millennial theory. It was an exceptional discussion in that it was entirely devoid of personalities. The debate on Eldership titles was protracted and thorough-going. The question slumbered from 1872 to 1893, and was revived unintentionally and unexpectedly. At the session of the East Pennsylvania Eld-

ership held at Lancaster in 1892, a committee consisting of **C. H. Forney**, **G. Sigler**, **B. F. Beck**, **J. M. Carrell** and **D. S. Shoop** was appointed "to revise the Constitution." This committee agreed to change the title so as to read, "The East Pennsylvania Association of the Churches of God." It also authorized **Forney** to present the matter before the General Eldership in 1893, and request that body to grant the East Pennsylvania Eldership permission thus to change its title. This was done; but the General Eldership directed that prior to the meeting of said body in 1896 the Editor should take the initiative in the discussion of the question, which should then be voted upon in 1896. Accordingly the Editor opened the discussion on April 11, 1894, and closed it May 20, 1896. He laid down the rule, that he would discuss the question affirmatively, and publish no contributed articles until he had finished. Then every one in order should be permitted to write one or two articles giving his views for or against the proposed change. After all shall have written who desired to do so, the Editor would review articles dissenting from his views. The Editor published six editorials, closing his discussion on May 20th. Thirteen contributors furnished articles, which were published in consecutive issues of *The Advocate*. **F. W. McGuire** agreed with the Editor in the change from "church" to "churches," but was not in favor of "Association." **N. M. Anderson** endorsed the Editor's position. **W. C. Leonard** preferred "Assembly." **W. H. Cross** was "bitterly opposed" to the change of title. **C. H. Grove** stood squarely with the affirmative. So also did **J. G. Cunningham**, a layman. **M. S. Newcomer** was opposed to any change, but simply demanded that the Editor answer his own arguments submitted, as he claimed, to the General Eldership in 1872. **D. B. Zook's** views coincided entirely with the Editor's. **S. V. Sterner** favored "churches" and "Assembly." **H. C. Copeland** wrote against "Association." So did **G. W. Wilson**, and "*Advocate*." **J. C. Caswell** wanted no change made. The articles in opposition were then reviewed at length by the Editor. He relented on the rule made at the opening of the discussion to allow **G. Sigler**, **S. Morrett**, **C. F. Reitzel** and **F. W. McGuire** to publish articles in opposition, and **C. H. Grove** to reply to **Sigler**. Thus ended a discussion more widely representative than any preceding one. It was not "a storm of human passions" after which "always comes a purer atmosphere, making a wider horizon possible, and giving a new impulse for advance;" but a calm, dispassionate and logical exchange of reasons on a fundamental question in church polity.

CHAPTER XVIII.

1895—1900.

THE last five years of the century furnished convincing proof of great changes silently effected in the religious life of the American Churches. Causes which in the main were occult and elusive had been at work for two decades, and were now recognized chiefly in the results they were producing. They gave decisive evidence of the power of action as contrasted with that of mere declamation and discussion. The forms of activity were multiplied and intensified. The spirit of fraternity was deepened. Liberality in doctrine as well as in practice became more universal. But revivals of earlier days grew more infrequent as a rule. Nor was the spiritual good of all these diversified forms of activity and of organization perceptibly increased. Rather the reverse. Conversions during at least a part of this period were comparatively fewer than during many former periods. Decrease in church attendance was lamented. The Methodist press of the country deplored the fact, that during the ecclesiastical year 1897-8 the increase of membership of said Church was "alarmingly small as compared with other years." The new forms of activity, with the fever for big evangelistic revivals, produced unfavorable results, in that more than sixty per centum of the reported converts never became members of Churches, and the Churches were being built up more of a disproportionate number of unsaved members. For the Church of God the question was frequently raised, "Are we not as a Church retrograding?" It was evident that adverse influences were operating, not evil in themselves, which made progress and success more difficult. In view of these facts, and the general

stagnation and spiritual deadness of Churches "prodigious efforts" were made in the Winter of 1896-7 "to secure a general and powerful revival in this country." The "consummate generalship of **Mr. Moody** was employed in making every provision for a successful campaign. The ablest lieutenants the country afforded were at his command, and the pastors put themselves and their customary church services largely at his disposal. But the revival did not come!" Among the churches of God there were some local revivals of considerable power. But apparently the hidden forces at work had ended the period of the great religious awakenings of earlier years.

In the territory west of the Missouri River, the work of the churches was seriously hindered in 1894-6 by the failure of crops, especially in Nebraska. **A. Wilson**, who traveled in the counties of Frontier, Hitchcock, Lincoln and Custer, Nebraska, reported the brotherhood as suffering for the necessities of life, and being in great destitution. This was general in those sections. **Geo. W. Minzer** represented conditions in Sherman and Blaine counties as equally serious. As other Churches represented in those sections sent relief, as well as various Orders, so the churches of God east were appealed to for help. During the Winter season food, clothing as well as money were needed. Under such conditions no church work could be done, and many families which could get away returned to their former homes in States further east. The "unreasoned and unscientific banking and currency system, as it has since been called, is held responsible to a large extent for developing and promoting panics. It is held to be "responsible for the commercial, industrial and social disasters which flow from panics, which attack directly or indirectly every home in the nation." One of these financial panics occurred in 1897, and as usual interfered with religious work. Even if "it was entirely unnecessary and unwarranted by natural conditions," as affirmed by United States Senator **N. W. Aldrich**, it could not preclude the natural effects. Even the revivals which followed previous panics were not realized. Churches in larger towns and cities suffered most, but the sympathetic effect was felt everywhere.

It is doubtless true, if not everywhere conceded, that the growing liberality and spirit of fraternity among the Churches, largely the outgrowth of the Christian Endeavor movement, did not conduce to the growth of the weaker bodies of Christians. As with individuals, so it has been thought of Churches, as **Browning** says: "Make life a ministry of love and it will always be worth living." Christian love and fraternity made almost any denomination a congenial Church home. The Church of God has always been non-sectarian, non-exclusive and catholic in sentiment; but its fundamental principles have prevented it from taking an active part in projects of organic union and consolidation. Even the confederation movement has not appealed so strongly to its leaders. But it could not stand aloof from the Christian Endeavor movement. This had enlisted nearly all the Churches, and at the close of the century there were 59,712 local societies in the United Societies, with a membership of 3,582,720. The Methodist Church had its Epworth League, the Baptist and United Brethren Churches had their Young People's Christian Unions, the Lutheran Church had its Luther League, and so had other Churches their own general organizations. Not so with the churches of God. Yet many pastors entered heartily into this movement, and local societies were organized in a majority of the Eldershops before 1900. In 1897 the number was about ninety. In several of the annual Eldershops, as East Pennsylvania, Ohio and Illinois, State Unions were organized. In March, 1893, a Christian Endeavor Department was started in The Church Advocate, with **M. M. Foose** as Conductor. He proved quite efficient, but his incumbency, as indeed his ministerial career, was short. He died June 16, 1896, in the prime of life and at the height of his usefulness as a minister and pastor. He had been ordained in 1884, when thirty-five years old. Beloved by his Eldership, sitting in the darkness of a deep sorrow, it resolved to perpetuate his memory by erecting a monument over his grave. He was President of the Church of God State Union of Christian Endeavor Unions. **C. I. Brown** was his successor to conduct the Christian Endeavor Department in The Advocate. Not only did the Christian Endeavor societies of the churches of God affiliate with societies of other Churches in general county and State conventions; but they were represented at the National Convention at New York, Detroit and Nashville, and a few were in attendance at the sixteenth International Convention, at San Francisco, Cal., July, 1897.

It is philosophical to think that there is more than a revulsion from sectarianism in the efforts at union or consolidation of Churches, or Church Federation.

Sectarianism is more directly antagonistic to a spirit of liberalism and of Christian brotherhood. As this spirit began to predominate it was an easier task to formulate bases of union, or for one Church to become consolidated with another and larger Church. In some such way twelve denominations disappeared from the United States Statistical Report of 1896, and four denominational families also disappeared. Hence, the discussion of the unity of Christian denominations, according to **Dr. Charles H. Small** in 1898, "is not only in the air, but it is in conventions, assemblies, conferences and in newspaper and magazine articles." And these discussions bore fruit because the spirit of fraternity already existed. Already in a prior General Convention the Protestant Episcopal Church presented "a basis of union" for all the denominations. For several years a committee of the Presbyterian General Assembly carried on a conference with the Episcopal Commission on this basis. The Disciples of Christ later issued a declaration of essentials in four articles as a basis of union, and made in a spirit of brotherly love and harmony. In 1895 the National Council of Congregational churches presented proposals in four articles "as a basis of unity." In April, 1896, a conference of Congregational and Christian churches in Ohio was held to further union on this basis. In 1897 a strong movement was organized to reunite the Northern and Southern Presbyterian General Assemblies. In 1898 the commissioners of the Methodist Episcopal Churches, North and South held sessions to carry into effect the "plan of federation" of the two bodies. Indeed the organic unity of Protestant Christianity was so evidently not "Christian unity as proved by the Scriptures," that the logical judgment of **Dr. Theodore L. Cuyler** was very generally accepted, that "Christian unity I go for; Church union, on any basis, looks like an 'iridescent dream' at present." The Church of God could not be unconcerned about these movements. But no official action of a specific character was taken during this period. But the question was quite frequently and extensively discussed in print. More particularly the federation of Churches, was the subject of editorials and contributed articles in *The Advocate*. But even this "uniting in a league" with the denominations was not approved to any extent, as it contravened the most fundamental principles of what was conceived to be the church of God of the Scriptures. The few who seriously contended that "the Church of God is a denomination," and some who were disheartened, were favorable to either federation, consolidation or merging with some larger body. The voice of the Church has been consistently against the thought that the Church of God is a denomination, and this was emphasized in 1897 in protests against the habit of so stigmatizing it. A partially successful effort was made in 1897, at union between the Church of God in the Indiana Eldership and the "White County, Indiana Conference of the Church of God." But while this spirit of union and federation was thus potently at work, divisions and schisms also occurred, so that in 1896 seventeen denominations were reported in the official statistics of the Government which were not known in 1890. With only two of these was there much affinity on the part of members of, or churches of God. These were the Evangelical Association and the Salvation Army. The division of the former body occurred in the previous period, but the litigations continued into the present period, and were subjects of interest to the Church of God. They were among the discordant notes in the harmony of sound produced by the advocates of union and federation. The division in the American branch of the Salvation Army occurred in 1896, when the American Volunteers formed a distinct and separate organization, with **Commissioner Ballington Booth** as Commander-in-chief. It has Articles of Faith, administers the Lord's Supper and baptism by ordained officers, and permits membership in churches. The equality of men and women in service and in office is fully recognized. This Article became of interest to the churches of God in the controversy over the ordination of women to the ministry and as delegates to the Annual and General Elderships. While the General Eldership never expressed itself explicitly on either question, leaving it wholly with the Annual Elderships, it did so implicitly, by receiving licensed women as delegates. The question of women as representatives in the Methodist General Conference was also agitated at this time. With the churches of God this was not the direct issue; but, should women be ordained to the ministry? Or, as it was also stated, is it in harmony with the Scriptures to elect women as elders? This was discussed in 1896, as against those who contended that "in the church there can be no male and no female." In 1897 the question was in controversy in this form, suggested by a minister in an Eldership which licensed women to preach: "Upon what texts of

Scripture does the Church of God base its practice of ordaining women to preach?" Interest was added to this discussion by the formal ordination to the ministry of **Mrs. Ballington Booth** in January, 1898. She was ordained a minister of "the General Church of God by the laying on of hands on the part of her husband, assisted by three other officers of the Volunteers of America." Mrs. Woodworth, licensed minister of the Southern Indiana Eldership, was still actively engaged in revival work, though less constantly, and apparently with waning power. At Fostoria, Ohio, in the Winter of 1896-7, she held a very successful meeting, when "the number of conversions was 400; number of persons healed of various diseases, 200; received into church fellowship, 26." Sentiment against her views on "divine healing," however, seemed to have been steadily growing, and in June, 1897, the Board of Missions of the General Eldership notified the Southern Indiana Eldership to "withdraw all official relations from **Sister Maria B. Woodworth**, or it will refuse to make any further appropriations" to fields in said Eldership. This action was resented by the Standing Committee of said Eldership. The Eldership itself, however, took a more conservative course, and required **Mrs. Woodworth** to labor more within the bounds of the Eldership. The Board of Missions in November, 1897, rescinded its action of June, 1897, after receiving a "protest" against it from the Indiana Eldership.

The interest in mission work, and especially foreign mission work, was greatly stimulated by the departure, in the Fall of 1896, of Miss Clara Landes, a minister of the Iowa Eldership, for the mission field in India. A Department in The Advocate had been started, devoted to the work of the Woman's General Missionary Society, which was in charge of **Mary Berkstresser**. It was also the purpose of another movement to inspire new zeal in the churches, viz.: To begin "the Centenary Memorial Mission," in 1897. Its character was not clearly defined. In general terms it was "to raise an Ebenezer of praise to the Giver of All Good for his gracious leading of the Church thus far." And specifically, "to place a memorial for **Winebrenner** in this his centennial year." It was proposed that contributions be made by all the churches during "the Harvest Home month," Thanksgiving, and during December, 1897. **Elizabeth R. Gable**, Ida Grove, Ia., formerly of Lancaster, Pa., was author of the project. It was during this period that the United Brethren Church perfected arrangements to celebrate its centennial, from September 25, 1899, to September 25, 1900. Because of the deep and abiding interest the churches of God always manifested in the temperance question, it could not but join in the world's sorrow over the death of **Neal Dow**, October 2, 1897. **Dow** and **John B. Gough** were the two most widely known men in this country whose fame rested mainly on their labors in behalf of the temperance cause, and the world's debt of gratitude was devoutly acknowledged. Then the brilliant evangelistic star of **Dwight L. Moody** was eclipsed by death on December 22, 1899. From him hosts of ministers had received inspiration in their labors as revivalists, and learned valuable lessons. He was one of God's chosen vessels of honor and power.

The interest in their own intellectual improvement and better equipment for their work was seen in the number of Ministerial Associations held each year. In 1895 seven were reported, with their programs. In 1896, fifteen. In 1897, eleven. In 1898, twelve. In 1899, sixteen. They served another great purpose—promoting a more general uniformity of views. This made them a bond of unity for the whole body, for not only were the same mooted questions under discussion at nearly all these gatherings, but conclusions reached did not differ materially. Then the community of thought fostered through the press was another great factor in preserving the unity of the churches. Thoughts are the parents of deeds, of character and of life. The Association was a better place than the Eldership to discuss those questions which the General Eldership handed down, or questions on which the annual Elderships and the churches were to act. The range of subjects was quite extensive. But no special propaganda seems to have been admissible. Any attempt to use an Association to exploit peculiar ideas was not tolerated. When the Christian Endeavor movement became most aggressive, early in 1895, different Associations discussed the Church's attitude toward it, and its inter-denominational character. The new ideas concerning feet-washing, such as its private observance, the separation of this rite from the Communion, refusing Communion to those who did not observe feet-washing, were sure to be on Ministerial Association programs. In connection with the so-called "divine healing" was also discussed the purpose, or design, of Christ's miracles. As the

Church had no published standards of doctrine, it was becoming more important year after year to know "how to promote unity in preaching among the ministry." This suggested the placing of many doctrinal subjects on the programs. In all these the Bible was made the ultimate touchstone of orthodoxy, and all human authority was negligible. Elderships which held their Ministerial Associations immediately preceding their annual sessions not infrequently discussed questions in the Associations which were to be voted on in the Eldership. This was the case in 1895 with the subjects of Eldership titles, imposition of hands in ordination and life certificates. In only a few of the Associations was there a vote taken on any question under discussion, and no reports published of positions taken by the disputants, except in few instances. There is a seriousness in the subjects of the sixty-one Associations of these five years which impresses every reader of the programs. No capricious, fanciful, freak topics, such as too often appeared in pulpit announcements, can be found on these programs. During 1899 there were subjects discussed which evince a consciousness of the close of the century. Among these were: "When will the Millennium begin?" "How to attain a higher plane of spiritual life," "The Second coming of Christ," "Is the kingdom of heaven now here?" While the current discussion of Church union and federation is reflected in the question, "What defense have we for our distinct and separate organization as a Church?"

The camp-meeting fires were burning low at this time. Twenty-three camp-meetings in the territory of the General Eldership were held in these five years. One was held in Iowa, in 1896, 3½ miles south-east of Grandview; one in West Pennsylvania, near Butler, in 1896. Each year one was held at Linwood, Md. The balance were held at Conewago, Walnut Grove, Stoverdale, Central Manor and Mahantango Valley. At all these meetings only eighteen conversions were reported. They were considered "not successful" from that point of view. In too many instances they were regarded as Summer resorts, so that one, in 1895, was advertised as "by no means a pleasure resort." To others Christian people were invited for recreation, as preferable places for such a purpose than Summer resorts. The religious services and the preaching were, however, spoken of as spiritual and instructive, and the labors of the ministers were much appreciated and highly commended.

For Church ingatherings this was not a notable period. However, commendable and encouraging progress was made in different Elderships. On the Pacific Coast the borders were extended. **J. F. Schoch** was General Missionary, under appointment of the Board of Missions of the General Eldership, during the greater part of this period. Organized work was carried on in California, where in 1895 **R. P. Bushy**, after receiving license from the Standing Committee, was laboring at Los Angeles. This part of the State was declared to be a part of the Oregon and Washington Eldership, and later the whole State. **D. Keplinger** and **E. E. Cory** also preached in southern California. In Oregon and Washington the work was pushed with energy, and was "in a fairly prosperous condition." Without giving the names, it was reported in the Fall of 1895 that "a number of churches were organized." Several additional counties were entered by missionaries. At Salem, Ore., there were two church organizations effected, one English and one French, with also some Germans. The building of a bethel under the labors of **G. W. Kemp** was determined upon in September, 1896. A lot was secured, and appeals made for funds. Two ministers were laboring in Salem in 1897, and seven in other sections of the territory. "Everything was encouraging all over the field spiritually." There was a great deal of "financial embarrassment" experienced. Most of the ministers were obliged to do manual work to support their families; but the Church was "gaining ground," so much so that in 1899 there were eleven fields of labor, two in California. **J. W. Force** had "prospects of organizing seven churches, and building at least one bethel." **Mary E. Madill** labored in Washington county, Ore., in 1897-8, and organized a church at Ray school-house. The great need was houses of worship, which the small churches organized did not have the means to build. In 1899 a mission was established in Tillamook county, Oregon, on the coast. Spokane Mission, in the eastern part of the State of Washington, was added to the fields of labor. The century closed with a hopeful outlook.

Despite the destitution resulting from the drouth, the work in Nebraska was pushed forward with commendable spirit. For four years **A. Wilson** was General Missionary, employed by the Board of Missions of the General Eldership, and **C. S.**

Kilmer the fifth year. **Wilson** was an experienced missionary, and he spared not himself in his energetic efforts to advance the cause. He also interested himself in the amelioration of the temporal condition of the suffering people. As conditions improved the prospects for successful Church work brightened. But 1895 was a discouraging year. A number of "organizations were scattered, and some became extinct." The Barada bethel was sold. No new territory was occupied. Work, however, was continued in the following counties: Gage, Saline, Clay, Polk, Sherman, Sheridan, Custer, Logan, Lincoln, Frontier, Furnas and Hitchcock. Holt county, in the northern part of the State was added in 1897-8. But several counties in which work had been done in earlier years do not appear on the Journals. On the territory still occupied conditions improved after the drouth. In 1896 there were numerous revivals, with many conversions. New churches were organized, and a few extinct ones were resurrected. Missionary societies were organized, and the sisters were actively engaged in this line of church work. In some of the churches Societies of Christian Endeavor were also formed. In 1897 there were fewer revivals, as also in 1898 and 1899. The money panic did not have much effect in Nebraska, outside of a few of the largest towns, and the revivals which so often accompany or follow financial and industrial depressions were not realized throughout the Eldership. There were, however, some churches organized in 1897, but no new territory added. The years 1898 and 1899 proved even "less prosperous, and not so much good was done." Custer county, in the center of the State, was at this time the "stronghold of the Church of God in Nebraska," the sections originally occupied in the south-eastern part of the State having lost ground. The building of houses of worship during this period was a difficult undertaking, and no reports of new bethels are on record. Services were held in school-houses and private dwellings. Some of these were sod houses. The Eldership on two occasions held its annual sessions in a sod school-house.

The Kansas Eldership in 1894 became enthusiastic over the proposition to carry on evangelistic work by means of tabernacle services in places where no churches of God had been organized. The tabernacle was bought before Spring of 1895, and had a seating capacity of 500 persons. **J. C. Forncrook**, General Worker for the State, was given the charge of the work. He had agreed to remain in Kansas one more year, and with his daughter **Florence**, and the assistance of other ministers, he entered upon the work. The success was less than was expected, the great and constant problem being the finances. **Forncrook** found that "the denominations in the towns visited would not contribute of their means to build up churches of God." The Board of Missions did not understand, or did not keep, its contract as understood by the Kansas authorities, and so there was insufficient support for tabernacle work. The Standing Committee in February, 1897, offered to sell the tabernacle to the Board of Missions of the General Eldership; but the offer could not be accepted. This foreshadowed other failures, so that at the General Eldership in 1899, the Standing Committee petitioned that body to release the Eldership from paying its delinquent assessments. The reason assigned was general: "In consequence of disaster to the Church work in Kansas, due to causes, largely, over which we had no control, thereby discouraging the workers." The work in Topeka also proved a depressing failure. The membership, by June, 1895, when **F. F. Manchester** took charge, had fallen below sixty. Meeting with some success at first, he soon found that existing conditions were too antagonistic to inspire confidence. Discouraged, he resigned the charge, and the Standing Committee in May, 1897, petitioned the Board of Missions of the General Eldership to take the work in hand. The Board's negative answer, with a statement of money it had paid to keep up the work, showed that it had dwindled to almost nothing. It had paid \$100.00 in 1894; \$300.00 in 1895; \$400.00 in 1896, and \$600.00 was asked in 1897. In September, 1896, the Eldership licensed **Lizzie Dupree**, a colored sister, who began mission work in Topeka. In October, 1897, she was appointed a general mission worker among the colored people in Topeka and elsewhere. She succeeded in organizing a small church in the city, and asked for the furniture of the house of worship of the white brethren for use in her mission house. But at some points success attended the labors of ministers, so that in 1898 there were ten fields of labor, 31 preaching places, 21 churches, 277 conversions, 194 accessions, and the pastors received \$1,523.00 support. The missionary spirit was buoyant, and a State W. M. S. was kept actively at work; some local societies were organized, and the Eldership appointed two of its ministers, who had removed to Colorado, missionaries in that State. But the fields

of labor were reduced from twelve circuits and two missions in 1895, to nine circuits and the two missionaries in Colorado in 1899. But some of the churches prospered, and some new ones were organized. A house of worship was built at Ozark, or Union Center, Crawford county, which was dedicated May 26, 1895, under the pastoral labors of **W. H. Kepford**. It cost \$1,700.00, and was dedicated by **J. C. Forncrook**, assisted by **W. T. Turpin**. A bethel was built at New York Valley, Woodson county, where **T. B. More** was pastor. It was dedicated December 1, 1895, **W. T. Turpin** officiating. In Barber county, under the labors of **W. H. Cross**, a church-house was built during the Winter of 1896-7, and was dedicated February 7th. **Cross** had **W. T. Turpin** as assistant pastor. A parsonage in Rice county was sold "because there was no longer any use for it." It was located on Little River. The Harrison Chapel, after extensive repairs, was rededicated July 10, 1898. This was on **W. H. Cross'** field, and **W. T. Turpin** officiated at the dedication. **J. W. Kingston**, pastor at Fort Scott, officiated at a dedication at Geuda, 5 miles north of Ashton, in Sumner county, on June 26, 1898. **T. B. More** was the pastor. At Arma, Crawford county, on **W. T. Turpin's** field of labor, the corner-stone of a new bethel was laid November 19, 1898. The work was carried to completion during the Winter, and on April 30, 1899, the dedication took place, **W. H. Cross** preaching the sermon. In the evening the ordinances were observed.

After the Indian Territory was separated from the Texas and Arkansas Eldership, in 1892, it was always associated ecclesiastically with Oklahoma Territory, until it lost its identity in the State of Oklahoma. The latter was opened to settlement in 1889. It is "the beautiful land," with a climate said to be delightful most of the year. And while both the beauty and fertility of the Territory were exaggerated, yet it has always been regarded as a very desirable place for settlement. And when it was thrown open for settlement Church of God families and a few ministers from Texas, Arkansas, Kansas and States eastward as far as Pennsylvania emigrated thither and secured Government land. It thus became good missionary territory, and along with the Indian Territory became a promising mission field. In 1895 **E. M. Kirkpatrick** was appointed by the General Eldership Board of Missions to the Indian territory, and enjoyed some successful revival meetings. At the same time **B. Ober** was preaching at two regular appointments in Custer county, Oklahoma. In September, 1895, he "completed a good sod house, 18x30 feet, covered with shingles, for use as a church and school-house." There were other ministers who did efficient work, so that in the Fall of 1895 eleven organized churches, with eight fields of labor, were reported in the two Territories. In 1896 **Kirkpatrick** labored among the Cherokee Indians; in 1897 he was again General Missionary in the Indian Territory, **J. W. Riddle** and **B. Ober**, in Oklahoma. In 1898 **Ober** was missionary in southern Oklahoma; **J. C. Caswell**, in northern Oklahoma, and **Kirkpatrick**, in the Indian Territory. The year 1896, with one exception, showed good results. Churches were organized at Shady Grove, Nelson school-house; Dripping Spring and Timbered Ridge, Creek Nation; at Illinois Station; near City of David and Five Points, Cherokee Nation, and Mud Springs, Choctaw Nation. The church at Sallisaw Bethel, Indian Territory, became extinct, and the house of worship was sold. In 1897 churches were organized at Salt Creek and Adel, Lincoln county, Oklahoma; Wanetta and Pleasant Valley, Oklahoma, and at South Bethel, Cherokee Nation, Indian Territory. The work was less successful in 1899, so that reports were meager. In 1898 the cause suffered a serious check in the death of **J. W. Riddle**, at Wanetta, Oklahoma. He was one of the most earnest and active missionaries in the employ of the General Eldership Board of Missions. He was converted in 1867, and united with the Missionary Baptist Church, by which he was ordained in 1874. In 1877, while laboring as a missionary for the Missionary Baptist Church he heard **G. T. Bell** expound the doctrines of the Church of God, and was converted to the faith, and at once became an aggressive missionary of the Church. Dissensions arose among the churches in Oklahoma over ordinances, church organization and doctrine. "Non-ordinance, non-organization and second work of grace heresies are held among them," was the charge. And some of the churches suffered loss, and were weakened, before these teachers of error could be separated from them. In Texas the prospects were not encouraging. In Arkansas, in 1895, "the religious interest in the northern and southern parts of the territory was not good." But in the central part prospects were brighter. One church was organized in Montgomery county, and one at Mt. Olive, in Logan

county. Thirteen ministers preached regularly for the churches of the Eldership. In 1896 a church was organized at Friendship, Scott county; one at Mountain Home, Garland county; one at Rose Creek, Perry county, and one at Shady Grove, Washington county. There was less work done during 1897-9, when it was conceded that "religion is at a very low ebb throughout our bounds," and, "The cause of Christ seems to be languishing." Only a few churches were organized during these years, and some were unsupplied; yet there were thirteen fields of labor in 1898. The colored churches and ministers in Arkansas were active, and the "outlook was good in every respect." There were too many preachers for the number of churches and members, and it did not promote active co-operation, nor efficiency of service.

In Missouri conditions during this period were somewhat cloudy and unsettled. The assistance extended to the work was confined to the years 1897-9, during which several general missionaries were in the employ of the Board of Missions of the General Eldership. In 1896 **H. W. Allen** was the appointee for southern, and **W. H. Hickman** for northern, Missouri. This arrangement was continued in 1898. In 1899 **G. L. Bowman** was the missionary of the Board in Gentry and Sullivan counties. The success of **Mrs. Woodworth** in St. Louis gave quite a degree of inspiration to the brotherhood in the State. She had organized a church which by January, 1895, numbered five hundred, with a fine house of worship. **H. H. Spiher** had become pastor, and there was a closer bond of fellowship with the Southern Indiana Eldership than with the Missouri Eldership. On January 1, 1895, joined by **Spiher** and a few officials of the church, offered to the Standing Committee of the Southern Indiana Eldership a transfer of the church (but not the bethel) to said Eldership. This offer the Committee accepted, and so St. Louis became identified with the Southern Indiana Eldership. In 1897 **F. T. Shore** applied for, and received, license from the Standing Committee of the Southern Indiana Eldership, and at the same meeting of the Committee, with forty-two others, requested to be organized as the Second Church of God in St. Louis, or the "Park Avenue Church of God." It was so organized on January 6, 1897, and also became a church of the Southern Indiana Eldership. The work in the State was greatly impeded, and became burdensome to the ministry, by inadequate financial resources. There were fourteen charges in 1895, but three of them were unsupplied. And of the same number in 1896, five were unsupplied. By 1899 fields of labor had to be reduced by consolidation to ten, and then not all the churches had pastors. The churches, too, under this arrangement could not be served to good advantage, as they were so widely scattered as to make the work arduous and less fruitful. In a measure to overcome these unfavorable conditions general workers were appointed. In 1896 **P. L. French** was Eldership General Evangelist. In 1897, with "religious conditions fairly prosperous," **J. B. Murphy** was the General Evangelist, and **H. W. Allen** and **W. H. Hickman**, State Missionaries. In 1898 it was alleged that "there is an indisposition on the part of ministers to be active, and to put forth efforts to revive the work." But eight ministers were ready to engage in the active work as pastors of fields of labor, leaving some of the churches unsupplied. These conditions account for the fact that Church extension work languished; few, if any, new organizations were effected, and there were no new enterprises inaugurated. However, the sisters were active. In 1896 they organized an Eldership Woman's Missionary Society, and were quite active during the following three years, encouraged in 1899 by the State Missionary, **H. W. Allen**, and the General Evangelist, **Thomas Scott**.

While there was a church of God at Canton, South Dakota, of which **H. L. Soule** was pastor, neither he nor his church would unite with the Iowa Eldership. Their partly-finished brick bethel was used for services in 1898, and **A. E. Keppord** and **D. S. Guinter** conducted a successful meeting toward Spring. Soule had become "independent," following tendencies manifested while in the East Pennsylvania Eldership, and objected to all forms of ecclesiastical organizations above the local church. **Guinter** lived in Canton, but as a member of the Iowa Eldership he served the Spirit Lake charge, Iowa, in 1898.

Conditions in some sections of Kentucky and Tennessee were favorable for Church work. Through the efforts of **G. L. Chapman**, of Missouri, and ruling elders **T. G. Ferguson** and **R. M. Chapman**, of Kentucky, a church numbering seventy-five members was organized at Ivy Hill, Ky. It had built a good country bethel, but had no pastor. It conducted prayer-meetings and a Sabbath-school,

and held ordinances services. At Nashville, Tennessee, **L. B. Shannon** and his church organized themselves into a church of God. They, however, did not hold fast to the faith, and "some of them went off to the Pentecostal People; part of them went into other Churches, while several remained faithful, and stood alone for the Church of God."

A hopeful and somewhat aggressive spirit prevailed in Iowa during this period. The evangelistic services in 1895 and 1896 seem to have had an inspiring effect. A tent was used during the Summer and early Fall. Some of these meetings were sensational. **Francis A. Sharp** and **George Stone** pitched the tent two miles north of Columbus Junction the first week in September, 1895, and "had a grand meeting from the beginning," with "powerful results." "A number at different services fell under the power." The result was the organization of a church of thirty-five members. **Sharp** organized a church at River Junction. The tent used had a seating capacity of three hundred. In 1896 similar tent services were held by **Mrs. M. Sutliff**, State Evangelist. Her methods and preaching were similar to those of **Mrs. Woodworth**. At a point known as "The Valley," assisted by **Clara Landes**, she held protracted services in 1896 with good success. With the use of the "Tabernacle" she also held what was known as "the Donavan camp," at which eighty-two converts were reported. The Eldership, and especially the faithful church at North Bend, Johnson county, were always cherishing an ardent expectation of seeing the Church of God firmly established in Iowa City. To this end the North Bend church was ready to make sacrifices. In the Summer of 1895, **N. Zeller**, **S. Green**, **M. Snavelly** and **J. Snavelly**, of North Bend church, bought a brick house of worship, 60x35 feet, in Iowa City, for the use of the church. Under **William Burch**, pastor, the house was prepared for dedication, and appropriate services were held August 4th, when **L. F. Chamberlin** preached. Then in Muscatine, under the labors of **Chamberlin**, they enjoyed a rich harvest of souls in 1896, when there were seventy-two conversions. It was quite a successful year. Churches were organized at Spirit Lake, Glidden and Mikesville, and were received into the Eldership in September, 1896. Especially in Carroll county was the work prospering. **Mrs. Woodworth** and **Emma Isenberg** had conducted revival services in Carroll county a few years earlier. Their efforts were followed by the labors of **J. K. Nelson**, **W. H. Kepford** and **E. W. Moyer**, who cared for the converts and presided over the churches organized. At Glidden, with a church numbering 115, a Bethel was built, costing \$2,500.00, which was dedicated June 28, 1896, **J. C. Kepford** officiating, assisted by **G. W. Elliott** and **J. K. Nelson**. The church at Carroll now numbered 150, and the one at Dedham 40. The latter erected a new house of worship in 1898, costing \$1,500.00, under the labors of **W. H. Kepford**. It was dedicated August 14th by **E. W. Moyer**. In Cedar county, at a point known as Green Grove, a Bethel built "over thirty years ago" was replaced by a new house in the Summer of 1896, which was dedicated November 29th by **G. W. Elliott**. The devoted pastor was **E. E. Heltibridge**. The church located three and one-half miles south-east of Grandview, Louisa county, which had worshiped in a school-house, in the Summer of 1897 built "Lone Tree Chapel," which **C. Manchester** dedicated August 27th. **I. Ossman**, pastor; **George Stone** and **D. Long** assisted in the services. The latter was pastor of the Newburg charge, where rededicatory services were held September 4, 1898. In Calhoun county the work was in charge of **J. W. Ault**. A new house of worship was built in 1898, at Twin Lake, which was set apart for divine worship on September 15th. The morning sermon was preached by **J. C. Forncrook**; the evening sermon by **D. S. Guinter**. The Eldership year 1897-8 was characterized by "good progress," and "four new churches were organized, and the membership has been materially increased." The first church organized in Des Moines had been received into the Eldership by the Standing Committee on November 13, 1895; but it did not secure title to the church property until December, 1898. At the Eldership in 1898, **L. H. Belles** reported the organization of the second church in Des Moines, located in South Des Moines. **G. W. Elliott** organized a church at Omega Center. In 1899 a Bethel was built in Wright county, and one or two in other localities. New church organizations were also reported. The Bethel in Wright county, near Galt, was built by "the few brethren and sisters living there," some of them of the **Wilson** family, as "a son of **A. Wilson**, and his brother-in-law, **Jay Bowington**, and their wives, who were the prime movers. In the latter part of December, 1899, **A. Wilson** officiated at the dedication. At the close of the year 1899 the total

number of churches in the Eldership was 44; houses of worship, 32; membership, 1,610; fellowshipped during the year, 131.

While in Illinois "the outlook was encouraging," and "the churches generally in good spiritual condition," yet the rate of progress was very slow during the present period. At a few points the work retrograded. At Streator, in September, 1895, the church property was on the market, as the church had been disbanded. The mission work at Mendota had to be abandoned, and the property sold. Still "the interest in Church work was good," and at the close of the year 1896 not only did "general harmony prevail," but among the churches there was "reasonable advancement." This year the church lot of the old Union Bethel, in Clarke county, was sold, and the proceeds were applied toward the erection of a new bethel, which was dedicated on November 15, 1896, under the labors of **F. K. Mansfield**. The preaching on the occasion was by **D. H. Rupp** and **C. F. Rogers**. In 1897 a new bethel was built at Frederick, Schuyler county, which was dedicated on June 6th. It was a newly organized church, the fruits of a revival held during the Winter by **C. A. Schaaf**. **C. F. Rogers** preached the sermons on the day of the dedication, the evening sermon being followed by an ordinance meeting. **Rogers** also officiated at the dedication, on Sabbath morning, at Hildreth, in Edgar county, August 8, 1897. The pastor, **F. K. Mansfield**, preached on Saturday evening, and **W. R. Johnson** on Sabbath afternoon and evening. There was quite a missionary spirit in the Eldership, which deepened following the departure of **Clara Landes** to India. But it did not manifest itself in Church extension work in the State. Between \$400.00 and \$500.00 was raised annually, divided equally between frontier and Illinois Mission Funds. The Illinois Fund was used to assist in supporting pastors on weak charges, there being no mission fields so designated by the Stationing Committees of the different sessions of the Eldership. The number of fields of labor varied, there being twenty in 1895; twenty-three in 1896; twenty-one in 1897; twenty in 1898, and nineteen in 1899. Part of this period the Eldership kept a general missionary in the field. It was maintained there were four prevailing causes of weakness in the churches, to wit: 1. Admitting unconverted persons into fellowship. 2. Lack of discipline. 3. Worldliness. 4. Insufficient support of pastors.

In the Michigan Eldership both the temporal and spiritual interests seemed in a state of declension in 1895-1900. While at times the "outlook was hopeful," yet most of the period seemed unfruitful. Ministers spoke of "the isolated and discouraged condition of many of our brethren in the Eldership," and of the "need of earnest and faithful and honest laborers," as also of "the conditions in our Eldership" as not being good. The number of charges varied from thirteen in 1895 to nine in 1899. In 1895 one new church was organized, with nine members, and the total number of accessions to the churches during the year was reported to have been 138. In 1898 another new church was organized; fifty-one were baptized during the Eldership year 1897-8, and forty-four received into fellowship. In other years the reports indicated that "some advancement in the work was made during the year." Quite an interest developed in 1895, and was maintained during the following years, in the work of the Woman's Missionary Society of the Eldership. At Benton Harbor a new bethel was built by the church, as before that they worshiped in rented rooms, and "labored under great disadvantage." "A neat and respectable building was erected" during the Winter of 1897-8, and was dedicated March 27, 1898. **J. Bumpus**, of Indiana Eldership, preached on the occasion, assisted during the day by **J. E. Moffit** and the pastor, **J. R. Omweg**. At Seville Center, Gratiot county, work was started on a new house of worship, and the corner-stone was laid on July 8, 1899. **S. S. Teed** was the pastor, and he arranged for preaching on the occasion for Saturday evening, Sabbath morning and evening, followed by an ordinance meeting on Sabbath evening. The new bethel at the Spencer appointment, in charge of **D. L. Wiles**, Mt. Calm county, was dedicated late in November, 1899. **W. J. McNutt** was the preacher on the occasion.

The Indiana Eldership regarded the "prospects for the Church within its borders brightening, and the churches growing in strength numerically and spiritually." There were nine fields of labor in 1895, and the same number in 1899. During the ecclesiastical year ending October, 1899, there were 156 conversions reported, 70 baptized and 149 received into fellowship. One church property was sold in 1896, located at River Dam. Sunday-school work was zealously carried on, and a healthy interest developed in the work of the Woman's

Missionary Society. At Lockwoods, DeKalb county, four miles south of Auburn, a new bethel was erected, under the pastoral labors of **George E. Komp**, which was dedicated August 11, 1895, by **W. W. Lovett**. Under **Komp's** labors another bethel was projected and work begun, at Helmer, Steuben county. The house was finished under **M. S. Hemminger's** pastorate, and was dedicated on December 22, 1895, by **M. S. Newcomer**. The Mt. Tabor bethel was built during the Summer of 1898, under the labors of **E. Tatman**. The dedicatory services began on Saturday evening, August 13th, with a sermon by **George E. Komp**. On Sunday morning **J. E. McColley, Jr.**, preached, and in the evening **J. W. Bloyd**. The bethel at Collamer, Whitley county, after extensive alterations and repairs, was rededicated January 1, 1891. The pastor was **J. W. Bloyd**.

In the Southern Indiana Eldership there was a decidedly deteriorating tendency manifested during this period. Under the stimulating influence of several strong personalities there were surface indications of revived vitality; but the blighting effect of the reaction which followed the **Woodworth** revival wave could be discerned everywhere. In 1895 there were eleven fields of labor; in 1899 there were seven. Reports from some of the fields in 1896 showed "a gain in membership," and in 1897 and 1898 "the state of religion was in a reasonably fair condition, and a few were saved." In 1896 the church property at Curtisville was sold. The church at Anderson in 1898 had become so weakened that an appeal was made to the Board of Missions of the General Eldership to appoint a missionary to Anderson, Greensburg and Williamstown. The mortgage on the Anderson property was foreclosed and its sale finally effected. The Board of Incorporation of the General Eldership in 1897, in order to save the property at Muncie, proposed to assume the debt of \$1,500.00, on certain conditions. As these were not complied with, the church building, costing about \$10,000.00, fell into the hands of creditors, and was ultimately sold to the United Brethren Church.

A hopeful spirit, based on reliant faith, pervaded the atmosphere in the Ohio Eldership during this period. Results of persistent endeavors to advance the various interests of the Church may not always have vindicated this faith; but it gave courage and fortitude for the labors and sacrifices demanded. The greatest miracles are wrought by faith. Decisive victories on the battlefields of the world were won by the faith of generals in themselves and their soldiers. Geniuses have penned their most wondrous poetry or worked marvels with the brush or chisel by faith in their ability to create masterpieces. Yet the net outcome viewed at this distance is not so inspiring. Several new houses of worship were built, but fewer were reported in 1899 than in 1895. The south-east corner of the State of Michigan was included within the boundaries of the Ohio Eldership. Here **C. N. Belman** opened an appointment in 1893, and organized a church at Ottawa Lake, or Pleasant Hill. During the Fall and Winter of 1894 the young church, under **Belman's** labors, erected a bethel, "on the county line north of Ottawa Lake and south of Deerfield, Mich." It was dedicated January 20, 1895, by **W. N. Yates**. The work at Fostoria, Seneca county, Ohio, where **Mrs. Woodworth** had quite a revival, was making irregular progress. In 1895 it was in charge of **G. A. Bartlebaugh**, when the work of building a bethel was started. The church was financially weak, and in April, 1895, it received permission to canvass the Eldership territory for funds to build, on the condition that the property be deeded to that body. The corner-stone was laid September 7, 1895, when **M. S. Newcomer** preached. But becoming financially embarrassed, the work was hindered, so that in November, 1897, **T. Koogle** was appointed to look after the financial interests. The creditors threatening to foreclose, a committee of the Eldership was named to visit them, which succeeded in having the claims quieted, and the work was resumed under the labors of **E. Poling** as pastor. He was succeeded by **W. P. Small**, under whose supervision the work was completed, and the house was dedicated on June 23, 1901, **G. Sigler** officiating. The church, however, had worshiped in the building during several years previous to the dedication. A bethel was built at Durbin, Mercer county, during the Summer of 1895, under the labors of **L. Rothrock**. It was dedicated by **W. N. Yates** on September 15, 1895. The bethel at Madison, or Basswood appointment, was old and dilapidated, and the church, having no pastor during the year 1896, decided to build a new one. The Eldership donated "the old house which was at West Liberty," and the new bethel was finished when in the Fall of 1896 **J. F. Slough** became pastor. It was dedicated by **Charles Manchester** on January 9, 1897. He also dedicated the new bethel at Olive Branch, on the Belden appointment, where **J. A. Witham** was pastor, on

August 29, 1897. The building, besides gratuitous labor, cost \$1,300.00. A house of worship, afterward known as "Scott Bethel," was bought in 1899, which was repaired and remodeled, and dedicated August 27, 1899. The services of **J. A. Witham** were secured for the dedication, by the pastor, **S. S. Hunter**. **Mrs. Anna G. Witham** also "preached during this meeting." An effort was made in 1898-9 to renew Church work at Mansfield, Richland county. On February 24, 1898, **T. W. Bellingham** was sent there by the Standing Committee "to work up the interest in Mansfield." During his pastorate he secured the services of **C. B. Fockler**, with his tent. The effort was successful, as thirty-seven converts were reported, and twenty-seven believers were baptized. These desired to be organized into a church. Two church properties were ordered to be sold, and two church lots: The Evergreen Bethel, January 15, 1896; the Ferguson Bethel, December 7, 1898; the "ground at the Blanchard Bethel," and the lot at West Auburn. The membership varied, according to the Eldership statistics. In 1895 the number reported is 2,781; in 1896, 2,528; in 1897, 2,758; in 1899, 2,598. In 1895 there were 75 churches, 86 houses of worship, 838 conversions, 640 accessions, 398 baptized, and aggregate salaries, \$8,149.00. In 1896 there were reported 58 churches, 730 conversions, 572 accessions, 320 baptized, and aggregate salaries, \$8,583.00. The statistics for 1897 give 71 churches, 758 conversions, 612 accessions, 191 baptized, and aggregate salaries, \$6,497. In 1899 there were 75 "churches and preaching points," 76 bethels, 507 conversions, 360 accessions, 183 baptized, total salaries, \$6,847.00. During 1899 mission work was carried on at Scott, Lima and Delphos. The two churches at Canton were consolidated.

In the West Pennsylvania Eldership much effective work was done between 1895 and 1900 to give greater stability and permanence to the churches, and to develop a steady interest in all forms of Church activity. The organization of Woman's Missionary Societies and Christian Endeavor Societies in the local churches received special attention. Systematic plans for raising funds for local and general use were matured and put into effect. The numerical increase of membership was, however, slow, although the churches enjoyed revivals, and additions were relatively numerous. But the net growth was very small. Some years the aggregate membership even decreased, so far as reports indicate. Thus in 1896 there were 2,482 members; in 1897, 2,389. The number of churches was the same in both years. The number of converts reported in 1896 was 563; in 1897, 643. Baptized in 1896, 281; in 1897, 349. The number of accessions in each of these two years was 463. Salaries paid in 1896, \$7,454.00; in 1897, \$8,044.00. The number of charges varied from 26 in 1895, to 29 in 1899. There were eight new houses of worship built and dedicated, increasing the number from 42 to 50. At Markleysburg, Fayette county, where **T. Woods** was pastor in 1895, a new house of worship was built jointly by the church of God and the Baptist church. It cost \$1,640.00, and was dedicated on August 18, 1895. **J. C. Cunningham** preached on Saturday evening; **Rev. Wood**, Baptist, on Sabbath morning, and **J. Smith Marple**, on Sabbath evening. The church at Bagdad, Westmoreland county, had been organized in a school-house, January 4, 1895, by **George D. Statler**. He began preaching there about a year previous. The newly organized church at once decided to build a small bethel, with a seating capacity of 150. It was finished, and ready for dedication on August 25, 1895. The pastor delivered the first sermon, on the evening of the 24th; **D. A. Stevens** preached on Sabbath morning, and **H. H. Spiher**, on Sabbath evening. The house of worship, known as "Mt. Nebo Bethel," Fayette county, was dedicated August 16, 1896, by **S. G. Yahn**. The donation of two acres of ground for the building and cemetery was made by **George Craig**. The pastor to whose arduous labors the success of this work was largely due was **S. P. P. Young**. At Hill View, Fayette county, where **S. P. P. Young** was pastor, **Lovina Geseky** donated two acres of land on which to build a house of worship. It was ready for dedication on December 27, 1896, when **Young** preached on Saturday evening and Sabbath morning, and **W. B. Elliott** on Sabbath evening. At Claridge, Westmoreland county, under the labors of **W. B. Elliott**, a bethel was built in the Summer and Fall of 1896, with a seating capacity of 250. It was dedicated on January 1, 1897, when **W. H. McKlveen** preached on Saturday evening from Matt. ii. 2, and on Sabbath morning from Ps. lxxxiv. 11. **Elliott** preached in the afternoon, and **McKlveen** again in the evening, after which the ordinances were observed. The church in Pittsburg always had a precarious existence, and was finally disbanded where it had maintained a struggling existence for many years. **W. H. McKlveen** began work

in the city in 1893, and in 1894 a location was secured in the East End, where services were conducted in a Hall. In 1895 steps were taken to build, ground having been bought on the corner of Spahr and College avenues. The Bethel was completed, with a parsonage attached, at a cost of \$14,000. It was dedicated on October 4, 1896. At Jacob's Creek a new Bethel was built during the Winter of 1897-8, under the pastoral labors of **W. B. Elliott**. It was dedicated on May 22, 1898, **S. G. Yahn** officiating in the morning, and **R. L. Byrnes**, in the evening. The Mt. Tabor Bethel, Fayette county, was built in the Summer of 1898, under the labors of **S. P. Fulton**. **S. G. Yahn** preached the dedicatory sermon on September 25, 1898, and was assisted in the services during the day by the pastor, and by **James Means**, **J. C. Boyd** and **W. S. Sanners**.

The value of hope has been stated forcibly in these words: "The greatest thing which any one of us can give to any other of us is hope; the next greatest thing is that courage which enables us to labor toward the realization of that hope; the next greatest thing is formulated knowledge which will help us to thus labor with intelligence." Through some agency the ministers and churches were inspired to work hopefully in building up and extending the cause in the West Virginia Elderships. And yet at this distance the results of their labors year after year were not the most encouraging. In the building of houses of worship the public record is almost barren. A union house, costing \$600.00, was built by the church of God and the Methodist church at Liberty, Putnam county, and dedicated August 29, 1897. The morning sermon was preached by **Rev. Alley**, of the M. E. Church; the afternoon and evening sermons, by **T. Woods**, of the Church of God. During the day, owing to the large crowds, the services were held in the grove adjoining the Bethel. At Blairsville, Ohio, West Virginia Eldership, North, under the labors of **S. M. Parry**, a new Bethel was built in the Summer of 1898. It was dedicated by **B. D. Eden** on December 11th. This Eldership at different times found an independent, or insubordinate, spirit developing among churches. The Constitution empowered the Standing Committee to suspend a church for this offense. Accordingly on January 1, 1898, said Committee "suspended the church at Martin's Ferry, Ohio, from the Eldership until May 8, 1898, or until the church agrees to be governed by the Eldership or the Standing Committee." The church availed itself of its rights, and appealed to the General Eldership. Fortunately the matter was amicably adjusted at the Eldership in the Fall of 1898. Two church properties in the West Virginia Eldership, North, were sold. One at Metz's Crossing, in 1897, and one at Green Valley, in 1898. The boundaries of circuits were so frequently changed that it was difficult to induce churches to build parsonages. The matter received special attention in 1895, and the Eldership was petitioned to make boundaries more permanent. The territory of this Eldership was "large, and much of it unoccupied, so that it was customary to appoint general missionaries, or general evangelists, to labor on unoccupied territory." The fields of labor were, however, not increased in number, though some of them were enlarged. Thus there were twelve circuits, with thirty preaching points, in 1895; while in 1898 there were only nine. The number of conversions in both Elderships was quite large in proportion to the membership. In 1897 a total membership in the Southern Eldership was reported of 368; fellowshipped, 201; salaries, \$432.59 on the eleven fields of labor. In 1898 the number of conversions in the Northern Eldership was 228; fellowshipped, 214; total salaries, \$1,124.83. The "price of each sermon," the Clerk naively recorded, "was 91 cents." The usual disparity in the number of conversions, or fellowshipped, and the number baptized is seen in this Eldership. In 1898, when 214 were fellowship only 93 were baptized. The West Virginia Eldership, South, had eleven fields of labor in 1895, which were reduced to eight in 1898, and increased by one in 1899. There was aggressive missionary work done, as a general evangelist or missionary was kept in the field, who organized local missionary societies and preached on the mission circuits. There were four missions in 1897. The total number of preaching places in the Eldership was as high as forty.

During this period the Maryland and Virginia Eldership sustained some irreparable losses in the deaths of several ministers and the removal of a few to other Elderships. Some of the fields of labor could not be supplied satisfactorily, and the progress of the cause was retarded. In 1895 there were ten fields of labor, with at least thirty-four preaching places. In 1899 there were eleven appointments, but no increase in the number of preaching points. The largest num-

ber of places designated for pastors to preach at was in 1896, when there were thirty-six. Under the labors of **A. W. Philhower** a church of thirty members was organized at Rocky Springs, and a bethel was built in 1896, at a cost of \$600.00. It was dedicated November 22, 1896, when **S. J. Montgomery** preached one sermon from Eph. ii. 19-22, and one from II. Chron. xxix. 31. An ordinance meeting was held in the evening. This church was received into the Eldership, upon report of a committee, in the Fall of 1896. **T. B. Tyler** was doing substantial work in Washington county, Maryland, and Franklin county, Pa., part of which was included in his circuit. Under his labors a bethel was built at "The Corners," Franklin county, Pa., which was dedicated January 1, 1899, by **S. J. Montgomery** and **A. W. Philhower**. Also at Blair's Valley, under **Tyler's** supervision, a house of worship was erected in the Summer of 1899, which was dedicated by **G. H. Bowersox** and **J. W. Kipe** on October 22, 1899. In 1897 a church was organized at Cotocin, which was formally recognized by the Eldership of 1897. The Eldership had for years been desirous to have work inaugurated in Williamsport, on the Potomac river. There was regular preaching at Harper's Ferry, which, like Williamsport, had acquired notoriety during the Civil War; but the project of establishing a church in the latter town had hitherto met with little success. However, on September 3, 1899, the hopes of the Eldership were realized, when **T. B. Tyler** organized a church of God in the Town Hall, which was rented for a term of years. He set forth in plain, clear terms the doctrines of the Church of God before organization was effected. At the Eldership in 1899 this church was received. The Eldership gave much attention to mission work and the organization of a Woman's Missionary Society, and a number of local societies were organized. Nearly every year a general missionary was appointed, **J. A. Saxton** serving in that capacity several years.

Whether there was a general receding wave of prosperity in the Christian Church could not be conceded, judged by a purely mathematical standard. But there were not wanting evidences at the close of the century that the era of the most marked advancement in Church growth in America, as in Europe, was past. The proportion of Church members to the total population was so large that slower progress was inevitable. Perhaps, too, the old proverb was being realized, that "the sun will put out the fire." Worldly prosperity added fuel to the fire of love of the world, and the love of God and worldly love can not stand together in intense degree. In East Pennsylvania during the last semi-decade of the century, like in the other Elderships, there was less accomplished than during some earlier periods. No new territory was occupied. Progress consisted in the growth of local organizations, the increased activity of societies, the intellectual advancements made by the ministry, the formation of several new churches, the building of nine new bethels and the repairing, enlarging and remodeling of at least twelve church houses. A new and prosperous church was organized at New Cumberland, Cumberland county, and a mission church was organized in Dover Hall, Philadelphia, but it was short-lived. At Central Manor, Lancaster county, a thriving church was formed in 1895, largely the fruit of the Central Manor Camp-meetings. The church at Washington Borough deservedly received the credit for building a house of worship for this new church, which was considered its ward. It was built in the Summer of 1895, **Ira A. MacDannald** being the energetic pastor, at a cost of \$1,500.00, and was dedicated August 4th. The morning sermon was delivered by **C. H. Forney**; the afternoon, by **H. Whitaker**, and the evening by **C. I. Brown**. The rededication of the bethel at Lisburn, Cumberland county, took place September 8, 1895, when **J. W. Deshong** officiated. **Wm. Palmer** was pastor. In 1895 **F. L. Nicodemus** secured Dover Hall, Marshall street, Philadelphia, for religious worship. He "organized a mission on the first Lord's day in November," and at once began Sunday-school work. The pastor regarded the enterprise a "success, and its future bright." A church was organized before New Year, and all the arrangements made for permanent church growth. But it was decreed otherwise, **Nicodemus**, as another "warrior knight of Christian fame," prior to the ides of March, 1896, fell mortally wounded. The church at Washington Borough, Lancaster county, dedicated its fine new house of worship on December 29, 1895, **I. A. MacDannald** being the worthy pastor. Preaching on the occasion by **C. H. Forney**, from Acts iv. 12. After "expending \$495.00 on inside repairs," led by the faithful pastor, **A. P. Stover**, the church at Bainbridge reopened its bethel for divine services on September 27, 1896. **C. I. Brown** preached morning and evening, respectively from Luke xxiv. 32, and

Matt. xxii. 42. A new house of worship was built at Weishampel, Schuylkill county, in the Summer of 1896, under the pastoral labors of **I. Hay**. It was dedicated November 15th. In 1897 **A. P. Stover** was pastor at Mt. Carmel, Northumberland county. He at once agitated the project of building a new bethel, and on June 27th the corner-stone was laid by **J. W. Deshong**. The house was dedicated November 21, 1897, with **D. S. Shoop**, **F. Y. Weidenhammer** and the pastor occupying the pulpit, **Shoop** preaching the sermons, while **Weidenhammer** and **E. Myers** preached during the week following. Building and ground, including ground for parsonage, cost \$3,300, toward which there was realized from sale of the old church property the sum of \$1,500.00. After undergoing extensive repairs, the bethel at Wormleysburg, Cumberland county, was reopened on July 18th with appropriate services. **C. H. Forney** officiated at 10.30 a. m., and **C. H. Grove**, at 7.30 p. m. With **J. M. Waggoner** as pastor, the church at Progress, Dauphin county, repaired its bethel, which was rededicated September 5, 1897, **C. H. Forney** delivering an address on "Aggressive Christian Work." Having "undergone considerable repairing, both inside and outside," with **C. C. Bartels** as pastor, the church at Rohrerstown, Lancaster county, reopened its bethel September 12, 1897. The bethel at Auburn, Schuylkill county, after "considerable repairing, beautifying and cleansing," was rededicated September 5, 1897. **E. Myers** was the pastor. The Newburg, Cumberland county, bethel, where **J. A. Staub** was in charge, was rededicated September 26, 1897, by **C. I. Behney**. At Fairview, Lancaster county, a new house of worship was erected in the Fall of 1897, at a cost, including one and one-half acres of ground, of \$1,217.36. The dedication services were held on December 19, 1897, when the sermons were delivered by **Ira A. MacDannald**. **J. Berkstresser** was the pastor. In Carlisle, Cumberland county, the resolute pastor of a small church of colored people, **Alfred Young**, determined to build a bethel for his people. The corner-stone was laid September 12, 1897, by **C. H. Forney**, who preached from Mark i. 38. "The neat brick structure" was completed at a cost of \$850.00, and was dedicated December 12, 1897. The morning sermon was delivered by **C. H. Forney**, from Acts iv. 12. **J. H. Esterline**, of the First church; **Rev. Holland**, of the A. M. E. Church; **Rev. McCord**, of the Baptist Church, and **Marshall Walker** and **J. W. Jones** assisted the pastor during the day. Mission work at New Cumberland, Cumberland county, was placed in the care of the Board of Church Extension by the Eldership in 1897 and the pastor of the East York circuit, **H. Whitaker**. The Board, with its proficient President, **F. W. McGuire**, at once went to work, and on November 26, 1897, began to lay plans for the building of a church house. It enlisted the aid and co-operation of the Eldership Y. P. S. C. E. Union, and in the Spring of 1898 began the erection of the bethel, the corner-stone of which was laid July 24th, **J. W. Deshong** delivering an address based on Ps. lxxxvii. **C. H. Grove** and **H. F. Hoover** assisted in the services. The house was finished and ready for the dedicatory services November 13th. On the evening of the 12th the church was organized, when **C. C. Bartels** delivered an address. On the 13th **C. I. Brown** preached at 10.30 a. m.; **J. T. Fleegal**, at 2.00 p. m., and **T. H. McAfee**, at 7.00 p. m. The most celebrated event in the building of church houses during this period was the erection of a commodious and costly bethel on Germantown avenue, Philadelphia, under the successful labors of **W. N. Yates**, pastor. The corner-stone was laid May 22, 1898, the address on the occasion being delivered by **G. Sigler**, who spoke on "Our Responsibilities Commensurate with our Opportunities." The dedicatory services were held December 4th, and "continued throughout the following week." The preaching was by former pastors, viz.: **G. Sigler**, 10.30 a. m., and **B. F. Beck**, 7.30 p. m., Sabbath; **J. W. Miller**, Monday evening; **J. H. Esterline**, Tuesday evening; "Temperance Rally," Wednesday evening; "Neighbors' Night," Thursday evening; Y. P. S. C. E. meeting on Friday night. The total cost of "building, furnishings and yard improvements" was \$15,200.00, of which \$7,200.00 was paid and subscribed by the end of dedication week, leaving a three-year mortgage of \$8,000.00 on the property. **O. J. Farling**, a missionary of persistent energy, succeeded, with the co-operation of the small band of brethren, in repairing the house of worship at Mt. Olivet, York county, in the Spring of 1898. The dedication took place May 22nd, when **J. W. Deshong** preached the sermons. During the pastorate of **J. A. Staub** the house of worship at Sandy Hollow, Perry county, after extensive repairs, was "reopened for the service of God" on June 5, 1898. **J. H. Esterline** preached on the occasion. After "repairing and beautifying" the bethel at Columbia, Lancaster

county, at a cost of \$450.00, under the charge of **T. H. McAfee**, the reopening services were held on April 9, 1899. **C. I. Brown** preached at both services, using as texts 1 Sam. vii. 12, and 1 Chron. xxix. 3. On July 8, 1899, the church at Plainfield, Cumberland county, after expending \$300.00 in improvements and repairs, rededicated its house of worship. The pastor, **Wm. Palmer**, was assisted in the services by **J. H. Esterline** and **A. H. Long**. The preaching at the reopening services at Landisville, Lancaster county, was by **F. W. McGuire**, pastor, in the morning, and **I. A. MacDannald**, in the evening.

The age of disputations and debates was about ended. Public debates were growing less in number year after year, and pulpits and press devoted less time and space to polemics, and more to the questions of practical piety. The first public debate of this period had this peculiarity, that the disputants were both members of the Church of God, and ministers in the same Eldership, viz.: **G. M. Virgin** and **L. F. Murray**. The debate was held at Red House, W. Va. Three resolutions were debated: "1. That in the resurrection there will be two classes, the sanctified and the justified." **Virgin** affirmed; **Murray** denied. "2. That the sanctified will be resurrected to immortality, eternal life, and the justified will be resurrected to life and placed on trial for eternal life." **Virgin** affirmed; **Murray** denied. "3. That infants, and all not included in the household of faith, will also be resurrected and placed on trial for eternal life." **Virgin** affirmed; **Murray** denied. **A. Wilson** accepted a challenge made by a "Seventh Day Adventist to debate the following proposition: 'Do the Scriptures teach that the first day of the week is the Lord's day, or Christian Sabbath?'" The Adventist was willing "to meet any man in Nebraska" on this question. The debate was held at Independence school-house, Frontier county, Neb., and began January 11, 1897, and continued five evenings. "Before the discussion was over **Wilson** had his opponent lying helpless at his feet." During the months of January and February, 1897, **C. H. Forney** and **Rev. F. L. Kerr** had a discussion in the "Penbrook Times," Penbrook, Dauphin county, Pa., on Infant Baptism. **W. R. Covert**, of the West Pennsylvania Eldership, had a protracted debate with **Moses Hull** on Spiritualism, which he reported quite fully for The Advocate through the Winter of 1897-8. He denied the following: "That the phenomena and philosophy of modern spiritualism are in harmony with history, reason and the Bible." **Covert** possessed nearly every element of a successful debater, some of them not generally approved; but he was a disputant of strong powers, and delighted to be in the arena of controversy. On Monday evening, April 14, 1899, he began a debate with **Rev. Wilfred M. Kellogg**, of the Protestant Methodist Church, to "continue six evenings of two hours each." **Covert** affirmed that "John the Baptist immersed Jesus in the river Jordan." He denied that "Holy Ghost baptism is the only Christian Baptism." And he affirmed that "only those who have been born again, or received the Holy Spirit, and have been properly taught, are the true scriptural subjects of baptism." **Covert** was admirably equipped for such a debate, and won a signal triumph. In August, 1899, **G. L. Chapman**, of the Missouri Eldership, had a public debate with **J. H. White**, of the Primitive Baptist Church. The following resolution was debated: "Resolved, That salvation from sin, or eternal life, is unconditional on the part of man, and independent of the written or preached word of God." This **Chapman** denied, and upheld his denial with logical reasoning, reinforced with abundant quotations from Scripture.

Discussions in the columns of The Advocate were becoming increasingly unpopular. And that not because they occurred more frequently, were more prolonged, or more acrimonious; but because of a change in public sentiment. As a result, controversies were forbidden by the General Eldership in 1899. Prior to that the most prominent during this period were on Divine Healing, Ordination, Church Polity, Observance of Ordinances, Sanctification, the Mourners' Bench, the Christian Sabbath, the Millennium and Divorce. The advocates of Divine Healing, or Faith Healing, were not inclined to enter the arena of controversy; but testimony was given, with an occasional controversial article. It was one of those exceptional subjects which required little direct defense. The phenomena so often observed at religious services held by those who believed in divine healing weighed more than any labored argument. And it was a long-pending discussion, revived again and again during 1896, 1897 and 1898, but gradually subsided, and faith cures became largely discredited. The discussion of ordination with the laying on of hands was revived in 1896. In argument those in opposition usually had the advantage; but the natural human tendency to forms, liturgies and ceremonials

can not be reached by argument. An ordination service is impressive, and argument was finally hushed by a practical compromise in the adoption by nearly all the annual Elderships of an ordination service minus the imposition of hands. For some possibly latent and unaffirmed reasons, questions pertaining to the ordinance of feet-washing were occasionally revived. Some always contended that it was a fact prophetic of an ultimate abandonment of the ordinance. Especially when one of three phases of the controversy were under discussion—the private observance of the ordinance, the spiritual nature of the service, or its parity with baptism as a rite to be observed but once by each believer. The advocates of these phases of the subject were generally held under suspicion. The discussion of sanctification was revived in 1897 and again in 1898. In the latter year the Christian Sabbath was discussed at considerable length owing to the persistent and aggressive activity of Seventh Day Adventists. The divorce question in 1899 was discussed with great interest by nearly all Churches, and was a prominent subject at Eldership sessions as well as in *The Advocate*. The State and National Governments were devising new legislation, and had appointed Commissioners on uniform divorce laws and reduction of the number of causes for which divorces were to be granted. The Canteen problem became a live issue in religious circles when Congress passed the Anti-Canteen Act. Army officers in many instances were strongly opposed to the measure, insisting that such legislation would not decrease drinking by soldiers, but would lead to conditions far worse than had previously existed. As a rule temperance advocates, and prohibitionists especially, could not dispassionately read, or listen to, arguments in favor of, or apologies for, the continuance of the Canteen, and resented the thought of a religious journal having the temerity to do so. Hence the discussions in these papers were often characterized with crimination and bitterness, which *The Advocate* did not wholly escape.

CHAPTER XIX.

1900—1905.

THE year 1900 was one of the world's great review periods. It was a year of retrospect. When it was finally decided that it closed the nineteenth, and did not begin the twentieth, century, historical data of every description were explored and compared to determine the degree of progress which had been made. True, it was an artificial line of demarkation, for whether time be counted by seconds or by centuries, it is not done by the clock of our solar system. Time is a measured portion of infinite duration; measured by God's handiwork. It is poetic to say:

"Our Fathers' God! from out whose hand
The centuries fall like grains of sand."

The earth and sun measure the ceaseless flux of time, giving the rotations of day and night, the revolving seasons and the rounded year. But there is room for moons and decades, for semi-centennials and centennials. And much time was given by writers and public speakers during 1900 to measure the progress of the Church, the Nation, the world, the race. In some lines of inquiry the discovery was made that as population increases and becomes more dense, man is less governed by reason, and more by sense and suggestion. The psychology of the crowd reveals a tendency toward extravagant, irrational and nonsensical things; a disregard for established order, and a craving for novelties. It was observed that in this respect religion had lost much of its sacredness and solemnity. There was a large increase in Church membership, the total as reported in the Statistics of Religious Denominations in the United States being 26,971,933, or a little more than one in three of the whole population. There were 165,000 Christian ministers, who received about \$100,000,000 in salaries. But Church growth was slow, and Church attendance disproportionate to the population. Compared with former years the spirituality of Churches was at a lower degree, and there was much barrenness. Organizations of a religious character, however, were constantly increasing, and there was a degree of activity never before witnessed. With it, unfortunately, came a tendency to lay less stress on Church doctrines, and to con-

done that skepticism touching fundamental doctrines which earlier would have been denounced as heresy.

Outside the Christian Church the progress of the century was marvelous. The testimony of publicists was to the effect, that the political changes wrought during the nineteenth century surpassed those of any other since the fall of Rome. In the field of invention and engineering achievements it could be seen at a glance that the century was pre-eminent over all others. Nearly all the developments in the science of chemistry, including analytical and synthetical chemistry and the chemical laws of definite proportions, are limited to the nineteenth century. In the line of adventure and exploration the history of the century reads like a romance. In literature, art, music and the fine arts generally the hundred years now ending witnessed a progress which is simply not to be measured. The material changes of the world in a hundred years are great beyond appreciation. The increase in population of the globe may be a matter of inference or deduction from the increase of the United States from less than 6,000,000 to more than 76,000,000; the United Kingdom from 16,000,000 to 39,000,000, and corresponding if not equal increases in other civilized lands. The moral advancement of the world as distinct from the religious and spiritual is a subject grateful to review. There are those who question it; but this is not reasonable when facts are marshalled in the presence of a true standard. Slavery has been abolished, prison reform has been effected, education has made immeasurable strides, law and justice have been more surely established upon their thrones, social relations have been imbued with light and charity and love. In fact there has been on every hand such a forward movement toward the realization of the universal brotherhood of man as a dozen centuries before had scarcely dreamed of or hoped to see. These are steps which unmistakably indicate "the sure progress of the world toward that day when 'comes the nobler Eden back to man,' and when 'springs the crowning race of humankind.'"

These were, however, not conditions which served to make the work of the churches of God and their ministry less difficult and more successful. While not reactionary in any sense, but partaking of the progressive spirit of the age, they were but little troubled with the liberal and rationalistic tendencies of the age. Here and there a church abandoned to some extent old methods and practices, or a minister now and then affected some leaning toward tenets of the New Theology; yet officially the body contended earnestly for the faith of the fathers. Rarely were there departures from the faith originally at the root of defections from the Church. Walls of partition are so low now they are virtually obliterated by the trailing vines and sweet-scented flowers of charity and brotherly love. With the hunger for large things, smaller bodies of Christians are under constant strain to maintain their separate entity. But a review of the work of the first semi-decade of the new century shows with what Christian patriotism and heroism they wrought for the cause to which they were consecrated. The increased interest in the reading of the Bible and Bible schools was first signaled by the introduction of Bible Readings. They became a regular thing at camp-meetings. Some of the Eldershops abandoned their Ministerial Associations, notably East Pennsylvania. In a majority of the Eldershops they were held the day before the annual session, with an occasional mid-year meeting. At least fourteen Eldershops had Associations in 1900. Nearly all these continued during this whole period. Between the General Eldership of 1902 and 1905, more doctrinal questions were discussed, but always intermingled with questions of a practical nature. The old questions as to the subjects and design of baptism, the order of the ordinances, and their private observance; ordination, including that of ruling elders; the distinctive doctrines of the Church, and Rules of Co-operation were frequently on the programs. A number of topics were discussed in all the Associations. As occasionally a minister was ready to admit that "the Church of God has sister Churches," the question, "Is the Church of God a sect?" reappeared at different Associations. And so the allied question: "Are the churches of God apostolic organizations?" The contentions and troubles following the action of the General Eldership in 1902 with reference to the Woman's General Missionary Society gave occasion for the discussion of different phases of the subject at Association meetings. These even included the Legislative Powers of the Annual and General Eldershops, the binding character of our Rules of Co-operation, as well as our missionary interests in general. In this line, too, was the question discussed by one Association in 1904: "Is the moral issue involved in the W. G. M. S. controversy of sufficient importance

to justify the [former] W. G. M. S. in an effort it is making to maintain its position?" There were serious danger of so inflaming passions by these discussions as that the unity of the body became endangered. It however soon became evident that subjects of this character should be left for discussion by the Annual Elderships, if not largely by the General Eldership which had power to act in the premises. With the multiplication of church organizations the question of Departments of Church Work became an interesting topic. In the south-west the question of second-work sanctification, formal reception of persons into church fellowship and kindred questions were in order. Amusements were frequently in controversy as Christian people more and more engaged in, and frequented places of, worldly entertainments. It was a serious, practical question. Not remote from this was a revival of the old question of the adornment of the body. Vanity, pride and extravagance in dress in early years had been unreservedly denounced. But for years the pulpit and press were generally silent. Extremes to which the world went in bodily adornment, followed by the nominal church, created some alarm, and an effort was made to lead the more spiritual part of the churches to follow the inspired teachings on this subject. With the decrease in old-time revival work, the Associations not infrequently discussed "Evangelistic Work—Its Uses and Abuses." Also, "The Personality and Office Work of the Holy Spirit."

Sunday-school and Christian Endeavor Conventions received much attention. The interest in Sunday-school work was steadily maintained in all the Elderships, and a majority held annual Conventions. In connection with these, one day was usually devoted to Christian Endeavor work. Illinois, Iowa, Kansas, Ohio and East Pennsylvania were most active in Christian Endeavor interests. In East Pennsylvania the Christian Endeavor Union, which had started a Christian Endeavor Church Extension Fund in 1898, continued its active work in this line, contributing annually toward new Church enterprises. As to camp-meetings, the exceptional ones require some notice. The Central Manor and Walnut Grove Camp-meetings had become permanent institutions. Results in the way of conversions were very limited. The Maryland camp-meeting, under the management of the Linwood Camp-meeting Association, was still held in 1900. In July, 1900, **J. V. Smith**, pastor, announced the beginning of "a camp-meeting at the Moore school-house, in a tent, by **Mrs. M. B. Woodworth**, in Naron township, Pratt county, Kans." The project of holding a camp-meeting near Elm Hall, Mich., in 1901, was changed into a grove meeting for want of sufficient encouragement. A camp-meeting under the supervision of **J. H. Cummings**, pastor, was held in September, 1902, at Blue Lick, Saline county, Mo. Tents were furnished by the management at \$2.00 during the meeting. **C. H. Ballinger**, in July, 1904, held a camp-meeting at Stone Bluff, Creek Nation, I. T. "There were a number of conversions and five accessions to the church." One was baptized by **Ballinger**, "and others will be." The project of a General Eldership, or National camp-meeting, which had slumbered for many years, was revived by the Southern Indiana Eldership at its session held at Cross Roads Bethel, Greene county, Ind., October, 1902, when a resolution was adopted "favoring the organizing of a National Camp-meeting and 'Chautauqua,' or 'Forum,'" and inviting "sister Elderships to join in with us."

Pentecostal meetings, long waning, were the exception, and gradually ceased during this period. One was held at Pleasant Valley, Ill., in 1900, and one under direction of the Standing Committee in Southern Indiana. In 1901 the Mt. Carroll church held one, and in 1902, the church at Lanark. In 1903 the small church in Stony Creek Valley, Dauphin county, Pa., was the only church which held this special service.

The period was not fruitful in conversions, except in isolated cases. This fact was general. It was lamented especially by the revival Churches. It is indicated by the statistics. No accurate statistics for all the Elderships are available, but those of Elderships which are measurably accurate show a small per cent. of increase in the membership. The total increase of membership of all the Churches in the United States in 1901 was reported at 929,675; but relatively small as this increase was, much of it was attributed to a large abnormal growth of the Catholic Church. This seems to be confirmed by the total gain in 1902, which was but 403,743. Seven denominations reported an aggregate loss of 44,326. **Dr. H. K. Carroll**, who prepared "The Statistics of the Churches of the United States" annually for "The Christian Advocate," New York, gives the following figures for the churches of God: 1901—ministers, 460; churches, 580; communicants, 38,000. He gives the same figures for 1904, making the gains and losses balance each

other. There are three special reasons for these facts, along with the general reasons for a small percentage of net increase in all Churches. In 1903 and 1904 the total net gain was about 1,500,000 for all Churches. The question was everywhere discussed: Why this small increase in Church communicants? It was a subject debated at Ministerial Associations and in *The Advocate*. And with greater concern because of its possible bearing on the future. It became obvious that Church growth numerically could not keep pace with that of earlier decades. In 1904 the population of the United States was given at 82,000,000; communicant Church members, 30,000,000. More than one-third of the population was in the Churches. Among other reasons assumed to account for the undesirable facts were these: Too much superficial revival work, and consequent reactions, had set the people against the old methods of making converts. That the Churches lost courage, patience and faith. That the Church membership had more largely become property-holders—become rich—and so had naturally become more conservative, less aggressive. That sin had assumed so many attractive and apparently innocent forms as to beguile and ensnare many Church members. Carnal amusements weakened the power of the gospel. The spirituality of the Churches had declined to an alarming extent. That the preaching had become too intellectual, and that the emotional element in human nature, so powerful a factor in earlier years, had become neglected and eliminated. That the spirit of the age and the general atmosphere which prevailed in society was antagonistic to vital piety. The manner and methods of modern preaching; the disposition to interest and amuse, were much discussed, and along with the admittedly large and increasing proportion of unconverted and carnal Church members were held responsible for lack of power to reach and save the unconverted. Notwithstanding, quite aggressive and successful work was done in some of the Eldershops. In East Pennsylvania much of this work was under the direction of the Board of Church Extension, which aided in gathering funds and in supervising the work. This was the case at West Poplar Street, York; at Rowenna, Lancaster county, and at New Cumberland, Cumberland county. At York, the self-denying pastor, **J. H. Martin**, began work on West Poplar Street in 1899, and in 1900 organized a church of ten members. They at once bought ground for a church and parsonage, with special terms if the bethel were built within a year. The work was at once begun, and on July 8, 1900, the corner-stone was laid, **I. A. MacDannald** preaching on the occasion. The building was completed and ready for dedication December 2, 1900. **C. I. Brown** delivered the morning sermon, and **T. H. McAfee** preached in the evening. **F. W. McGuire** was on hand as President of the Board of Church Extension to help along with the work the week following. The church at Kimmel's, Schuylkill county, after extensive repairs, rededicated their house on May 13, 1900. **J. F. Meixel** was their faithful pastor, and he had secured the services of **J. M. Waggoner**, a former pastor, and **J. M. Fahl**, of the German Eldership, for the occasion. Mission work in Philadelphia was always considered of the first importance in the interest of the First Church. Hitherto it lacked both means and a good opportunity. The first enterprise had failed after the death of **L. F. Nicodemus**, pastor. With the zealous assistance of **C. D. Rishel** and **G. H. Knox**, two local ministers in the city, a new mission was started prior to 1900. It had no permanent location, but when it secured a Hall at Twenty-six and Cumberland streets, it had considerable success, having a Sunday-school of over one hundred and a church nucleus of nearly twenty. Proper encouragement and financial assistance, which failed, might have made this work a success. The rededication of the bethel at Mt. Joy, under **C. I. Behney**, pastor, took place November 4, 1900, after undergoing considerable repairs. **C. I. Brown** preached from John i. 29. **A. H. Long** assisted in the services. A new bethel was built at a small mining village called Ashland, in Clearfield county, under the labors of the faithful pastor, **H. D. Boughter**, which was dedicated November 25, 1900. **C. H. Forney** preached morning and evening, and **C. H. Grove** in the afternoon. On the Saxton charge, Bedford county, **J. A. Staub**, pastor, the bethel at Fairplay was repaired and rededicated December 9, 1900, by **O. E. Houston**. At Bethlehem, Clearfield county, the work of building a bethel was begun under the labors of the pastor, **W. H. Snyder**. The corner-stone was laid by **H. D. Boughter** on May 12, 1901. After commencing the renovation of the Green Spring Bethel, Cumberland county, the storm nearly wrecked the building. Through the persistent efforts of the pastor, **E. Myers**, means were gathered and repairs completed at a cost of nearly \$500.00. On August 4, 1901, the house was rededicated, **C. I. Brown** and **J. H. Dohner** preach-

ing the sermons. The church at Martinsburg, Blair county, with its beloved pastor, **O. E. Houston**, early in 1901, secured a new lot for a bethel and bought the adjoining property for a parsonage, thus securing a location for the new bethel to be built on the corner of two prominent intersecting streets. There they built a beautiful, attractive and convenient house of worship, which was dedicated July 20, 1902, **C. H. Forney** preaching morning and evening. Besides the pastor, **J. M. Waggoner**, **J. A. Staub**, **C. H. Grove**, **Rev. Wharton** and **Dr. Gwynn** participated in the services throughout the day. After spending \$1,000.00 in repairing, remodeling and refurnishing their bethel, the church at Highspire, Dauphin county, held rededictory services February 15, 1913. **J. W. Ault**, pastor, secured the presence of **C. I. Brown** to preach the morning sermon, and **C. F. Reitzel**, the evening sermon. **C. H. Forney** delivered a dedicatory address, concluding with the prayer of dedication. After suffering serious loss "when the waters had overwhelmed us," and months of anxious waiting, praying and laboring, the church on Main Street, Steelton, succeeded in erecting a new and attractive house of worship, which, including bell and furniture, cost \$9,500.00. **J. R. Stonesifer**, pastor, had labored diligently to carry this work to completion, collecting quite an amount of the funds from thirty-four churches of the Eldership. On Sunday morning, May 3, 1903, **C. H. Forney** delivered the dedicatory sermon, from Acts viii. 37. **C. I. Brown** preached at night, from Deut. viii. 2. An extensive revival, under the labors of **W. H. Shade**, was enjoyed at Fairplay, Bedford county, and a church of forty-four members organized in November, 1903. The bethel at Auburn, Schuylkill county, was repaired under the pastorate of **S. N. Good**, and had a rededication on May 1, 1904, when **C. H. Forney** preached at both services. The mission enterprises of the East Pennsylvania Eldership were energetically pushed during these years, co-operated with by the Board of Church Extension. There were fourteen charges receiving help from the Board of Missions, while the Board of Church Extension assisted in building new bethels and freeing others from burdensome debts. The work at Rowenna, Lancaster county, was mainly in charge of the latter Board. It was a new point, connected with the Bainbridge and Maytown field. A lot was bought and a bethel built at a total cost of about \$1,800.00. The corner-stone was laid on May 15, 1904, when addresses were delivered by **T. H. McAfee**, **A. H. Long** and **H. S. Hershey**. The house was dedicated August 21, 1904, **C. H. Forney** preaching in the morning, and **C. I. Brown** in the evening. **I. A. MacDannald**, **T. H. McAfee** and **C. F. Reitzel** assisted in the services during the day. The Board of Church Extension was still interested in the work at New Cumberland, Cumberland county. **J. A. Detter**, pastor, with the united co-operation of the church, repaired the bethel, and rededicated it June 19, 1904, when **J. C. Forncrook** officiated. The devoted pastor, **C. I. Behney**, and the church at Elizabethtown, Lancaster county, made repairs to their bethel at a cost of \$500.00. The pastor had accorded to him the honor of preaching the sermons on the day of rededication, June 5, 1904. The most modern, attractive and elaborate house of worship and parsonage combined within the territory of the Eldership was built by the church at Shippensburg, Cumberland county, being finished in the Summer of 1904, at a cost of \$35,000.00. The credit of this fine enterprise is due to the zealous pastor, **C. I. Brown**, and the co-operation of the self-sacrificing council and church. The splendid edifice was dedicated on September 25th, when **C. H. Forney** delivered the dedicatory sermon, and **W. N. Yates** preached the evening sermon. With **H. S. Bickel** as pastor, the church at Milltown, Cumberland county, completely remodeled its house of worship, and it was rededicated by **I. A. MacDannald** on December 11, 1904. A unique service under the auspices of a committee appointed by the Eldership, known as a "Reunion," was held by the churches at Williams Grove, Cumberland county. A large representation of the various fields of labor was in attendance. Four addresses were delivered, two in the forenoon and two in the afternoon. The themes and speakers were: *Philosophic Basis of Ordinances*, **C. H. Forney**. *Our Plea and Mission*, **George Sigler**. *Churches of God in North America*, **J. C. Forncrook**. *The Truth Treasured and Transmitted*, **S. G. Yahn**. The meeting was also partly of a social and recreative character.

Very little material progress is recorded in the Maryland and Virginia Eldership for 1900-1905. One house of worship was extensively repaired, at Broad Fording, Washington county. It was rededicated by **J. D. Clark** and **W. H. Engler** on November 16, 1902. At Wakefield, Carroll county, where the meritorious **T. B. Tyler** was pastor, a handsome new brick bethel was built. It was dedicated July 10, 1904, **J. D. Clark** officiating in the morning, and **L. F. Murray** in the

evening. A unique dedicatory service followed the evening sermon. The pulpit was set back a few feet; the open Bible was laid on the place where the pulpit had stood; the pastor, **Murray**, and the members of the church kneeled around the open Bible, and **Murray** made the dedicatory prayer.

In the West Virginia Eldership, North, the church at Martin's Ferry, Belmont county, Ohio, built a new, handsome, frame bethel, under the leadership of **A. J. Stanley**, pastor, which cost \$2,100.00. It was dedicated December 17, 1901, **Thomas Woods** preaching on the occasion. Other ministers present were **Lucas**, **Shimp** and **Rader**. The Centennial Bethel, built in 1876, Greene county, Pa., was replaced with a new building in the Spring of 1904, at a cost of \$2,200.00. In June **C. Manchester** was there to dedicate it; but rains interfered, and failing to raise sufficient money to pay the debt, the dedication was deferred until October 30th, when **W. R. Covert** preached, collected the needed funds and dedicated the house of God. **N. M. Anderson** was the devoted pastor. In the territory of the West Virginia Eldership, South, the material part of the work seemed stationary. One house of worship, at Mt. Tabor, was repaired, and rededicated September 25, 1904, under the pastor labors of **R. L. Workman**.

The West Pennsylvania Eldership had extended its work into Garrett county, Md., the extreme western section of the State. Here **A. W. Snyder** was laboring with considerable success. On two successive Sabbaths **S. G. Yahn** dedicated two houses of worship. The first was at Liberty, where the pastor, **J. S. Boyd**, had done excellent work during the year, greatly improving the bethel. The dedicatory services were held August 17, 1902. **G. W. Byrnes**, **J. O. Martin** and **W. B. Elliott** assisted in the services. The second was at Latrobe, where the church had erected a new house of worship, which was dedicated August 24th. The church had been organized in 1901, under the efficient labors of the pastor, **R. B. Bowser**. **R. L. Byrnes**, the diligent and faithful pastor of the church at Brackenridge, succeeded in enlarging and greatly improving the house of worship at that place, at a cost of \$1,450.00. On February 15, 1903, the dedicatory services were held, **S. G. Yahn** preaching in the morning, and **J. L. Updegraph** in the evening. A very successful revival meeting was held at Grange, Jefferson county, by **J. W. Huffman** in the Winter of 1902-3. There were sixty-five converts, of which number, on March 4, 1903, thirty-five entered into an organization of a church of God. They rented a Hall, but also at once began the work of building a bethel. This was completed, and was dedicated May 8, 1904, by **S. G. Yahn**, **Forney O. Eakin** meanwhile having become the pastor of the new church. The Fairview church, Westmoreland county, having decided to build a bethel in the village of Kecksburg, began work in the Summer of 1904. Led by their enthusiastic pastor, the work made good progress, and on August 7th the corner-stone of a \$4,000.00 building was laid by **S. G. Yahn**, assisted by **W. J. Umstead** and **W. B. Elliott**. The dedication took place on New Year's day, 1905, when **Wm. Harris Guyer** officiated. **W. B. Elliott** assisted, while **J. L. Updegraph** preached in the evening.

Successful work in certain lines was accomplished in Ohio during this period; but it was disappointing in its character and extent. In 1903 the official Minutes showed a decrease in membership in the State of 539, and there was a sense of depression among the aggressive ministers and churches. These were struggling heroically in a number of localities, and were rewarded with a fair measure of success. A bethel built at Haysville, where **A. C. Osborn** was the pastor, was dedicated June 17, 1900. **J. A. Witham** preached on the occasion. The two churches at Canton having united, they at once entered upon the work of repairing and beautifying their house of worship, led by their assiduous pastor, **W. E. Turner**. The rededicatory services were conducted by **C. Manchester**, May 27, 1900. At Flat Rock, Paulding county, a new bethel was built under the labors of **S. S. Hunter**, pastor. It was dedicated by **T. Koogle**, June 17, 1900. At Killbuck, near West Salem, under the faithful leadership of its pastor, **A. C. Osborn**, the church repaired its house of worship, which was dedicated by **S. Kline** and **T. W. Bellingham** on September 1 and 2, 1900. On June 18, 1901, the Standing Committee authorized **T. Koogle** to sell the church property at New Washington, and the Trustees to execute a deed. A church building owned by the United Presbyterians at Belmore, Putnam county, was bought by the church at that point in the Summer of 1902. **W. P. Small** was the loyal pastor and leader in this enterprise. **T. Koogle** officiated at the dedication, September 14, 1902. With **W. P. Burchard** as pastor, the church at Ohio City made needed repairs on its house of worship, which was reopened on May 10, 1913, **J. F. Slough** officiating. The house of worship at the

Union appointment, Mercer county, was removed to a more eligible site, and extensively repaired, under the labors of the consecrated pastor, **S. D. Harlan**. The rededication took place on July 31, 1904, when **Chas. H. Gatchell** preached the sermons. On the St. Joe Mission, with **A. C. Osborn** as pastor, the house of worship at Nettle Lake was dedicated October 23, 1904. The ministers preaching on the occasion were **J. F. Slough** and **J. A. Witham**.

Two houses of worship were dedicated in Michigan during this period. Under the pastoral labors of **D. L. Wiles** the bethel at New Haven Center, Gratiot county, a new stone edifice was built during the Summer of 1901. It was dedicated by **C. Manchester** on December 22, 1901. The church at Saville Center, where **W. J. McNutt** was the efficient pastor, followed by **M. S. Hemminger**, built a bethel in 1904, which was dedicated September 18th, **J. E. Moffitt** officiating. The work was apparently contracting, or fields were consolidated, as in 1901 there were fourteen charges, which were reduced to nine in 1904. Efforts to quicken the energies and increase the activities of churches and ministers were made; but conditions were adverse, and small results followed. Funds were scarce; ministers inadequately supported, and only a small amount of missionary money was received.

In the Indiana Eldership there was revived activity in certain forms of religious endeavor. There were, however, reports of only two church dedications. **E. Tatman**, pastor at Disko, reported a dedication at said place, which took place September 22, 1901. **J. E. McColley** preached the sermons. In 1902 **Tatman** was pastor at Akron, where a new brick bethel was erected. This was dedicated by **J. E. McColley** on November 2, 1902. Annually the Eldership was assured, however, that "quite a number were converted and added to the churches on the different fields of labor; that the churches are in a fair condition spiritually, and that there had been quite an advancement in all lines of Church work." An unusual temporary impetus was given to the work by two simultaneous propositions favorably acted upon in 1903, and consummated in 1904. The first was the consolidation of the Indiana and Southern Indiana Elderships into one body. The second was the organization of "the Indiana Eldership Assembly," on the general principle of a Chautauqua. It was endorsed by several other Annual Elderships, and in its incipency seemed pregnant with good results. Its first meeting was held at Syracuse, Kosciusko county, just prior to the "first annual meeting of the Indiana Eldership of the churches of God, united." It continued from Wednesday, September 21, 1904, to Sunday, the 25th. **I. W. Markley** was the chief promoter of the enterprise, and arranged the program for the first Assembly, and "conducted the meeting with signal success." "Lectures, music and recitations constituted the principal attractions."

There was much to interest and excite that transpired in the Southern Indiana Eldership in its final semi-decade. **W. R. Covert** could complacently regard himself as hero in these events, including the final consolidation of the Indiana and Southern Indiana Elderships in 1903-4. Other prominent events, in which he was earnestly seconded by **H. H. Spiher** and others, were the receiving into the Eldership through action of the Standing Committee, February 12, 1900, of **F. O. Bumpus**, "who presented a regular license of the Missionary Baptist Church, Junction City, Ky."; and also **J. A. Manes**, minister of "the General Baptist Presbytery of the Flat Creek Association of Indiana." The former was made General Evangelist of the Southern Indiana Eldership, and the latter was appointed pastor of the church at Matamoras. The most memorable event was the final consummation of a proposed union of the Church of God, White River Conference, sometimes called New Dunkard Church, at Idaville, White county, with the Southern Indiana Eldership, and the appointment of **Covert** as its pastor. It was comparatively a strong church, of nearly one hundred and fifty members. On February 12, 1901, it voted to join the Eldership. It was an old church, first organized in 1844, and was one of a dozen similar organizations united in an Association which as early as 1897 was almost unanimous in its action to become a part of the Southern Indiana Eldership. But sentiment changed, and only the Idaville church came into the Eldership. A lawsuit followed to get possession of the property, which in September, 1902, was decided in favor of the Idaville church. A dedication, reported by **R. M. Pine**, in January, 1900, who preached on the occasion, took place at Fairland, December 17, 1899. This new bethel was built under the labors of **Jacob Jonas**, pastor. A new bethel was built on Eel River, Clay county, under the pastoral labors of **G. W. Miller**, costing \$1,000.00. It was dedicated in June, 1903, when **H. H. Spiher** preached in the morning; **E. M. Love**, in the afternoon, and

W. R. Covert in the evening. At one time **Mrs. M. B. Woodworth's** influence dominated this Eldership, and her methods, views and practices largely prevailed. **Covert** vigorously antagonized her vagaries; churches gathered under her preaching disintegrated and died, and her position became untenable. In May, 1900, she returned her license to the Standing Committee, and resigned her membership in the Southern Indiana Eldership.

Conditions among the churches in the Illinois Eldership were regarded as "in a good, healthy state." There was "a spirit of progress and advancement throughout the Eldership." Some new church organizations were reported at several annual sessions of the Eldership; but the fields of labor do not indicate an enlargement of the territory, as in 1900 there were twenty-one, and in 1904, nineteen. Material progress was indicated in the payment of debts on houses of worship, and also in the new bethels which were erected. The Eldership had a Church Extension Fund, and through this assisted some of the general enterprises. Among these was the project started in 1901 to secure "a tent to be used for missionary campaigning in Eldership territory." In 1902 an appropriation of \$100.00 was made out of the Church Extension Fund toward paying for the tent. **I. S. Richmond** was given charge of the matter, who was "to raise \$200.00 additional by canvassing the churches." He so far succeeded that he announced his purpose "to begin tent meetings at Lodge" in the Spring of 1903. The Y. P. S. C. E. had "become a potent factor in the upbuilding of the churches of God in this Eldership." It held its fifth annual Convention of two days in June, 1904, at Martinsville. In the Winter of 1903-4 the great catastrophe whereby "from five to six hundred men, women and children were burned, crushed, suffocated and trampled to death" in the destruction of the Iroquois Theater, Chicago, intensely excited religious circles all through the State, as it shocked the whole country. The pulpits, as well as the press, discussed the awful calamity. It was given a religious turn, as some ministers insisted, in a somewhat ambiguous manner, that "the fire that burned these six hundred people was God's fire." As such catastrophes so often called out skeptical sentiments, the pulpit combatted these, answering the question, "Is there a God?" This perhaps especially in view of the fact stated, that "nine-tenths of the victims of this horror were women and children." Can Providence be justified? Is there a reasonable explanation of such catastrophes? These and kindred questions the pulpit had to answer to protect the interests of the church and to fortify believers against infidelity. They resolved themselves into the age-old problem in theology: "Is it possible for finite man to construct a theodicy which will justify the divine providence by reconciling the existence of evil with the goodness and severity of God?" **Kant** said it is impossible. The mission at Mendota having failed, the property was sold and the proceeds covered into the Eldership treasury by the agent. The church at Martinsville, under the pastorate of **J. W. Kingston**, built a new bethel, costing \$4,000.00. It was dedicated November 11, 1900, **W. N. Yates** preaching morning and evening. The church at Mt. Pleasant, two miles from Charleston, organized about 1875, concluded to abandon the house built in 1876, and erect a new bethel a mile nearer town. With **O. B. Huston** as pastor, they succeeded in building a house at a cost of \$3,000.00, which **J. Bernard** dedicated November 4, 1902. The new bethel at Melrose, Clark county, where **W. H. Cross** was pastor, was set apart to the worship of God on September 20, 1903.

The spirit of the Iowa ministry was aggressive, but not so hopeful, during this period. With the churches they labored diligently, but under rather disheartening conditions, to hold fast what they had, and if possible extend the borders. But while their zeal was rewarded in a few instances, in other places the work languished. There was considerable decrease, according to statistics, in the total membership of the churches. Some four or more churches became extinct, while others were classed as "non-supporting." Yet earnest efforts were made to secure funds to support the work, and some missionary labors in Minnesota resulted in the organization of at least one church. There were elements of discord which hindered the progress of the work. The most serious of these was the missionary controversy, which became somewhat acute as the time approached for the holding of the General Eldership in 1902. The embers of some of the old controversies were also still alive. Among these was the question of unfermented wine for Communion purposes, to which the Eldership was committed. The churches were not all in sympathy with this view, and insisted on using fermented

wine. Several pastors resigned their appointments, and were sustained by the Standing Committee, which declared the churches to be in error. To secure better co-operation and inspire greater activity, every field of labor in the Eldership was to be visited at least once during each year by some member of the Standing Committee. Much interest was awakened in Des Moines county because of the semi-centennial services of the beginning of Church work in said county. In 1850 **William Vance** removed into said county from West Pennsylvania. Among other places where he began preaching was Harmony, largely a settlement of families from Westmoreland county, Pa. There he succeeded in organizing a church on April 14, 1851. On April 14, 1901, he preached the memorial sermon, from John xii. 26. A new town called Royal, in Clay county, was laid out about 1900. It was within the territory in which **Conrad Fatland** was laboring. With the faithful co-operation of the brethren and friends he succeeded in building a house of worship in Royal, costing \$810.00. It was dedicated on June 2, 1901, by **G. W. Elliott**. The church at Mt. Ayer, served as pastor by **D. Long**, some years before had suffered the loss by fire of their house of worship. In February, 1901, they resolved to begin gathering funds to rebuild, as the rented house of worship could no longer be had. They received permission to canvass other churches for assistance. The house of worship at Greenmound, where **D. Long** was pastor, was dedicated December 8, 1901. **J. C. Kepford** preached on the occasion. In their misfortune, the church at Pleasant Grove, Louisa county, with their pastor, **A. B. Chamberlin**, manifested the sum of heroic qualities, when the day after their Bethel was destroyed by fire they resolved to begin at once the work of rebuilding. The calamity befell them November 13, 1904, and on August 13, 1905, their new Bethel, costing \$2,000.00, was solemnly dedicated to the worship of Almighty God. **L. F. Chamberlin** preached from 1 Kings ix. 3-5.

In Nebraska there was but slow growth during this period. In some sections of the territory no progress was made. The spiritual condition of most of the churches was good. There was an evident feeling of spiritual heaviness, of heart-sinking, at the deferred realization of hopes cherished. Means were limited, so that missionary enterprises either suffered, or could not be entered upon. The indomitable missionary, **A. Wilson**, went to the Pacific Coast. The Board of Missions of the General Eldership failed to keep any missionaries in the territory of the Eldership. The fields of labor varied from eleven in 1901, to seven in 1904. This in itself does not mean a contracting of the territory, but a rearrangement of charges so as to supply all the churches. Often single churches were supplied in this way by ministers who largely supported themselves. Opportunities for successful work abounded. The fields were inviting the reapers. Great things were possible. But the men, and more especially the means to support the men, were wanting. The machinery of the Eldership was adequate, and was well worked. Funds were instituted; but the receipts did not flow in. There were seven different funds in 1901, but the total amount of money in them was \$239. An assessment was regularly made, one-fourth for the Contingent Fund and three-fourths for the Missionary Fund. The aggregate was as low as \$66.00. There was all possible activity in every department of healthy church work. There was an Eldership Woman's Missionary Society, whose ambition was to organize a society in every church. The standing and influence of the Church in the State were excellent. Perhaps an indication of this may be seen in the unusual fact that in January, 1903, a former Catholic priest, **Leo B. Vander Haden**, and a member of the M. E. Church, **W. R. Hodges**, applied to the Standing Committee for Certificates of Ordination, which were granted. The former was at once "appointed to do evangelistic work in the territory of the Nebraska Eldership," and the latter "to do evangelistic work wherever he finds an opportunity to do good within the bounds of this Eldership." Earlier, in July, 1902, two churches which "were formerly allied with the Free Baptist Church," reorganized "under the name, polity and doctrines of the churches of God," and "asked to become part of the Nebraska Eldership." These were the church at Mills, Keyapaha county, with a membership of twenty-nine, and the church at New Hope, same county, with a membership of twenty-two. With these churches came three applicants recommended for license—**G. W. Snodgrass**, **George Graham** and **Sister N. S. Trout**. These applications were favorably considered, and the churches were to be under the pastoral care of these licentiates. During these five years the work was carried forward in the following counties: Polk, Richardson, McPherson, Gage, Custer, Lincoln, Logan, Keyapaha, Holt, Clay and Saline.

The Board of Missions of the General Eldership employed missionaries in Kansas each year during 1900-1905. Especially was Ft. Scott well provided for, as **O. A. Newlin** was the alert and earnest missionary at that point from 1900 to 1903. Several other missionaries labored on other fields. A hopeful spirit pervaded the Eldership and churches; but funds were inadequate to do the best permanent work. In 1902 the eleven pastors received only \$882.00 from their fields. But in 1904 the amount had increased to \$1,420.00. While the number of church organizations increased from thirteen in 1902, to fifteen in 1904, the number of "preaching points" fell from nineteen to fifteen. There was a remarkable falling off in these two years on three other items in the statistics. Conversions in 1902, 233; in 1904, 71. Fellowshiped in 1902, 425; in 1904, 85. Total membership in 1902, 675; in 1904, 575. Though results do not indicate it, there was commendable activity among the sisters, as they maintained a State W. M. S., and sought to have an organization in every church. Still one of the enthusiastic pastors, at the close of the year 1904, exclaimed: "Praise God for the growth of the Kansas Eldership!" This more in view of the additions to the Roll of Ministers, which was full of promise had there been means available to keep them at work. Material evidences of prosperity were not wanting. The bethel built at Englevale in 1891 had not been dedicated because of a debt resting upon it. This was provided for, and on February 17, 1901, the house was dedicated by **O. A. Newlin**. This good work was accomplished under the labors of the spirited pastor, **W. E. Tuttle**. The church at Riley having "disbanded," the Standing Committee on September 14, 1901, ordered the property to be sold. This was also the case with a church in Ness county, and on December 19, 1902, the Standing Committee ordered the bethel to be sold, and the proceeds to be used toward building a house of worship in Pratt county. At Maple Grove, under the pastorate of **A. J. Leonard**, a new house of worship replaced one destroyed by fire in 1901. It was dedicated by **O. A. Newlin** on February 23, 1902, with "all bills paid and receipted." **W. E. Tuttle** and **A. Miller** conducted an eight-week revival at Mulberry after New Year's, 1902, and organized a church of one hundred and twenty members. The building of a bethel was at once determined upon, and the corner-stone was laid March 8, 1902, by **O. A. Newlin**. The house was completed, at a cost of \$1,300.00, and was dedicated by **Newlin** and **J. F. Thomas** on August 17, 1902. While the white church at Topeka had become extinct, and the mission among the colored people of the city, conducted by **Elizabeth Dupree**, did not prove a success, in the Summer of 1902 **Missionary Dupree** collected money, bought and set up a tent, and began work anew. She succeeded in organizing a small church of white people, who were "willing to have a colored woman for a preacher." Here, as in some other sections, the "second-work agitators made considerable trouble."

The Kansas Eldership assumed jurisdiction over Colorado, but it was not able to do much work there, not being financially strong enough to care for the fields in Kansas. The Board of Missions of the General Eldership came to its assistance, and in 1900 appointed **P. L. French** missionary to Colorado. In 1901 it appointed **French** to the territory around Parachute, and **G. E. Komp** to eastern Colorado and western Kansas, **Komp** also being the appointee of the Kansas Eldership. In 1904 **W. T. Turpin** was appointed "Missionary in Colorado" by the Illinois Eldership, and also by the General Board of Missions. **H. S. Wayne**, Parachute, Colo., secured the presence and labors of **A. Wilson**, of Nebraska, in the Spring of 1900. He had a revival two and one-half miles south of Parachute, and organized a small church. **French** reached there in October, 1900, and had successful meetings at the same point and at Rifle. When **Komp** arrived at Clover Meadow in 1901, he found a church there of forty members, worshiping in a school-house. In February, 1901, he labored at Lamar, where a small church was formed. An appointment was opened at May Valley, three miles from Clover Meadow, so that when in 1902 **W. T. Turpin** took charge he had "four regular appointments." The Kansas Eldership in 1902 appointed **W. T. Broad** to Parachute. The small churches in Colorado were quite active, and organized Sunday-schools and C. E. Societies. There was a surplus of ministers and hopeful openings, but the funds were not available to properly sustain the work.

Missouri was still in the main a mission field during this period. This the General Board of Missions fully realized, and it did all it reasonably could to help the Eldership to care for the work. It had from one to three ministers in its employ in the State during these five years. **J. F. Thomas** was the missionary in

south-western Missouri in 1900 to 1903. **G. L. Bowman** was in northern Missouri in 1900-1. In 1902, **W. W. Richmond** was appointed to Sullivan county, and in 1903 to north-eastern Missouri, with **J. W. Primrose** to Clinton and DeKalb counties. In 1903 **G. L. Chapman** began mission work under the General Board and continued during 1904 and beyond. He had the true missionary spirit from the beginning; is earnest, active and aggressive, and intensely devoted to the progress of the cause in Missouri. In 1904 the General Board sent him to the southern part of the State. Of a sanguine disposition, there were times when he anticipated the future with some apprehensions, as when in an article in 1902 he viewed largely the dark side of the question of "What shall be the Progress and Destiny of the Missouri Eldership"? The work did not seem so prosperous then; yet the missionaries were accomplishing some good. A few new churches had been organized by **Thomas** in 1900, and up to the Eldership in 1901 he reported three new organizations. A spirit of aggressive work pervaded the active ministry, and at times it was inspired with new hope, and made earnest resolves to do greater things. In 1903 a new church was received at the Dover appointment. Many conversions were reported in 1904, and there was commendable activity in the missionary cause. Satan vexed the churches to some extent during 1903-4, when even one of the ministers "pulled off from the Church," and sowed the seeds of discord and division. While they suffered some loss, peace, harmony and co-operation were restored.

The concensus of opinion of ministers in Oklahoma and Indian Territory, and of visiting brethren, was that there was a splendid opportunity for Church work, and that the doctrines of the Church were readily received. There were complaints, voiced by **B. Ober**, Oklahoma, that the territory was too much neglected, especially by the Board of Missions of the General Eldership; while others prayed and pleaded for ministers to come to Oklahoma and build up the Church. But the Board could not answer all calls. In 1901 it appointed **J. D. Shoemaker** missionary in the Indian Territory, and **J. C. Caswell** in Oklahoma. In 1902, **C. H. Ballinger** was assigned to the Indian Territory not included in the Kansas Eldership, and **P. L. French** to the Kansas part. In 1903 **H. W. Allen** was the Board's appointee to western Oklahoma, and **Ballinger** to eastern Oklahoma. **Allen** was also appointed by the Missouri Eldership. The work at Bartlesville, I. T., had assumed such proportions by 1904 that **French** was appointed by the General Board to that point; **Allen** to western Oklahoma, and **Ballinger** and **J. W. Burns** to the Indian Territory. The Board authorized its Secretary, **S. G. Yahn**, in 1904, to visit this part of its vast territory, and in June 4, 1904, he held a conference with missionaries **French**, **Allen**, **Burns**, **Richmond** and others at Bartlesville, to discuss missionary problems and plans. By this time the church at Bartlesville had completed its new Bethel, at a cost of \$3,200.00, under **French's** labors, which was dedicated June 5th, **S. G. Yahn** officiating. Bartlesville was a thriving town of 2,500 population. **Allen**, **Ober** and others were enthusiastic in their praise of Oklahoma, and strongly urged colonization of Church families, as "now is the time to settle in Oklahoma; now is the Church's opportunity to possess the country." **W. R. Covert** had been called to Bartlesville, a few years prior to the building of the Bethel there, and had a successful debate with a Baptist minister, which gave the cause in general quite an impetus. But in western Oklahoma **Warner** and his "Come-outers" were making the churches of God considerable trouble during this period. "They work under the false guise of Church of God ministers," says **Ober**, and bring the doctrines of the Church, and its name, into disrepute. To get into the towns where the Church had no houses of worship, the Standing Committee in October, 1902, decided to "secure a tabernacle" for use "in the Indian Territory." **E. M. Kirkpatrick** and **George Kirk** were appointed to "receive money and purchase the tabernacle," which was to be "in charge of the Standing Committee for the Indian Territory." In view of the apparently enforced policy of expansion versus concentration in frontier Church work, the question of **J. F. Thomas**, in July, 1904, is significant: "What is the use for us to want more territory when we do not take care of the territory we already have?"

Limited results followed the labors of ministers and churches in Arkansas and Texas from 1900 to 1905. Two missionaries were kept in the field by the General Board each year, one among the white people and one among the colored people. These were **J. H. Whittington**, white, in 1901 and 1903; **J. M. Howard**, white, in 1902, and **D. S. Summit**, white, in 1904. The missionaries among the

black people were **J. D. DeGraftenreed** in 1901, and in 1904; **M. Bonds** in 1902, and **W. A. Daniels** in 1903. **Howard** reported the organization of a new church in 1903. There were revivals at various points, with accessions to the churches. The Arkansas Eldership (colored) and its churches were not favorable to women as pastors. In 1902, when **Elizabeth Dupree**, of Topeka, Kans., went to Arkansas to labor among her race, the church in Logan county rejected her "on the ground of being a woman." The Standing Committee not only sustained the church in this action; but it went further, and declared, "that **Sister Dupree** shall not be pastor of any of the churches on the same ground." Women, however, were licensed, and were also appointed missionaries. The Texas and Arkansas Eldership had some where about twenty or upward church organizations. It was still doing work in Texas, where **J. D. Henson** was missionary part of the time. The condition of the Eldership was regarded in 1903 as "at least hopeful." The number of appointments varied, being frequently rearranged, and ranging from nine to fourteen. In the colored Eldership exigencies required frequent changes of fields of labor, so that churches might be supplied with preaching by ministers largely dependent upon themselves for their livelihood. They varied from four to six. Considerable work was done in the Indian Territory, where one, two and three ministers labored at different periods.

In the Eldership on the Pacific coast slow progress was made. The churches did little more than hold their own. There was considerable activity in missionary work, as some societies were organized, and an Eldership W. M. S. was provided for. The territory was exceedingly large, and churches were scattered, so that fields of labor were often rearranged, and numbered as high as twelve, with two in California. Troubles originated in the latter part of this period, and one church seceded, and several ministers were involved in serious dissensions. **A. Wilson** was the missionary of the General Board of Missions from 1900 to 1904, devoting much of his time to the work at and near Salem, Oregon. He was strong in his convictions of truth, and an uncompromising advocate and defender of the churches of God and their polity and doctrines.

Some mission work was done in isolated localities in three different States in the northwest. Families of the Church emigrated to points in Idaho, where **A. W. Reeder** made his home as early as 1901. **The Advocate** was "the only Church of God preacher" he had seen in the State. He strongly urged the colonization of Church families in the section where he lived. Later **J. C. Caswell** located at Priest River, Idaho, and began preaching. He also began work at Newport, where he held a special meeting. He found it "hard work to build up the Church of God in Idaho." "We are progressing slowly." "People do not receive the word as readily here as in the South and East." **J. L. McClanahan** located at Juliaetta, Idaho, and did some preaching. He was more sanguine, even expressing his "hope for an Eldership in Idaho." Families of the Church in Iowa and Colorado located at Payette, Idaho, about this time, and began church work. In 1902 **W. E. Wolfe**, of the Michigan Eldership, made Monitowac, Wis., his headquarters, and began preaching, having secured at different times the Presbyterian and the Disciple houses of worship. His Eldership authorized him "to work up a work in Wisconsin." When he advocated feet-washing the doors of these houses of worship were closed against him. He regarded Monitowac "a good place for missionary work." In Minnesota mission work was begun by **G. W. Elliott**, of the Iowa Eldership, which appointed him State Missionary. Families of Iowa, which were members of the church of God at Alice in 1903, located at Maynard, Minn. There **Elliott** had a regular appointment in the Presbyterian house of worship. When he proposed to organize a church, after a revival service at which "twenty-two professed saving faith in Christ," "the Presbyterian minister in charge refused us his church to organize in, or to preach any longer in it." They retired to "**Brother Beal's** house and completed our organization." This on the evening of January 24, 1904. They at once made arrangements to begin the work of building a bethel, and by March 1st had about \$500.00 pledged for that purpose. In the Fall of 1904 this church was, upon petition, received into the Iowa Eldership.

The famine in India, in view of the missionaries and mission interests of the General Eldership, deeply affected the churches. The missionaries were in no immediate danger; but the natives in their district suffered to quite an extent. What would our small gifts be among these thousands? Nevertheless, during

the Summer and Fall of 1900, through *The Advocate*, nearly \$1,000.00 were secured for this purpose.

Public debates had become almost a discarded mode of defending truth. But two are on record during this period in which ministers of the Church of God participated. Both were naturally disputatious, and rather invited controversy. The first was held at North Middleton, Cumberland county, Pa., and began at 10 a. m., October 18, 1900, between **W. Palmer**, pastor of the Plainfield circuit, and **W. Knight**, pastor of the Church of the Free People, Strattenville, Clarion county, Pa. Two propositions were debated, the first affirmed by Palmer, and the second, by **Knight**. These were: "The church of God authorized by Jesus Christ, and taught by his Apostles, was a man-made, organized church." "The Christian ordinances, water baptism and the Lord's Supper, so-called, are Jewish ordinances, and are abolished." The second, was held at Bartlesville, Ind. Ter., between **W. R. Covert**, of the Church of God, and **C. B. Grady**, Missionary Baptist Church. The debate began on December 11, 1902, and was to continue not less than nine evenings. Four propositions were agreed upon, the first and third affirmed by **Covert**; the second and fourth, by **Grady**. These were: 1. "That the churches of God, with which I am in fellowship, are most essentially identical with the churches of God founded by Christ and the Apostles, in name, ordinances, teachings and government, according to the teachings of the New Testament, or word of God, than the Missionary Baptist churches are." 2. "That the Church I am identified with, known in history as the Missionary Baptist Church, is scriptural in faith and practice, and is the church founded by Jesus Christ and his Apostles." 3. "The washing of the saints' feet is a church ordinance, instituted by Christ as such, and ought to be observed by all the saints, or churches of God." 4. "That a man who has been regenerated, or born again, will not, and can not, be finally and everlastingly lost." The debate was called "The Missionary Baptists' Waterloo."

While "controversies" were forbidden in the columns of *The Advocate*, there was quite a good deal of argumentative or dialectic discussion. It kept the atmosphere pure, and served to confirm the faith of believer's in the distinctive doctrines of the churches of God. Some questions were resuscitated periodically, and discussed by new men, and sometimes from new view-points and fuller knowledge of facts. This was true with the various phases of the temperance question, local option and prohibition, as these problems in social and civic relations came before the people, as in 1901, when local option was agitated; in 1903 when the anti-saloon question received a fresh impulse because of the National Anti-Saloon Convention, and prohibition in 1904, when it was a live issue in Congress and before the American people as to the extent prohibitory legislation should be applied to Government buildings, the Capitol, immigrant stations, forts, Soldiers' Homes, Hawaii, interstate traffic, the Indians, Alaska, and the Pacific and Philippine Islands. Likewise the subjects of the Federation of Churches, the Church of God not a sect, baptism and the remission of sins, born of water, order of the ordinances, and their private observance; the mourners' bench, sanctification, the millennium, imposition of hands, the scriptural authority for Elderships, General Eldership Church polity, and authority of said body; church discipline, faith-healing, the so-called second-work, old landmarks, and a number of others were discussed often by new men, or as live issues in certain sections of the territory of the General Eldership. From 1902 to 1905 some of these questions became more practical and vital by reason of the relation of the W. G. M. S. organized in 1890 toward the General Eldership and the W. G. M. S. organized in 1903 to take its place.

Wider differences on doctrinal questions began to develop with this generation of ministers; yet not on such points, nor of such a character, as to disturb the harmony of the churches. The reasons were evident. Mainly they were environment, intellectual training and wider acquaintance with scientific, literary and theological literature. Having no published system of theology, ministers made selections of standard works according to their tastes, or under divergent influences. Many also acquired their theological knowledge from other and unreliable sources. But standard works on theology differ radically on some doctrines, and so disagreements were to be expected among ministers who had been careful in their selection of text-books. Neither reason, nor the Scriptures interpreted by human minds, proves an infallible and uniform guide. It was but reasonable, therefore, that on such a subject as the vicarious atonement of Christ,

so recondite, so hidden from ordinary and easy perception and intelligence, disputations should arise. The theory of the atonement prevalent among the ministers of the churches of God had always been that advocated by C. Price in a lengthy discussion of the subject in 1900. He defined the "vicarious atonement" to mean; that "Christ suffered the penalty of the broken law, and made a vicarious atonement for sin by suffering in our place and stead." He gave fifteen reasons in proof of this doctrine. From this view, traditional in the Church, others began to dissent. This is true in all Churches. No doctrine of the reconciling work of Christ has ever yet been developed that can be said to have received the consent of the Christian world. Those opposed to Price's position conceded that the idea of expiation, and of penal substitution, lies on the face of Scripture; but that this was not the true meaning and method of reconciliation. The "vicarious" nature of salvation through Christ they did not deny; but only that to interpret it to mean that Christ stood in the sinner's place, had his sins imputed to him, and became legally guilty, and was punished accordingly, they repudiated. This was the vital point in the discussion, and it did not aim at any further attempt at the solution of a problem which has baffled the wisest theologians in all the ages.

In 1900, and again in 1903, the mooted question of an "invisible" church was taken up by different writers. The discussion grew out of a question answered editorially, in which it was requested that an explanation be given of the meaning and object of "the right hand of fellowship." The answer made a clear and absolute distinction between the "visible" and the "invisible" church, and maintained that of the latter a person becomes a constituent part by reason of the new birth, and that in it are included all true believers. That the former is an external organization, of which one becomes a member by official action of a local eldership. And that this distinction is recognized in the Scriptures, though the terms do not occur. Winebrenner was quoted against this view, though it was really an argument of silence, deduced from his characterization of the church as possessing "visibility." A singular and pathetic coincidence marked the ending of this discussion, in that on May 13, 1903, an article from the pen of W. P. Small, Ohio Eldership, appeared in opposition, and on May 20, 1903, his death was announced.

Whether the sin of "plagiarism" was more common in those days, or the church's conscience more sensitive, there were repeated discussions of it. In 1900 and in 1902 the evil was severely animadverted upon, and the moral degeneracy of guilty ministers held up to reprobation. That even "the world has indulged a universal sneer at the church for tolerating such immoralities in its ministry and members" was affirmed. The church was called upon "for its own vindication, and the highest interests of its adherents," "to make the basis of this sneer absolutely false," by repudiating the offenders.

The question of worldly amusements was becoming very prominent. Apparently a process of readjustment was in progress in the Christian church. The practical ethical standards of the church were receiving modifications and eliminations with a freedom which was alarming to conservative minds. The churches of God had always denounced worldly amusements, such as dancing, card playing, gambling of every variety, theater-going, etc. It stood with the Methodist and like Churches in opposition to all these forms of diversion. In the discussions of 1900-1903, carried on by different writers, recreation and amusements were not indiscriminately anathematized. They were classified as needful, innocent, doubtful and sinful. The latter two were put under ban.

Electioneering in churches and Elderships was by most of the writers totally condemned, both from the West and the East. More discriminating thinkers realized that not every form of electioneering, or activity in canvassing for votes, is pernicious activity. This was the dividing line along which the discussion was conducted.

The question of the mourners' bench began to broaden out into that of evangelistic methods. In 1902-1904, as to some extent in the preceding period, the mourners' bench was beginning to lose its place even in churches of God. It had a formal place in most revivals conducted by the pastors; but less stress was laid upon it, and other methods were becoming popular. The discussion was in the main negative. "Evangelistic" instead of "revival" services was the order. Editorially the use of the new term was approved, being a revival of a scriptural word, but used in too limited a sense. The evangelist is the preacher of the gospel.

Evangelistic services, however, meant "religious services conducted especially with a view to a revival, or the bringing the unsaved into the church." The discussion did not antagonize changes; but it did severely criticize methods employed. The fundamental thought in the criticisms was the increased liability under the new methods of superficial work, resulting in bringing multitudes into the churches without a real change of heart. A majority of professional evangelists were discredited by Churches and communities on this account.

A limited space only was given to the discussion of individual Communion cups. They were generally opposed. Those ministers and churches which approved of their use were indisposed to invite censure or criticism by publicly advocating them. Elderships were silent. Here and there a church adopted them, and was confirmed in its faith.

"Higher Criticism," for obvious reasons, received little attention from ministers of the churches of God. When the subject was discussed during this period it was almost invariably with marked disapprobation of the new science in every respect, and with unfeigned alarm at the consequences. But occasionally some one had the temerity to venture an indirect endorsement of some of the results reached by the more conservative of the higher critics. Positively to endorse Higher Criticism would not have been tolerated. The discussion, as elsewhere, showed great bias and limited information when viewed in the light of such illuminating articles as those reproduced in *The Advocate* from conservative scholars like **Dr. W. H. Green**, of Princeton Theological Seminary.

The sinlessness of believers was a deduction from the second-work theory of sanctification. It was discussed, and repudiated at various times between 1900 and 1905. The sense of sin, it was admitted, was declining, and the liability to deception increasing; but no one is perfect, no, not one, was the general belief. The explanation of John's teaching, that he in whom the divine seed remains can not sin, was not easy; but it was thought to have been found in the metaphysical distinction between the moral and physical natures of man, as also in the duality insisted upon by Paul.

In no practical question was there more general interest than in that of the country church. In 1903 and 1904, the Editor, **F. W. McGuire** and a few others devoted some space to the discussion of this question. The importance of the country church; the difficulties under which it labors, growing more formidable; the dying condition of many country churches; the absence of enthusiasm and progressive energy and activity; the constant losses of its most talented and useful younger members, and the best methods of work in country districts were themes of earnest and thoughtful discussion.

CHAPTER XX.

1905—1910.

IN her review of the decade preceding A. D. 1912, **Ella Wheeler Wilcox** characterizes it as "one of wasteful extravagance, unhealthful excitement, unnatural appetites and an utter disregard of the rights of others." She speaks specifically of the financial and social world. But closely connected with that sphere of human activity is the religious world, only presumably in more vital relation to him in whom all things consist. The same human basis underlies both, and so this analysis in a measure applies to the feverish condition of the religious life. The earth itself seemed in active sympathy with the spirit of unrest in the religious and social world. Its blind natural forces were in great activity regardless of ultimate results. Uncontrolled and unguided, they spent their energies to no beneficent end. During the present period these seismic disturbances were numerous, widespread and violent; destroying life and property in almost unprecedented measure. The victims during these five years numbered over 200,000, and the property destroyed aggregated hundreds of millions. From 1905 to 1909 the surface of the social waters in the United States were agitated by the divorce question. It was debated in the halls of legislation, in congresses and conventions, in ecclesiastical gatherings and the pages of religious and secular periodicals. On two or three occasions the Editor of *The Advocate* and con-

tributors discussed the various phases of the subject, and the East Pennsylvania Eldership, and other Elderships, devoted parts of their sessions to this absorbing problem. Uniform divorce laws, with a largely reduced number of grounds for granting divorce, were the main issues. Opinions varied from that held by the Catholic Church, which makes the marriage relation absolutely indissoluble, to the flexible laws of the State of Nevada, the most liberal in their provisions of all the States. The churches of God quite generally approved the conclusions reached by the Divorce Congress which met at Washington, D. C., February 19, 1906. It greatly reduced the grounds for divorce, and prepared a uniform divorce bill for the different State Legislatures to enact into law. The views embodied in this bill were far in advance of the laws of a majority of the States.

Potentially the most important of the movements of the early years of the twentieth century was that which enlisted the more general and hearty support and co-operation of the laymen of the churches in the various forms of aggressive church work. Among the most conspicuous of these was the one to organize the men of the churches for direct Christian labor, for more systematic giving and in general for more efficient service in the kingdom of our common Lord. Under various names these organizations became widespread among the men of all Churches. Laymen's Conferences, Missionary Societies, Bible Classes increased with remarkable rapidity. Their purpose was to promote Bible study, increase attendance at church services, maintain altars of prayer in every home, enlarge contributions for missions, especially foreign missions. Under the auspices of the Laymen's Movement so-called "missionary campaigns" were held in many towns and cities throughout the country between 1906 and 1909. The churches of God were not indifferent to these Movements, and they were earnestly admonished to become more active in all these lines of Christian endeavor. And while very little was done by way of organized effort, the churches felt the stimulating influence of these Movements. In eastern Pennsylvania conventions were attended by a number of representatives of churches of God in 1908 and 1909. And in November, 1909, the churches of God in and around Harrisburg, and as far distant as Altoona, following a Laymen's Missionary Convention held in Harrisburg, Pa., held a Conference in the Fourth Street Bethel. No formal organizations were effected, but in the West Virginia Eldership, North, an "Elders' Association" was formed in 1904, and the laymen of the East Pennsylvania Eldership organized a "Laymen's Association" in 1909. The purpose of this organization was to form "a closer bond of Christian fellowship and to secure greater usefulness in furthering the cause of our Lord." More than any other of these popular Movements, that of the Adult Bible Class appealed most generally to the churches of God, and scores of them were organized in the different Elderships. The Ohio Eldership in 1908 "spent some time in discussing its use in the church, and passed a resolution requesting the ministers to organize adult Bible classes in all their Sunday-schools where possible." The organization of the churches of God in Indiana of the character of a Chautauqua, in 1905 became the "Inter-State Assembly," to be participated in by active workers in missionary, Sunday-school and other organizations. It was contemplated to make it in a general sense "a real help to the churches of God." Strong endorsements of this project were received not only from the Indiana Eldership, but also the West Virginia, the Ohio, the Illinois and the East Pennsylvania Elderships.

With the rapid increase in wealth came enlarged benefactions. In proportion to their material substance it is safe to assume that the churches of God donate as largely to religious, educational and benevolent institutions as does the membership of other Churches. They can not compete with the larger and richer Churches, nor with the individual millionaires of foreign faiths. Yet between 1905 and 1910 they challenge admiration for their liberality. It was a period of munificent giving. **Carnegie** gave \$10,000,000 "to hasten the abolition of war and establish a lasting world-peace;" \$10,000,000 additional to the endowment of **Carnegie** Institution at Washington; \$1,250,000 "in furtherance of philanthropies at his Scottish birthplace;" \$1,250,000 for a "Hero Fund Foundation for Life-savers in Germany." **John Stuart Kennedy** made a bequest of \$5,000,000 to the Board of Foreign Missions of the Presbyterian Church. **Mrs. Russell Sage** in 1907 "set aside \$10,000,000 for the Endowment of the Sage Foundation." In February, 1907, **John D. Rockefeller** "announced a gift of \$32,000,000 to the General Education Board." Along side of these princely gifts others seem insignificant, such as **Carnegie's** of \$12,500 to Findlay College's new endowment of \$50,000, com-

pleted in 1910. **John Miller**, of Linglestown, Dauphin county, Pa., a retired farmer; son of **Andrew Miller**, who died April 29, 1909, created a fund of \$25,000 for the benefit of six churches on the old Dauphin circuit. **Mary E. Heckendorn**, Landisburg, Perry county, Pa., in 1905, bequeathed to the General Eldership \$200.00 for foreign missions. On June 12, 1905, Findlay College was guaranteed \$20,000 by a member of the East Pennsylvania Eldership to endow the President's Chair. This must not be accepted as an exhaustive list of bequests and gifts by members of the churches of God during this period.

A number of the "movements" of this period, as some of earlier periods, were of a non-denominational, or inter-denominational, character, and thus served to promote a spirit of concord and conciliation between Churches. This was especially true of the Young People's Missionary Movement in connection with the Y. P. S. C. E. Unofficially the churches of God were interested in this movement. When the First International Convention, under the direction of the Y. P. M. M. of the United States and Canada, was held at Pittsburg, Pa., March 10-12, 1908, representatives of churches of God were in attendance. The Convention was discussed and reported in *The Advocate*, and it was claimed that its "effects will be felt in many different ways; but the way it cemented the different Churches in one bond of brotherly love is probably the best and greatest result." The Movement had been organized July 18, 1902, and six years later was fully equipped for world-wide mission work, being "a Movement of the Mission Boards of a number of Churches." The effect predicted in a measure followed, in the intenser feeling of amity and unity between these Churches. The inter-denominational Sunday-School Conventions had the same tendency. The World's Sixth Sunday-School Convention was held at Washington, D. C., May 19-24, inclusive, in 1910. Unofficially churches of God manifested their interest, and sent representatives there. Denominations between which there was a degree of doctrinal unity and similarity of polity naturally began to discuss the problem of organic unity. This was true of the Congregational, the Methodist Protestant and the United Brethren Churches in January, 1905. The Congregationalists, however, through their National Council, adopted principles, or a "platform," which "only means co-operation, or federation, within prescribed limits. It does not contemplate organic union of the Churches." In the Fall of 1905 the movement to secure "federal union between the different bodies of the Reformed family of Churches" was well under way. A convention was held in New York at this time for the purpose of "securing official Church Federation among all Protestant denominations." It contemplated a "General Council" in which the denominations "approving of the purpose and plan of the organization" were to be represented. It was specifically provided "that no phraseology contained in the plan of union shall be construed to imply any doctrinal basis whatever." In 1909 the initial steps were taken to reunite the Evangelical Association and the United Evangelical Church, and Peace Commissioners were named by both Churches. These Commissioners met at Chicago the last of January, 1909, and their "deliberations were eminently satisfactory," and prospects for final union very hopeful. These various movements were generally discussed in religious periodicals, including *The Church Advocate*, thus keeping the churches of God fully informed of their nature and progress. No official action on the question of the union or the federation of the churches of God with other religious bodies was at any time seriously proposed. The *Advocate* favored neither, and its position was approved by the non-action of the Annual Elderships and the General Eldership. It was held that such a position was in no wise in conflict with the earlier teachings on "union," which was a prominent item in the platform of **Winebrenner** and his co-laborers. The union or federation of Churches is consistent with sectarianism, against which earnest protest was always made. It is not the Christian union of the word of God, and so is not in harmony with the platform of the churches of God.

With all this activity and earnest spirit of co-operation the fruits of Christian labor were somewhat disappointing. Forecasts based on current conclusions were pessimistic. The editor of "The Missionary Review of the World" in June, 1908, wrote on "The Forecast of a Spiritual Panic," and gave "four signs of a coming crisis." They were grave signals, but were declared "certainly to exist." Revivals were not numerous, and generally limited in results. Already at an earlier date, though speaking for England, yet true of the United States, **Dr. Joseph Parker** said: "It is well known that many Christians have come to have a distaste for the word 'revival' when used with reference to religious work." And

while it was conceded by the ministers of the churches of God, as expressed in 1907, "that there is a great need for the old-time revivals," it was also the belief that "the day for old-time revivals is nearly past." The **Torrey-Alexander** evangelistic meeting in Philadelphia, which began February 4, 1906, was generally known as a "revival." This influence was felt throughout a radius of a hundred miles, and a number of revivals in churches of God were attributed to it. That there was but a small per centum of increase in the membership of the churches of God during 1906 is shown by the absence of reports of extensive revivals. The same is true for 1908 and 1909. It can also be inferred from the general statistics for the United States. In 1906 "the increase of the whole communicant body was 2.72 per cent. In 1908 the total increase in church membership was 1.5 per cent. The method of conducting services for the conversion of the unsaved had materially changed with the ministers and churches of God. The mourners' bench in many churches was practically abandoned. In others it was optional. "The easier method" of rising in the congregation, lifting up the hand, or kneeling at the pew was substituted. Nowhere was the same stress laid upon this form of making the great decision that was almost universal half a century and more ago. It was sometimes defended in *The Advocate*, and insisted upon, as the preferable way for a sinner to make the most important decision in the history of a human soul. Yet editorially the question, "Is it necessary to use the mourners' bench in revival meetings?" was thus answered April 3, 1907: "No forms are necessary. We have always emphatically taught that the vital point is conversion, regeneration. To this end repentance and faith are necessary; but no posture, measure, form or physical demonstration."

That results were somewhat meager does not justify the conclusion that the churches of God were not making progress. They were being confirmed and strengthened, conditions were improved and their various interests placed on a better basis. Church extension work was also being done with commendable zeal and liberality. Only the lack of means prevented the planting of many churches in new localities, and in new States. In Idaho a few families located in and near Payette, Canyon county, in 1905, which had been members of churches in Carroll county, Iowa, and at Grand Valley, Colorado. In March, 1905 **A. Wilson** paid them a visit, and preached for them. He found ten former members of churches of God. He returned and preached for two weeks in the dwelling house of **S. B. Alspach** and in a Hall, until June 23, 1907, when he organized a church of eleven members, of which **S. B. Alspach** and **H. S. Wayne** were the elders, and **G. P. Abernathey**, deacon. By December, 1907, the membership had increased to twenty, but the church had no pastor. In February, 1908, **L. T. Fredericks**, of Nebraska, conducted a successful revival meeting, at which twenty-nine converts were fellowshiped. On February 12th, **S. B. Alspach** bought "a church building formerly occupied by the M. E. Church," which the church later secured, and after needed repairs dedicated as the first Bethel of the Church of God in Idaho. December 12, 1908, **W. T. Turpin** reached Payette to become pastor of the church. A gracious revival followed in January, 1909, during which twenty-five more were fellowshiped, bringing the total membership up to seventy-four. An unfortunate schism occurred in the church during this year, growing out of the **W. G. M. S.** troubles, and resulting in a lawsuit which threatened for awhile to destroy the church; but which was finally adjusted, and unity and peace restored. At Moscow, Latah county, Idaho, and several other points, **A. Wilson** preached at different times, and regarded prospects good for establishing churches.

The work in Colorado was not neglected. In May, 1905, **W. H. Cross** went to the assistance of **W. T. Turpin** in a meeting at Buffalo, where Church of God families from Kansas had located. Other points afforded good openings for mission work, at one of which **G. Swan** preached in January, 1907. **D. Long** was doing mission work at several points in Prowers county in the latter part of the Winter of 1906-7. There were two organized churches in the county. **I. H. Greene** did considerable preaching in Wyoming during the early part of this period. **Jesse Huddle**, of Iowa, preached some at Canton, S. Dak., in 1906. **H. L. Soule's** church was mainly a church of God in doctrine; but it was not in fellowship with an Eldership. Better success attended efforts to establish the Church in North Dakota. **J. W. Cabbage** located near Hazelton, Emmons county, in April, 1906, and began mission work. Also in a school-house 7 miles distant, in September, 1907. Here he had a revival in December, 1907, with about thirty converts, and on December 22nd he gave the hand of fellowship to thirty-four, completing the organization

January 1, 1908, with a membership of thirty-seven. It was the first church of God in North Dakota, called the church of God at Pleasant Valley, Emmons county, N. Dak. A Y. P. S. C. E. of fifty members was organized, with **Mrs. J. W. Cabbage** as President. **C. D. Bradley** having temporarily located in Montana in 1909 reported great destitution prevalent everywhere as to preaching, with the most encouraging prospects for church work, if he could be supported. The fields everywhere seemed ready for the reapers of the Church of God; but they could not be kept in the field to gather in the ripe grain. This applied to Kentucky. In the Fall of 1906, after the Missouri Eldership, of which he was a member, **G. L. Chapman** revisited southern Kentucky, where he had organized two churches in 1904. He found them "all at work like busy bees," with "a flourishing prayer-meeting, and a house of worship built," which he dedicated October 14, 1906. It was the "first house of worship of the Church of God in Kentucky," and was deeded to the General Eldership. In July, 1907, **Chapman** was called to Nashville, Tenn., to preach, as he understood, at a revival service; but on his arrival there, July 20th, he found a church inquiring "about the Church of God and its doctrines." After preaching ten days, on Saturday evening, August 3rd, he organized the church of God in Nashville, Tenn., with a "pastor, two elders, three deacons, two deaconesses, a clerk and treasurer, and seventy-six members." It was the result of a division in the Free Baptist Church growing out of the preaching of the pastor, **L. B. Shannon**. The church and the pastor were received into the Missouri Eldership, August 15, 1907, and **Shannon** was reappointed pastor in October, 1907, and granted a Certificate of Ordination. **J. A. Swanson** preached at Tennessee Ridge, Tenn., in November, 1909, where a revival followed, with thirty converts.

It is the general belief, that no thing so effectually weakens and destroys the power for usefulness in a religious body as contentions, divisions and schisms. Not only is fellowship broken, but confidence is destroyed, and that good repute with the world is lost which is a condition of success. Unfortunately this was the case to a deplorable extent in the Oregon and Washington Eldership during this period. The division became an open rupture in 1907-9. In the former year a rupture took place in the Eldership, and in 1908 two Elderships were called, and intense feeling prevailed. In 1909, an independent Eldership was organized by those who withdrew from the session appointed to be held by the General Eldership in 1909. Some work was done at Portland, Oregon; but the expected organization of a church was not effected. In other localities the churches languished, so that at the close of this period the cause had suffered serious loss. In Douglas county, Washington, where no work had previously been done, **E. M. Kirkpatrick**, of Indian Territory, began preaching in 1907. He located in this central county in 1905, and after becoming somewhat acquainted began preaching, and had fair success, having had fourteen conversions at a revival he held. This was east of the ground occupied by the ministers of the Eldership. The fields of labor had increased to eleven in 1907, two of them missions, which were supplied by the one party to the schism, while the other party made eight appointments, but on the same territory in the main. There were eight fields in 1905, when the Eldership was united; but in 1909 the remnant which was left after the schism made but four assignments. In consequence of these conditions the Board of Missions of the General Eldership made no appointments to the Oregon and Washington territory.

The Nebraska work was largely sterilized, according to reports submitted. Each year the note was "spirituality of churches not what we could wish it to be;" "the churches in some parts are in a lethargic condition;" "spirituality had been at a low ebb." This was relieved in 1909 by the assurance that many of "the churches which had been at a low ebb were increasing in spirituality." There was also quite a healthy zeal in the Eldership for the various interests it represented. It was steadily urged that a higher standard of religion should be preached, and then lived up to. "A deeper sense of the great responsibility resting upon ministers" was insisted upon. The burden of missions was felt, and what the Eldership could do with its limited means it was desirous to do. The help of the Board of Missions of the General Eldership was strongly solicited. Ministers were incited to greater zeal in revival efforts and in teaching the doctrines of the Church. The number of active ministers was inadequate, and so the fields had to be rearranged, and varied from six to fourteen. But nine of the fourteen in 1907 were unsupplied. The women were active in organizing Woman's Missionary Societies, and also a State W. M. S. Work was being carried on in the

following counties: Logan, Lincoln, McPherson, Custer, Saline, Polk, Keyapaha, Gage, Lyon, Clay, Richardson and Thurston.

Under somewhat depressing conditions the devoted ministers and the true and loyal churches in Kansas continued the work of church upbuilding and church extension. Efforts were made to do mission work in Oklahoma and Colorado, but without the funds to support the missionaries. Even the fields in Kansas could not always be supplied. The Board of Missions of the General Eldership kept several men constantly in its employ in the territory of the Kansas Eldership, which included Colorado and a strip 50 miles wide in northern Oklahoma. Bartlesville, Oklahoma, was thus supplied by **J. W. Bloyd** during this period. **O. A. Newlin** was the General Missionary on that part of the frontier field. The Ft. Scott church was favored with the services successively of **J. W. Primrose**, **W. W. Richmond** and **T. M. Funk**, under whose labors the interests of the church were zealously cared for. In Ft. Scott mission work was successful in the northern suburb, where in February, 1905, **J. W. Primrose** began his labors in a school-house. In April he began a seven weeks' revival in a tent, at which twenty-eight persons were converted. He secured "an old stone building," in which he organized "the second church of God in Ft. Scott (Belltown)," with twelve members. The number of fields of labor varied from nine to fifteen, as some of them often consisted of single churches which were supplied from Ft. Scott, or ministers who could largely support themselves. Possibly the attempt to take care of too much territory operated against successful work, for in 1909 the Eldership realized that "the work is not up to the standard we would like to see." In the northern parts of the State there was almost nothing done during this period; but in the Indian Territory and Oklahoma the work was in a promising condition. In District No. 3, Indian Territory, and Woods and Woodward counties, Oklahoma, churches were being established. In Kansas the fields of labor were in Bourbon, Barber, Crawford, Cherokee, Chautauqua, Elk, Edwards, Labette, Pratt, Stafford and Sumner counties, being in the southern three tiers of counties. The interest in current practical questions on the part of ministers and churches is revealed in the topics discussed at the meetings of the Ministerial Association. Among these were "The Duty of a Pastor to the Church." "How Do We Know That We Are Saved?" "Duty of Preaching the Doctrines of the Church." "Best Methods of Promoting a Revival." "Preaching to the Young." "Care of the Young Converts." The missionary spirit was prominent, and the sisters interested themselves in a State W. M. organization, as well as in forming local societies.

An open field for work was found in Oklahoma and the Indian Territory, and the Board of Missions of the General Eldership manifested a disposition to assist liberally in occupying it. **E. M. Hickman** was the missionary in eastern Oklahoma in 1905-6-7, and in central Oklahoma in 1908. **H. W. Allen** labored in western Oklahoma in 1906, 1907, 1908, 1909. And in 1909 **J. D. Sutton** was the missionary in south central Oklahoma, and **C. H. Ballinger** in north central Oklahoma, with **J. W. Burns** in eastern Oklahoma in 1908. **Burns** had been the missionary to the Indian Territory in 1907. The experiment of holding a camp-meeting was tried by **Allen** on his mission field in western Oklahoma, near Burmah, in August, 1905. There were at this time in the Oklahoma and Indian Territory Eldership fourteen organized churches. In 1907 it reported fifteen, one having been organized at Francis, Indian Territory, by **J. D. Henson** in the Winter of 1906-7. Revival work was carried on by **E. K. Howe** in Woods county, western Oklahoma in the Winter of 1905, and a number were converted. At Indianapolis, Custer county, under the care of **B. Ober**, a house of worship was erected, and it was dedicated on the third Sunday in December, 1907. Through the energetic labors of **P. L. French** a house of worship was built near Cleo, Woods county, which was dedicated by **J. W. Bloyd** July 19, 1908. **B. Ober** assisted in the services.

The Texas and Arkansas Eldership was stimulated in its endeavors to strengthen the things that remained and to extend its borders by the generous help of the Board of Missions of the General Eldership. It had in its employ in Arkansas **D. S. Summit** in the southern part of the State in 1906, and **J. H. Whittington** in the northern part. It retained **Whittington** during the three succeeding years. He conducted a camp-meeting, which began July 20, 1908, at Grand Prairie, Arkansas. At Charleston, county seat of Franklin county, Ark., he succeeded in organizing a church of eleven members in 1907. He labored here under serious competition, as the meetings were held in a union house, also occupied by the

Presbyterians and the Christians. **Whittington** was misnamed by the Presbyterian minister as "a Godite preacher." In the same county **J. T. Shelby** opened several new points. But as he came under the influence of the "Holiness Doctrine," charges were preferred against him for "preaching and practicing the so-called holiness doctrine." These were sustained, and his Certificate of Ordination was withdrawn. This schismatical doctrine was unflinchingly opposed. There was a division of views on the order of observing the ordinances, and this led to occasional controversies. The teachings of the Church of Christ on baptism made the question of the subjects and design of baptism a timely one for discussion before the churches. The support of ministers was very limited, and this was a frequent topic at meetings of the Ministerial Association. While in common with all the Elderships much active interest was evinced in the question of ordaining men to the ministry. Occasionally such abstruse questions as election and predestination, or the office of the Holy Spirit were debated.

In quietness and dispassionate earnestness the ministers of the colored Arkansas Eldership pursued their labors. The General Board of Missions gave them some encouragement, as **S. P. Peters**, colored, was in its employ in 1906. The practice of fasting for religious purposes was still retained and the zeal so characteristic of the race was not wholly quenched by the serious obstacles encountered, nor by limited success. The fields of labor were small and weak, but the desire to enlarge the occupied territory induced the churches to make sacrifices. Some funds were raised in 1905-6 to help to support a missionary. In 1906 the missionary was reappointed, and the two circuits were supplied with pastors. A better financial system was put into effect in 1907, and a missionary was elected in 1908, to be supported by the churches. In 1909 two mission points were to be supplied by the Standing Committee. There were promising openings in the Indian Territory, which the ministers were desirous to enter, so as to enlarge the territory of the Eldership. Considerable interest was manifested in the Ministerial Association, maintained under disadvantageous conditions.

A strong and persistent effort was made to advance the work in Missouri. Generally two men were employed by the Board of Missions of the General Eldership each year. In 1905 **D. L. Cox** was appointed to Sullivan county, in the northern part of the State, and **W. E. Kelly** in the central part of the State. **G. L. Chapman** in 1906-1908 was assigned to the south-eastern Missouri mission. He was general missionary of the Missouri Eldership during several years, as the Eldership manifested deep interest in Church extension work. In 1907-9 **J. F. Allman** was the appointee of the General Board in south-western Missouri. **James F. Sutton** was laboring at Keystone and other points in 1908, while in 1909 he was the missionary in northern Missouri, as was **D. L. Cox**. The reported results were not commensurate with the labors and the means devoted to the work, as judged by the published reports. **Chapman** had successful revivals in Saline and other counties in 1905. In St. Louis the church was in a critical condition, partly as the effect of an effort on the part of **Mrs. M. B. Woodworth** to get possession of the property. When the Bethel was deeded by her to the Eldership she reserved the right of "spiritual direction" during her lifetime." This the courts decided to be "synonymous with physical possession." And as this was refused her, she made an effort in 1905 to gain physical possession by legal process. At Johnson City, under the missionary labors of **O. A. Newlin**, a successful woods meeting was conducted, beginning July 4, 1907, which resulted in the organization of a church of eleven members, increased to twenty a fortnight later. **G. W. Wyatt** had begun work there in 1906. At Crane the church began building operations in August, 1907, when \$1,000.00 were secured for that purpose. On the south-west Missouri mission a new Bethel was built at McCullah, near Baxter, which was dedicated by **J. F. Allman** in 1907. A church of fourteen members was organized August 11, 1907. In the Fall of 1906 a church was formed at Leadwood, and the building of a Bethel decided upon. **S. A. Rambo** conducted a revival meeting at Lakeview, beginning February 15, 1908, at which there were nineteen conversions, and on February 26th a church of twenty-two members was organized. The number of fields of labor varied from ten to twelve, according to the supply of active ministers. Even when there were twelve appointees, some churches remained unsupplied. In 1909 **J. B. Shannon**, Nashville, Tenn., withdrew from the Eldership, and the work in that city went down. Mission interests were diligently looked after by the State W. M. S., with which the Eldership was in cordial sympathy. An effort was made in 1908 to stimulate interest by the holding of a camp-meeting

near Versailles, Morgan county, near the center of the State. **J. W. Primrose** was in charge, and continued the meeting for three weeks. Later the same year he used a tent for revival services, during which he witnessed thirty-five conversions. A camp-meeting was also held at Linn Grove, from September 25 to October 10, 1909, conducted by **Lum Neal** and **Samuel Van Meter**. The results in the way of conversions were disappointing, but God's children were edified and confirmed, and the observance of the three ordinances was a feast. The general conditions throughout the Eldership were reported in 1907 as "in better condition than they had been for several years," although the net increase of the churches up to 1910 was quite small.

The missionary spirit in Iowa was strong and healthy. The W. M. S. met regularly at the same time and place with the Eldership. The circuits usually included several mission fields, toward the support of which missionary funds were appropriated. Work of this character was done in Missouri, Minnesota, North and South Dakota. The number of fields of labor varied from fifteen to twenty-four, some of them being unsupplied each year. Local Pentecostal meetings were held in a few instances, but were no longer under Eldership auspices. **L. F. Chamberlin** held one at Harmony in 1908. Ministerial Associations were regularly held prior to the Annual Eldership sessions. Many of the subjects discussed originated in the local or general conditions which prevailed in the churches of God during this period. No Eldership was more vitally interested in such questions than was the Iowa Eldership. Hence, such topics as the following were discussed: "The unity or oneness of the Church;" "Are the demands of Elderships arbitrary, or simply co-operative?" "What do we as a Church need most in the line of co-operative law?" Local conditions would suggest the discussion of the question of "Demitting the ministry;" or, "The relation of baptism to regeneration;" or, "The voter's relation to political parties;" or, "The time limit of the pastorate." The five-year term was thought to be advisable for the older ministers; a shorter term for the younger men. Other topics related to the "dangers of the ministry of the churches of God;" revivals, and "how best to promote them;" "care of converts," and the "financial side of religious work." But the fruits of the devoted labors and self-sacrifice of the ministry were somewhat disappointing. While the churches were taking commendable interest in their spiritual and material advancement, there is little evidence of successful aggressive work. Under the pastoral labors of **E. E. Heltebride** extensive repairs, at a cost of \$1,000.00, were made to the house of worship at Alice, and rededicatory services were held December 2, 1906. The bethel at North Bend was destroyed by fire about midnight of November 15, 1906, involving a loss of \$5,000.00. But with that unfaltering spirit and intrepid courage before which timidity and wavering disappear, the church at once prepared plans to rebuild. And before the twelve months were past, on October 14, 1907, **E. E. Heltebride** dedicated the new house of worship. The pastor, **J. C. Kepford**, labored with meritorious zeal in this work. In Sunday-school work the ministers and churches in Iowa were generally quite active. Societies of young people received more or less attention; but as the interest in foreign missions was supreme, the work of the W. M. S. largely eclipsed all other forms of church activity.

The Illinois Eldership during this period devoted its energies assiduously to the upbuilding and strengthening of the different churches and fields of labor; the perfecting of its financial system, and the advancement of its various auxiliary organizations. It continued its two Pentecostal meetings, one in the northern and one in the southern part of the territory. The tent for evangelistic services during the Summer was generally in use, and was at the service of any pastor and church which desired it and made itself responsible for expenses. Deep interest was manifested in the Y. P. S. C. E. organization and work. **C. T. Ishler**, **Fred. M. Newlin** and other leaders in this form of activity were enthusiastically at work. Annual conventions were held. A few new societies were formed, and the Eldership Union was a live organization. The Society was regarded as "a powerful force for establishing our young people in the faith of the Church of God." There were fifteen local societies in 1909. Important questions bearing on the interests of the churches were carefully canvassed at the meetings of the Ministerial Association, which were regularly held. Some of these were: "Is the Church of God a Divine Institution?" "Should the Church of God Defend its Reputation?" "The Model Pastor;" "The Model Church;" "What is a Revival?" "How to Promote a Revival;" "Why Do We Fail in Promoting Revivals?" For several years an Eld-

ership camp-meeting was held 4 miles north of Decatur. **I. S. Richmond** had the supervision of the one held in 1908. The one held at Sangamon in 1907, conducted by **J. W. Bobb**, was to be "an old-fashioned one." It was to be a "State camp." The more frequent observance of the ordinances was deemed important to the spiritual progress of the churches. Besides, the condition of the country churches was giving the ministry much concern. It was an increasingly interesting and difficult problem. So little aggressive missionary work had been undertaken that in 1908 the question was agitated, "Shall we open a Home Mission this year?" One general worker was kept in the field, those named being **W. R. Johnson**, in 1905; **L. T. Frederick**, in 1906; **C. A. Schaaf**, in 1908. The largest number of fields of labor was in 1906, when there were twenty-one. The church at Martinsville made improvements to its house of worship which cost \$1,500.00. An addition was built to the bethel to accommodate the flourishing Sunday-school. A baptistery was installed, and a new piano. The pastor, **C. T. Ishler**, secured the services of **Geo. M. Hulme** for the rededication on August 1, 1909. The total church membership increased from 1,196 in 1907, to 1,500 in 1909.

An orderly and constructive purpose is evident in the work of the ministers and churches of the Indiana Eldership during the period of 1905 to 1910. There were clear-thinking and well-poised men at the helm. Interesting parallels are noticeable between old days and new. There was a lack of ministers to cover the territory with efficient laborers, and so not only had fields to be merged, but some remained unsupplied. The number varied from nineteen in 1905 to fourteen in 1909. The highest number of organized churches reported was forty-one, in 1907. There was fluctuation in their spiritual condition, as judged by the Committees on State of Religion. "In some places bad; in some places pretty good," was the report in 1906. "Spiritual condition poor, and on the decline," was the conclusion in 1908. But improvement was noticed in 1909. There was an expressed "desire to become more firmly rooted and grounded in the truth." They were not inhospitable to new ideas, and accepted innovations which their judgment approved with cordiality. There was occasional friction in the churches, adding proof to the old truth that next to the quarrel in a family there is nothing quite so sharp and earnest as a contest in a small church. Several of these controversies were appealed to the Eldership. With little evidence of Church extension work, there was praiseworthy activity. This is clear from the work done by the **W. M. S.**, and the interest taken in the organization of **Y. P. S. C. E.** in a number of local churches. In 1908 a convention of these societies was held, and a State organization effected. The Eldership Assembly awakened a degree of enthusiasm which was full of promise; but it was destitute of the elements which are necessary to insure permanence. Pentecostal services were held under Eldership direction in connection with the Assembly in 1908. There was a well-conducted camp-meeting held in 1908, near Sugar Grove Bethel, under the direction of **M. W. Johnson**, pastor. Efforts were made to revive the work at Anderson, and **I. W. Markley** and **H. H. Spiher** were authorized in 1905 to investigate conditions with that end in view; but **Anderson** does not appear on the list of churches in 1909. The Eel River Bethel, near Roann, Wabash county, was sold in 1905. At Auburn, DeKalb county, a new house of worship was built at a cost of \$4,200.00, under the labors of **H. G. Herendeen**, the young and energetic pastor. It was dedicated February 26, 1905, by **M. S. Newcomer**. Probably one of the finest new houses of worship in the General Eldership was built at Idaville, White county, in 1908, when **E. M. Love** was pastor of the church. It cost \$9,187.00, and was dedicated December 27, 1908, by **C. I. Brown**, assisted by **O. A. Newlin**. The Idaville church confirmed the general truth that a local fight almost always ends in benefit when all the membership in unison take part in it. The attempt to revive church work at Ft. Wayne, Allen county, had an auspicious beginning. **H. H. Spiher** was the missionary, and began work in a Hall in November, 1907. He found seventy-five persons in the city who had been members of the Church. On Sunday morning, August 25, 1908, "the new church was organized with thirty-three charter members." Immediate steps were taken to raise funds to build a house of worship.

The evidences of healthy life and activity in the Michigan Eldership from 1905 to 1910 are mainly found in the work done in the use of a tent, and in the Ministerial Association. But in the latter much of the time was devoted to exegesis. The practical questions of practical ministers were not much in evidence. Thus at the meeting in September, 1906, the only question discussed was whether it is necessary to the progress of the churches of God to use Church of God litera-

ture in our Sunday-schools. It does not presume that the literature published by the General Eldership was not patronized, nor that the ministry of the Eldership was opposed to it. The journals of the Eldership are witness to the contrary. The texts of Scripture on which exegeses were delivered were not of a practical character, but may have had some relation to erroneous views which were being propagated, such as sanctification, heavenly citizenship, the baptism of the eunuch, and bodily mutilations for spiritual ends. There was usually a General Missionary, though with inadequate support to enable him to do real mission work. Indeed heavy sacrifices were demanded of the ministers who were pastors of the five to seven fields of labor which were maintained. The churches and ministers were headed right, but the tides of influence were not propitious. Evangelistic work with the use of a tent, in 1907, gave promise of good results. In June, 1907, **J. E. Palmer** and **G. Andrey** began their work at Beaver Creek. They remained there several weeks, and witnessed a number of conversions, and organized a church. In July they were at Rock Lake, and "had victory all through the meeting." August 2nd they began a tent-meeting at Berten Lake, and "the Lord blessed their labors with a number of souls, and a church was organized, and **F. Spaler** appointed to look after the work." A two weeks' meeting was held, beginning August 17th, at Stanwood. This campaign exerted a good influence.

The influence of Findlay College was felt to a clearly recognizable extent in the Ohio Eldership. Quite a proportion of the pastors were connected with the College as professors and students, or had taken a course at that institution. This promoted unity of sentiment, and fostered a spirit of loyalty under the leadership of the President of the College. The pulpit maintained its hold upon the churches quite well, if not as well as before the present deluge of newspapers, magazines, and public libraries. The fields of labor varied very little from 1905 to 1910, being thirty-one in 1906, and twenty-nine in 1909 for 1910. Several of these were missions, two in Findlay in addition to the two churches. At Fostoria a mission was partly sustained by the Eldership. While the number of fields of labor did not increase during this period, the total church membership did, reaching a total of 2,231 in 1909. In 1905 there were 73 preaching places, 72 organized churches, 77 houses of worship, and 434 accessions. The interest in Y. P. S. C. E. work was general, and an effort was made to have a society organized in each church. This, however, seemed impossible, as there were only fourteen societies in 1905. The movement was regarded as "educational and practical in awakening our young people to their responsibility in home and foreign missions." The Ministerial Association was maintained, and contributed materially to the awakening of interest in practical questions bearing on Church growth. Church extension, Church federation, evangelization, men's Bible classes, the Sunday-school as an evangelizing agency, the evangelistic methods and other practical questions of interest to the churches were topics for discussion. Material interests received some attention. The Pleasant Grove church spent \$539.00 in repairs on its church house, under the pastoral oversight of **W. E. Turner**. The rededication took place November 12, 1905, the pastor officiating, with preaching three preceding evenings by **O. O. Tracy** and **J. W. Johnson**. What had long been known as "The Synagogue," now Vermillion Bethel, Ashland county, after extensive remodeling and repairing, under **Leroy De Hays**, was rededicated on October 14, 1906, when **T. H. McAfee** preached the sermons. Near Hamler, Henry county, Zion's Bethel was repaired during the Summer of 1906. It was rededicated September 30th, when **C. I. Brown** officiated. The church at Rising Sun, in the Spring of 1906, realized the need of enlarging its church building to accommodate the Sunday-school, especially for the primary work. Under the leadership of its faithful pastor, **C. H. Gatchell**, this was accomplished by building and addition, or "wing," 26x26 feet. The dedication took place December 30, 1906. The services being in charge of **J. F. Slough**, who had been pastor there for six years. During the Spring of 1908 the church at Wooster, under the pastorate of **S. D. Harlan**, who had the reputation of being "a good general and a careful financier," spent \$3,000.00 on the extensive repairs made to their house of worship. The dedicatory services were held May 3, 1908, in charge of **C. I. Brown**, assisted by **C. F. Raach**. A new Bethel was built at Ohio City in the Summer of 1909, at a cost of \$3,600.00. The faithful pastor was **C. H. Gatchell**. Prior to the dedication, November 18, 1909, **S. F. Bauders** and **J. F. Slough** preached three nights, and **O. A. Newlin** officiated on Sabbath. The ministers and church actively engaged in the local option campaign in 1907-8, resulting in the passage by the

Legislature of a local option law. Among its provisions was one requiring the State official to order an election whenever thirty-five per centum of the voters petitioned for it. Under this provision thirty-eight counties voted out the saloons, with an aggregate majority of 44,247.

"The statistical foot-rule applied to the walls of Zion" is repudiated by the "Homiletic Review." There is a "deeper valuation that is gaining ground," it is claimed. "In the kingdom of God results are weighed, not counted." This in the main depends on what the statistician is after, and his honesty in handling results. The West Pennsylvania Eldership made no mistake when in 1907 it gave these statistics: Appointments, 56; church houses, 48; organized churches, 52; conversions during the year 1906-7, 633; accessions, 463; total membership, 2,387. The conclusion was that "the Church is making progress." In 1909 it was claimed that "the churches are still making material progress. Old churches are being strengthened, and new ones are being organized." There were 25 fields of labor, 52 churches, 54 church houses, 2,209 members. There was considerable mission work done among the foreign population by **Jacob Luchansky**, and several churches organized. An earnest missionary spirit prevailed, manifested in the activity of the W. M. S. and its conventions in connection with the Ministerial Association, and in topics discussed, such as "Apostolic Revivals," "Revival Methods," "How to Interest Children in Missions," "Mission Work in the Coke Regions." The Christian Endeavor interests also received systematic attention, and gave rise to questions for discussion, such as: "How to Care for the Converts," "Preaching Our Distinctive Doctrines," "Our Young Men." In May, 1907, the Standing Committee requested **George M. Hulme** and **John H. Gross** to open mission work in Franklin, Venango county. These were two "capable, earnest and energetic young men." As Church of God families from churches in the county were locating in Franklin, it seemed an auspicious time to begin mission work. Their efforts were successful, and a fine house of worship was built in the Summer of 1908. Connected with it is a good parsonage, which was bought with the lot. The corner-stone was laid May 24, 1908, by **S. G. Yahn**. The building was dedicated October 18, 1908, when **C. H. Forney** preached the morning sermon, and **S. G. Yahn** the evening sermon. **T. S. Woods**, **J. W. Whisler** and **J. S. Boyd** were also present and participated in the services. An extensive revival followed, during which many souls were saved. At Pine Hill, Vanango county, a new Bethel was built under the labors of **George M. Hulme**. It was dedicated on December 22, 1907, **John H. Whisler** preaching in the morning from John iv. 24, and **J. L. Updegraph** in the afternoon and evening. The cost of the house was \$3,000.00. In 1908 the Ministerial Association and Missionary Convention had these questions on its program: "Essentials of Biblical Revivals," "The Spirit of Missions," "Joys of Mission Work." This year successful work was done at several points. The house of worship at Hill View, under the pastoral oversight of **F. O. Eakin**, was extensively repaired, and on July 26, 1908, was rededicated by **W. Harris Guyer**. Pastor **J. C. Cunningham** succeeded in having the Maple Summit house of worship repaired during the Summer of 1908, which was rededicated August 2, 1908, by **W. Harris Guyer** and **J. G. Wise**. At Ellwood City the church bought the house of worship owned by the Union Welsh church for \$600.00. It received title on December 31, 1908, when the pastor, **J. W. Whisler**, on January 10, 1909, began a revival service, which continued to February 11th, with fifty-seven converts. On February 7th a church was organized of forty-one members. Repairs were made to the house, bringing its value up to \$2,000.00. **Whisler** also in the early Fall of 1909 secured the use of a small church building at New Castle, where he organized a church soon after.

The West Virginia Eldership, North, made progress in temporal and spiritual interests. The pastors in their Ministerial Association discussed the greatest needs of the territory of the Eldership, the duties and responsibilities of a good pastor, the secret of soul-winning and kindred topics. The Bethel at Mt. Carmel, Greene county, Pa., was rededicated in December, 1906. **Z. H. Yoder** preached on the occasion. The church at McMechen, long known as the Gravel Street church, organized in 1871 by **John Hickernell**, built a fine, new brick house of worship, at a cost, lot and building, of \$15,000.00, with a splendid organ costing \$1,200.00, half of it paid by **Andrew Carnegie**. It was dedicated on April 26, 1908, **C. H. Forney** preaching morning and evening, and **J. L. Updegraph** in the afternoon. Under the pastoral labors of **A. J. Stanley**, the Pipe Creek church, Ohio, dedicated their new church building August 27, 1905. **W. R. Covert** delivered the morning

sermon, and **J. L. Lucas** preached at 4 o'clock p. m. In Wetzel county, 5 miles from Proctor, on the farm of **Meshack Yoho**, called Highland, the highest point in the county, a house of worship was built and paid for by **Bro. Yoho**. It was dedicated on June 7, 1908, under the pastorate of **J. L. Lucas**. **C. H. Forney** preached on Saturday evening, Sunday morning and evening, and **N. M. Anderson** on Sunday afternoon. The church at Elm Grove, with **W. W. Anderson** as pastor, in the Summer of 1908 erected a new house of worship at a cost of \$2,812.50. which was dedicated by **C. I. Brown** December 20th. Other ministers present and assisting in the services were **N. M. Anderson**, **J. C. Beam**, **Z. H. Yoder** and **B. D. Eden**.

There was far less doing in the territory of the West Virginia Eldership. South. Serious obstacles were encountered which hindered the progress of the work. Churches and ministers manifested an abiding interest in the progress of the Church; but their endeavors were less fruitful than in earlier years. Discussions of doctrine were in a measure superseding questions of practical theology. Yet such questions received prominence as: "How should a minister of the gospel carry himself to have the best Christian influence?" "What is the best method of conducting a revival, or an evangelistic, meeting?"

Intelligent interest was manifested in Christian Endeavor and Sunday-school work by the churches and ministers of the Maryland and Virginia Eldership. Conventions were annually held, and the International Convention of the Y. P. S. C. E., held at Baltimore, Md., in 1905, was attended by a number of active workers. The sisters were also active in missionary matters, having a Woman's Foreign Missionary Society which held annual conventions. The temporal interests of the churches were well cared for by faithful pastors. Under the labors of **S. J. Montgomery** the work of building a bethel at Sample's Manor, Washington county, was begun. It was brought to completion under the labors of **S. A. Kipe**, and was dedicated September 20, 1908, by **L. F. Murray**. At Woodsborough, Frederick county, the church bought a house of worship, put it in fine condition, and dedicated it August 8, 1909, during the pastorate of **J. M. Carter**. The preaching on the occasion was by **C. H. Forney**. A platform meeting in the afternoon was addressed by **F. Y. Weidenhammer**, **J. A. Saxton** and **L. F. Murray**. While **W. S. Shimp** was pastor at Germantown an addition was built to the bethel, and the house repaired, and rededicated October 17, 1909. **V. K. Betts** preached in the morning, and **O. A. Newlin**, Field Secretary of Findlay College, in the evening.

A live and earnest ministry is indicated by the work done during this period in the territory of the East Pennsylvania Eldership. The membership does not show a large net increase, as 7,223 were reported in 1905, and 7,655, in 1909. But accessions ranged from a little over 1,000 in 1908, to 582 in 1909. Losses were relatively large, occasioned by deaths, removals, dismissal for various reasons and purging of church records. Fields of labor increased from 58 in 1905, to 62 in 1909. Parsonages numbered 28 in 1905, and 32 in 1909. The interest in Christian Endeavor work was well maintained, and the local societies increased from 65 in 1905, to 70 in 1909. The women were quite active in missionary work, and new societies were organized each year and large amounts were collected. The total contributions by the churches for all purposes for the year ending October 1, 1910, were \$88,149.17; for the year ending October 1, 1905, \$64,314.49. The churches and ministers manifested a permanent interest in the temperance question as it was agitated by the Anti-Saloon League. Agents of this organization had access to many of the pulpits, and petitions to the Legislature were circulated at church services, praying for the passage of a local option law. The Church Advocate discussed the bills before the Legislature, and published the text. As the effort failed in 1905, 1907 and 1909, the friends of the measure, after each defeat, with renewed zeal resumed the fight for the next session. The Eldership each year elected two of the ministers to represent it on the Board of Trustees of the Anti-Saloon League, except in 1912. Sunday-school and C. E. Conventions were held annually, and were largely attended and enthusiastic. Two camp-meetings were held each year, both now under the control of Camp-meeting Associations, and having permanent grounds. The one at Center Manor, the other at Walnut Grove. The spiritual results were unimportant. Conversions were rather the exception. Extremists termed them "religious picnics." The opinion was widespread "that the camp-meeting has had its day; that it has outlived its usefulness, and that as a religious agency in our modern life there is no longer any place for it." Even the money panic of 1907 failed to check the spirit of improvement in

the temporal interests of the churches, as may be seen in the building of new church houses and the repairing of old ones often at a cost exceeding that of new buildings years before. At Coalmont, Huntingdon county, where **F. W. McGuire** was the devoted pastor, the corner-stone of a new bethel was laid June 18, 1905, at which **T. H. McAfee** officiated. The building was completed at a cost of \$1,100.00, and was dedicated December 3, 1905. **C. H. Grove** preached in the morning; **J. T. Fleegal**, in the afternoon, and **J. A. Dettler** in the evening. With **J. A. Staub** as the faithful shepherd, the flock at Fairview, York county, was led to repair the bethel, which was rededicated June 4, 1905, by **G. Sigler**. The church at Walnut Grove, Huntingdon county, under the pastorate of **E. Myers**, built a new bethel in the Summer of 1905. It was dedicated August 6, 1905, **C. H. Forney** preaching both sermons. **J. T. Fleegal** had charge of the finances. The house of worship at Suedberg, Schuylkill county, with **W. H. Snyder** as the energetic pastor, was repaired in the Summer of 1905. At the dedication in September, 1905, **C. F. Reitzel** preached the morning sermon, and **T. H. McAfee**, the evening sermon. Under the labors of the veteran missionary, **O. J. Farling**, the East Steelton house of worship, Dauphin county, was remodeled, and was rededicated August 20, 1905. **C. H. Forney** preached the morning sermon, and **H. F. Hoover**, the evening sermon. **C. C. Bartels** assisted in the services. At Pitman, Schuylkill county, the affectionate pastor was moved to repair the bethel which had not been used for several years, and had it ready for rededication September 10, 1905, when **C. H. Forney** preached morning and evening, **W. S. Sturgen** having occupied the pulpit on Saturday evening. The church at Lancaster, Lancaster county, made extensive improvements to its house of worship, which was quietly rededicated August 27, 1905, by the beloved pastor, **J. W. Deshong**. After much-needed improvements, the bethel at Orrstown, Franklin county, was rededicated November 19, 1905, by **I. A. MacDannald**. The zealous pastor was **C. H. Heiges**. Through the persistent labors of **J. D. Clark**, pastor of the Dauphin circuit, Dauphin county, the church at Linglestown bought a lot near the center of the village on which the third bethel was built in the Summer of 1905. It was consecrated November 26, 1905, when **C. H. Forney** preached the dedicatory sermon in the morning; **O. J. Farling**, **O. E. Houston** and **J. C. Forncrook** conducted a platform service in the afternoon. **I. A. MacDannald** preached in the evening. At Wormleysburg, Cumberland county, a "neat and beautiful new bethel" was built under the labors of the efficient pastor, **G. Sigler**, which was dedicated April 1, 1906. The morning sermon was delivered by **D. S. Shoop**; the evening sermon by **H. F. Hoover**, and the afternoon platform service was in charge of **J. C. Forncrook**, **H. S. Bickel** and **J. R. Stonesifer**. The Maclay Street church, Harrisburg, was first known as the Kelker Street Mission, holding its services in the Hall of the Kelker Street Market House. In the Spring of 1906 the Board of Incorporation of the Eldership bought a lot on the corner of New Fourth and Maclay streets, for \$2,975.00. The work was then placed in the hands of the Board of Church Extension. But in the Spring of 1908 it was turned over to the church, which proceeded to erect a commodious brick bethel, at a cost of \$13,790.00. It was set apart for divine worship September 27, 1908, when the dedicatory sermon was preached by **C. H. Forney**. The afternoon meeting was addressed by **C. I. Behney**, **S. N. Good** and **C. C. Bartels**. The evening sermon was preached by **J. C. Forncrook**. In Altoona the Fairview mission was begun by the indomitable pastor of the First church, **J. M. Waggoner**, in 1906. His efforts were reinforced by the Board of Church Extension, and were so successful that on June 14, 1908, the new house of worship was dedicated by **F. W. McGuire**, assisted by the pastor and by **J. A. Snyder**. The bethel at Newville, Cumberland county, was extensively repaired in 1906, **A. P. Stover** being the aggressive pastor. It was reopened September 2, 1906, when **F. W. McGuire** and **C. H. Forney** preached the sermons. At Six Mile Run (or Fairplay), Bedford county, the corner-stone of a new bethel was laid September 30, 1906, by **J. M. Waggoner**. The first bethel had been built in 1870. The second house was dedicated March 17, 1907, when **J. A. Dettler** preached in the morning and **C. H. Grove** in the evening. **F. W. McGuire** was the indefatigable pastor. Under the labors of **W. H. Snyder** the bethel at Shiremanstown, Cumberland county, was repaired in the Summer of 1906, and dedicated August 12, 1906, by **I. A. MacDannald**. As a large proportion of the membership of the Progress church, Dauphin county, lived at Penbrook, less than a mile from Progress, it was decided to begin church work in Penbrook, during the pastorate of the wide-awake **O. E. Houston**. A house of worship was the first requisite. This was erected during the Summer of 1906, and on November 18th

the fine bethel, costing \$12,000.00, was set apart for religious worship. **C. H. Forney** preached the dedicatory sermon. Platform addresses were made in the afternoon by **J. C. Forncrook**, **G. Sigler** and **C. H. Forrest**. The evening sermon was preached by **C. H. Grove**. After spending \$1,400.00 in remodeling their house of worship, under the labors of the efficient pastor, **G. W. Getz**, the church at Carlisle, Cumberland county, reopened their bethel January 23, 1907, the sermon on the occasion being delivered by **I. A. MacDannald**. The sum of \$1,200.00 was spent by the church at Camp Hill, Cumberland county, in renovating and improving their church building, under the labors of their resolute pastor, **H. S. Bickel**. It was rededicated December 30, 1906, by **D. S. Shoop**. Another house of worship on **F. W. McGuire's** charge, at Round Knob, Bedford county, was built in 1907. The corner-stone was laid June 23rd, by **W. H. Shade**, and the house was dedicated November 3rd, **G. W. Getz** and **J. T. Fleegal** officiating. A part of the bethel at Washington Borough, Lancaster county, was badly damaged on March 9, 1907, by the explosion of the acetylene lighting plant. The necessary repairs were made, and the house was rededicated by **C. H. Forney** June 23rd. **J. H. Gervin** was the pastor. The church at Sanborn, Clearfield county, had been worshipping in a Hall until the Spring of 1907, when under the labors of their zealous pastor, **W. H. Shade**, they bought a church building in Brisbin, and removed it to Sanborn. When completed the total cost was \$1,500.00. The corner-stone was laid August 18, 1907, by **J. T. Fleegal**, and the house was dedicated November 10, 1907, by **F. W. McGuire**. The house of worship at Landisburg, Perry county, after undergoing needed repairs was rededicated August 18, 1907, by **G. Sigler**, assisted by the diligent pastor, **W. S. Sturgen**, and **W. H. Dressler**. Enola, Cumberland county, a new town, seemed a promising place to begin church work. It was placed in the hands of the Board of Church Extension, which secured the services of **G. Sigler**, pastor at Wormleysburg, who with commendable zeal pushed the work of building a bethel. It was completed and ready for dedication October 20, 1907, when **J. C. Forncrook** preached in the morning, and **C. I. Behney**, in the evening. The entire cost was \$5,000.00. With characteristic energy, **G. H. Bowersox**, pastor of Lower Perry circuit, Perry county, began the erection of a bethel in Newport. It was completed at a cost of \$2,500.00, and was dedicated January 12, 1908. **C. H. Forney** was announced to preach the dedicatory sermon on Sunday evening; but in his absence **I. A. MacDannald** preached morning and evening, and **W. S. Sturgen** at 2.30 p. m. The rededication of the bethel at Plainfield, Cumberland county, under the labors of **J. A. Staub**, took place December 1, 1907. **J. W. Deshong** did the preaching. Repairs costing over \$700.00 were made to the Kimmel's church, Schuylkill county, under **C. F. Reitzel**, pastor, and the sermons on Saturday evening and Sunday morning and evening of the rededication were preached by **C. H. Forney**. At Smith's Corner, Blair county, a union house was built in the Summer of 1908, which was dedicated on September 27th by **G. Sigler**. The church at Columbia, Lancaster county, repaired its house of worship, and held dedicatory services February 9, 1908, at which **C. H. Forney** and **C. H. Grove** officiated. **J. A. Dettler** was the capable pastor. The church at Vander Avenue, York, York county, under the leadership of their experienced pastor, made needed repairs at their house of worship, and rededicated it May 17, 1908, the pastor preaching in the morning, and **J. T. Fleegal**, in the evening. At Valley View, Schuylkill county, a new bethel was built, the corner-stone of which was laid by **C. F. Reitzel** on July 12, 1908. The proficient pastor, **B. B. Wenger**, pushed the work to completion, and the dedicatory services were held December 4, 1908. **C. H. Forney** preached on Saturday evening, Sunday at 10.30 a. m., and 2 p. m., and **I. A. MacDannald** at 7 p. m. The new house of worship built by the church at Doubling Gap, Cumberland county, under the pastoral labors of the esteemed pastor, **J. A. Staub**, was dedicated July 4, 1909. **C. H. Forney** preached at 10 o'clock a. m.; **W. R. Ward** at 2 p. m., and **G. H. Bowersox** at 7 p. m. The rededicatory sermon of the church at South Fairview, Cumberland county, under the labors of **S. T. Stouffer**, were held July 25, 1909. Preaching on the occasion by **J. A. Staub**. The Fourth Street Bethel, Harrisburg, was remodeled and repaired in 1909, at an expense of \$4,000.00, under the efficient pastorate of **J. C. Forncrook**. It was rededicated October 17, 1909, **C. H. Forney** preaching at 10.30 a. m., and **S. G. Yahn**, at 7.30 p. m. The Nagle Street church repaired its house of worship, and held reopening services September 26, 1909. The diligent pastor, **H. S. Bickel** secured the services of **J. C. Forncrook** to preach on the occasion. On November 21, 1909, **Forncrook** preached the morning sermon and **O. E. Houston** the evening sermon at the

rededication of the Pleasant View bethel, Harrisburg. **A. G. Herr** was the untiring pastor, who also arranged for an afternoon platform service at which addresses were delivered by **J. C. Forncrook**, **W. S. Sturgen** and **B. L. C. Baer**.

During this period death took a terribly high toll among prominent ministers in other Churches, in all of which Christians of all religious bodies were sympathetically interested. They deepened a larger tolerance for, and a greater faith on the part of other faiths in, the divine stewardship of dissenting ministers. The first leader to fall was **Bishop E. B. Kephart**, of the U. B. Church, beloved and admired by his people. He died June 24, 1906. **Bishop C. C. McCabe**, of the M. E. Church, the most beloved of the then Board of Bishops, ended his illustrious life on December 19, 1906. It could never be said that his eulogists evidently wished to gild refined gold or paint the violet. **Sam. P. Jones**, the greatest evangelist of the Southland, preceded **McCabe**, having died in October, 1906. **Bishop C. H. Fowler**, who rendered unusual services to the M. E. Church, and to the cause of Christian culture, passed away March 20, 1908. His devotion to duty and his splendid ideals, illustrated by extraordinary performances, were proof against detraction, and allayed all doubts and misgivings touching his high character. **Ira. D. Sankey**, whose marvelous gift of poetry and song gave him a place in the hearts of Christian people in all lands, joined the angelic choir August 13, 1908. **Bishop Daniel Ayres Goodsell**, of the M. E. Church, reached the final goal December 5, 1909. He was of the best type of Methodist Bishops, participating in all the intricate problems of Church government with wisdom and singleness of purpose.

Two public debates were held between 1905 and 1910. This first was at Joplin, Montgomery county, Ark., July 26, 1907, between **J. H. Summit**, of the Church of God, and **A. Carter**, of the Church of Christ. **Summit** affirmed that the church is the body of Christ, and that the scriptural name is church of God. **Carter** agreed with the first part of this proposition, but affirmed that the proper name is church of Christ. **Summit** affirmed that the new birth is the door into the church. **Carter** insisted that it is water-baptism, which is for the remission of sin. **Summit** was successful in defending his propositions. A debate between **E. M. Kirkpatrick**, of the Church of God, and **S. O. Pool**, of the Christian Church, was held at Riverside school-house, near Pearl, Douglas county, Wash., June 26-30, 1909. The propositions debated were the Church and the washing of the saints' feet. **Kirkpatrick** made a very successful defense of his propositions.

A question of world-wide interest occurred in 1909, when **Pope Pius X.** promulgated a Syllabus in which he authorized the revision of the text of the Bible known as the Vulgate Version, and named the Monks of the Benedictine Order to do it. Coming at the time when the Protestant world was preparing to celebrate the Tercentenary of the Authorized Version, it intensified interest in the Pope's Syllabus. Reverence for the sacred text had decreased in a remarkable degree. Much had been learned of Hebrew and Greek to discredit the translations of certain words, and there was general acquiescence in the demand for a verbally correct translation. There was no such sentiment in Protestant Churches as that which prevailed in Athens in 1901, when there was rioting in the city because the Queen suggested the translation of the Gospels into modern Greek.

CHAPTER XXI.

1910—1913.

THE Right Honorable James Bryce, British Ambassador to the United States, in an address before the Clerical Conference in New York City, February 17, 1913, said, that "in looking back over the last fifty years he observed two very great advances that had been made in the work of the various religious bodies, and in their attitude towards the problems of the day." The one was "that different religious bodies were now far more willing to co-operate with one another than they had ever been before in every kind of work that made for the material and moral improvement of the people." The other was "the stronger feeling that the sense of duty to God and the love of God should be shown in endeavoring to help his creatures." These are great truths, but their danger lies in the fact that the original conception as found in the divine Scriptures is that in applying such

truths the thought of the masses, which is the thought of the average man, should be guided and tempered by the colder logic of the elders of the church; and by the judgment of a higher criticism. The churches of God realized these changes to some extent within the past ten years; but not to the fullest measure. Always somewhat more liberal as to standards of doctrine than Churches which had Creeds and Confessions of Faith, they, too, developed a tendency to lay still less stress upon theological differences, and more upon all that Churches had in common. While theological differences were held as existing as much as ever, the churches of God were still largely untaught in dogmas and doctrines of systematic theology. It was easy for them to recognize and emphasize that which they had in common in worshiping one Almighty Ruler of the Universe, and in recognizing him as the author of all good, and in feeling that as his children they were bound to one another by ties which rose above their differences. But as with all the smaller religious bodies this operated against the growth and progress of the churches of God.

Moreover, the commendable facts to which **Mr. Bryce** refers had lurking in them dangers which developed in various localities, though not necessarily inherent in "the great advances" he had observed. They are found in the terms he employs: "problems of the day," "material and moral improvement of the people," "a great part of the service of God lay in the service of man." Only a small percentage of ministers and churches fell into these dangers to the fullest extent; but a large majority did so in part. Those which did presented a picture of moral deterioration which is almost inconceivable. Secular subjects were the topics for sermons in many pulpits, and were discussed as if the church were a town meeting, or a board of trade. On the pretext that the church was getting away from the masses; that it is becoming alienated from the masses; is not progressive enough, and because the church fails to appreciate the very human problems of the masses, in not a few instances in the large centers of population the pulpit often rather furnished cheap, care-killing amusements than a divine and soul-saving gospel. These pulpits and the congregations to which they ministered with a profusion of anecdotes, legendary tales, fairy tales and fables, which provoked laughter and applause, were often compared to places of worldly amusement. The "parish calendar" of many churches not only provided for banquets and social parties; but for eucher parties and dancing classes. By such means and other churches were increased in membership, while a better class of men and women, whose moral lives were faultless, would not desire fellowship. That few of the churches of God yielded to such tendencies, except in the introduction of secular topics into the pulpits, enabled them to maintain an enviable moral and spiritual standing before the world. Then the fact that so large a proportion of the churches of God is in rural districts saved them from these demoralizing tendencies. Securing signatures to political petitions was, however, not exceptional, though none went so far, as it is believed, as "to have registration officers present at the prayer-meetings at various churches," as was the case at Los Angeles and other Pacific Coast towns. There were defenders of the "amusement craze" in the pulpit. To what extent this spirit contributed to the emptying of churches is matter for conjecture; but it was stated as a fact that at the end of this period "there were 10,000 unused churches in America," while thousands were slimly attended. What follows, but that "when religion shuts up shop the devil works overtime;" that when such conditions prevail spirituality is a vanishing quantity? Religious indifference was the universal complaint. The ministers of the churches of God were not passive observers of these deteriorating influences and demoralizing institutions and practices. When some other Churches tolerated the introduction of "moving pictures the organ of the General Eldership spoke in emphatic terms against the institution as of a demoralizing tendency. The slogan of the churches of God still was, "Preach the word, whether men will hear or forbear."

The age, however, was pre-eminently pragmatic. Doing, not thinking or teaching, was the universal demand. Hence the prominence of "social Christianity." The church was called by the American Federation of Churches to study the church and social purity, safeguarding children and youth, amusements, the social evil, immigration, the church and the workingman, hours of labor, degree of leisure, organized labor, wages and cost of living, organized labor and wages, unsanitary occupations, housing and sanitation, tuberculosis, and what the church can do, and hundreds of other topics. Even in some churches of God these were

topics for the prayer-meeting, or the C. E. meeting. In material interests this was a period of ever-increasing progress and prosperity. It was also a year of large things in philanthropic lines. In 1909 the churches of God entered with determined energy upon the task of raising \$37,500 to meet the Carnegie proposition of new endowment of \$50,000 for Findlay College, led by the efficient and zealous Field Agent, **O. E. Newlin**, and the undaunted President, **C. I. Brown**. The work was accomplished by April, 1911. And the project was started in May, 1911, to secure \$24,000 additional endowment by 1916, one brother pledging \$1,000.

Always active in every phase of Christian Endeavor work, the churches of God in the East took an active interest in the International Convention held at Atlantic City, July 12, 1910. Representatives were in attendance who voted to make the slogan for the following year, "A Saloonless Nation by 1920." With twenty-two States having constitutional or statutory prohibition in 1910, this did not seem visionary. That Christian citizenship has a claim on the church was recognized at least by the East Pennsylvania Eldership by the appointment of **C. H. Forney**, **S. G. Yahn**, **J. A. Detter**, **Geo. Sigler** and **I. A. MacDannald** as delegates to the Christian Citizenship Convention, which held its session in Philadelphia, November 16-20, 1910.

In the main the work of the churches was along quiet and smooth paths. There were no disturbing questions to cause friction or provoke acrimonious discussions. The final action on the W. G. M. S. problem was taken at the General Eldership in 1909, and it was no longer open for discussion. The questions, ecclesiastical and legal, were also disposed of which were raised by **W. R. Covert** in the West Virginia Eldership case, the West Virginia Eldership being sustained on all points. Two Pentecostal meetings were held in Indiana. The one in 1910 was held at Blue River, in connection with the Sunday-School Convention, and the one in 1911 at Syracuse, in connection with "the Young People's Meeting of the Indiana Eldership." The two camp-meetings in the East Pennsylvania Eldership, conducted by Associations, were held each year, with but a few conversions. The formation of the Walnut Grove Association had led to several law suits, detrimental to the church at Walnut Grove and a hindrance to the work of the camp-meeting. The courts upheld the Association, and the law prevailed. **F. W. McGuire** endured hardships like a veteran soldier, and managed affairs and conducted the camp-meetings with admirable tact and discerning judgment. With the exception of these two, the only camp-meeting held was the one in 1910, authorized by the Illinois Eldership. The committee appointed by the Eldership selected Sangamon as the most suitable location, five miles east of Decatur, and August 11th as the time for it to begin. It continued ten days, "with good interest." There was a more general interest in revival work. In all the Elderships more or less extensive revivals were enjoyed, and the aggregate number of conversions was large and the churches were in a healthy, growing condition. Less work was done in Oregon and Washington because of a division in the Eldership and discouragement of many of the best workers.

In the East Pennsylvania Eldership a Ministerial Association was organized January 10, 1910, to meet statedly in or near Harrisburg. This proved successful, and was well attended and interesting and instructive. Theological and practical questions were discussed, not in a controversial sense, but as a medium for the friendly exchange of views. Christian Endeavor work was carried on in most of the churches, so that in 1911 there were 47 societies, with a total membership of 2,042, and the contributions for the year to the Church Extension Fund were \$190.76, and to the Foreign Mission Fund, \$256.05. Annual Conventions of the Society were held in connection with the Sunday-school Convention. There were in 1911 78 Sunday-schools, 12,722 officers, teachers and scholars, 569 conversions and 489 accessions. On May 15, 1910, the beautiful new Bethel at Chambersburg, Franklin county, built under the labors of **M. T. Lovejoy**, was dedicated. **C. I. Brown** preached at both services. The Bethel at Mt. Laurel, Dauphin county, which was struck by lightning and destroyed on September 27, 1910, was rebuilt the following Spring, under the new pastor, **Jonas Martin**, and was dedicated June 4, 1911. The dedicatory sermon was preached by **C. H. Forney**; the evening sermon by **S. G. Yahn**, **J. T. Fleegal**, a former pastor, assisting in the services. In addition to the Fairview Mission, Altoona, there was a flourishing mission at Lakemont, near Altoona, and at Hollidaysburg, county seat of Blair county. The rededication of the Newburytown Bethel, York county, where **H. P. Aston** was pastor, took place March 12, 1911, the sermons being preached by **W. S. Sturgen**. A new

church was organized at Central Manor, Lancaster county, where **W. Seibert Houck** was pastor in connection with Washington Borough, on February 5, 1911. **C. H. Forney** preached the sermon and presided at the organization of the church. The Mt. Joy church held its eighteenth anniversary by special services, beginning on March 15, 1911. With the exception of one sermon by **S. G. Yahn**, the preaching was by ex-pastors, in the following order: March 16th, **C. I. Behney**; March 17th, **C. F. Reitzel**; March 18th, **C. H. Grove**; March 19th, **C. H. Forney** in the morning, and **G. W. Getz**, pastor and ex-pastor, in the evening. April 2, 1911, Maytown, Pa., had a special service at which a mortgage representing the last installment of its debt, was publicly burned. The preaching on the occasion was by **C. H. Forney** morning and evening, assisted by the diligent pastor, **E. E. Kauffman**. The wide-awake pastor of the church at Wormleysburg, Cumberland county, **A. P. Stover**, succeeded in making needed repairs to the bethel, after which, on May 28, 1911, the house was rededicated, **S. G. Yahn** and **I. A. MacDannald** preaching the sermons. A splendid and elaborate anniversary service was held by the Fourth Street Church, Harrisburg, under the enthusiastic pastor, **W. N. Yates**, September 27-31. It was the eighty-fifth anniversary of the organization of the first church of God in the United States. On the evening of the 28th a "Historical Address" was delivered by **C. H. Forney**. He also preached the anniversary sermon on Sunday morning, and **G. Sigler** in the evening, the oldest ex-pastors living. The church at Landisville, Lancaster county, laid the corner-stone of its new bethel on August 11, 1912, under the labors of its worthy pastor, **H. S. Hershey**. The address on the occasion was delivered by **W. N. Yates**, who was assisted in the services by **G. W. Getz** and **J. W. Deshong**. The church at Waterside, Bedford county, spent \$1,551.94 on the extensive repairs made on the bethel. It was then rededicated on September 29, 1912, when **D. S. Shoop** officiated. **B. B. Wenger** was the energetic pastor. The church at Enhaut, Dauphin county, burnt the last evidence of indebtedness against it on August 11, 1912, on which occasion the diligent pastor, **C. I. Behney**, was assisted by his predecessor, **R. L. Crawford**. To lay a corner-stone twenty-six years after the building of a church was the exceptional experience of the church at South Fairview, Cumberland county, the result of the enterprising spirit of **S. T. Stouffer**, the pastor. The address was delivered September 22, 1912, by **W. N. Yates**. The Laymen's Association of the East Pennsylvania Eldership kept up its organization formed in October, 1909, and did some active work. A local organization was formed November 6, 1911, at Fourth Street church, which was imbued with a true missionary spirit.

In Maryland in 1911 thirty churches were enrolled under the annual assessment for different funds. There were at times unsupplied fields, either because of scarcity of active ministers, or of insufficient support. The question of the scarcity of ministers was discussed, and it was insisted upon that the radical reason is the small salaries paid ministers in contrast with salaries in other callings. Whatever the cause, one effect is that men of more limited talents and qualifications hear, or at least heed, the "divine call" to the ministry. The churches and the cause suffer. Not much progress was made in Maryland from 1910 to 1913. There was praiseworthy activity among the sisters, which kept up their State W. M. S. organization and held semi-annual meetings. The C. E. Society was doing good work, and made efforts to organize local societies in all the churches. It is a serious disappointment when the day and hour for a dedication are fixed and the preacher is not there. The church at Blair's Valley, where **W. G. Stine** took charge as pastor in the Fall of 1909, decided to make needed repairs. The day of dedication was August 7, 1910, and when **Stine** returned to the bethel from the railroad station he did not bring with him the preacher of the hour. He preached the sermon, as also in the evening, and the people responded with the cash to pay for the repairs. The church house at Bark Hill was repaired at a cost of \$247.87, under the labors of **W. G. Stine**. July 16, 1911, **W. S. Shimp** preached in the morning, and **S. B. Craft** at night. A reunion of a number of the ministers and representative Church members was held on August 7, 1911. It proved so agreeable a service that resolutions were adopted to make it permanent. Accordingly on September 5, 1912, a general reunion was held, largely attended and enthusiastic in spirit.

The ministers and churches of the Virginia Elderships were zealous in their work; but it was mainly along old lines, and with less encouragement than during some former periods. There were revivals, some of considerable magnitude, and

a number of churches were strengthened. **Pastor E. W. Moyer**, Greene county, Pa., took a very active interest in repairing the bethel at Windy Gap, where is found the oldest church of God in the county, organized by **D. Wertz** about 1846. At an expenditure of \$600.00 the house was put in excellent condition, and was rededicated in August, 1911. A new bethel was built at Lincoln, where **R. L. Workman** was the faithful pastor. It was dedicated September 29, 1912. Interest was manifested in C. E. work. The West Virginia ministers at one of their Associations discussed the importance of each church having a C. E. Society. The importance of the prayer-meeting to the spiritual life of the local church was a topic for earnest discussion. They felt the need, and appreciated the importance, of a missionary for the Eldership territory. In the midst of the laxness in Church relations they sought to present to the people the New Testament church. At the session of the Eldership in 1910, there were reported 459 conversions, 181 accessions and 149 baptisms. In the West Virginia Eldership, South, there were seven circuits in 1912, including nineteen points. As to the ministry, they expressed a felt need of better educated men, and of "Spirit-filled" men, and earnestly discussed these topics at Ministerial Associations. But there were other "evils" which prevented progress, and they made prayerful inquiry, and sought to answer the question, "What are the greatest hindrances to the progress of the Church?"

The historian notes the exceptional events. Where these are absent, and there is no progress, the current is at a standstill. Thus judged, the West Pennsylvania Eldership made less history from 1910 to 1913 than during some other years. There was the same patient, persistent, loyal effort to make progress in all departments of Christian labor. The sisters were zealous in their efforts to advance missionary interests, and held their conventions at stated times and employed systematic methods to raise funds. The C. E. department of Church work was pushed forward with intelligent, co-operative effort. The Ministerial Association was helpful and inspiring, and many of the questions discussed were of practical value, and gave indications of the trend of thought and aspirations. While the problem of Church union did not appeal to the ministers and churches of the Eldership, true "Christian unity" did, and it was earnestly discussed. "The scandal of Christendom" was detested. There was more than grief, there was frank indignation, that efforts at Christian unity should be rendered futile by time-worn propositions at sectarian union. "The value of the Church school" as a source of pulpit supply was growing in importance, and received due attention. The Eldership was not strongly impressed with the thought of modernizing the church and adapting it to the times. Nor did it look with too much favor on modern evangelism. The agitation of the second-work holiness theory had not wholly subsided. It was antagonized with the faithful teaching of Bible sanctification. A very conspicuous phase of religious work peculiar to West Pennsylvania was mission work among foreigners. It was a practical question in that some churches were located in the midst of populations representing foreign nationalities. It was therefore a question for practical discussion. In most instances the language was an insuperable obstacle. But in the divine providence the men were called who could minister to those foreigners in their own tongue. The **Luschansky** brothers did good work at several points in the coke regions. **Joseph Seckley**, a man who could make himself understood and could instruct in ten languages, was employed in 1911 as a missionary among the Bohemians, Slavs and other foreigners by the Eldership. In 1910 the church at West Newton, Westmoreland county, under their esteemed pastor, **G. W. Byrnes**, spent \$2,000.00 in renovating and improving their house of worship. It was rededicated by **C. I. Brown**, assisted by **W. H. Guyer**, September 18, 1910. During the pastorate of **J. W. Whisler** at Butler, Butler county, the bethel was "repaired and beautified" at an expense of \$567.72. The rededication took place October 2, 1910. A new house of worship, at a cost of \$2,495.00, was built at Kennerdell, Venango county, under the labors of **L. E. Yahn**. It was dedicated May 21, 1911; when **J. L. Updegraph** preached the morning sermon; **Geo. M. Hulme** spoke in the afternoon, and **J. W. Whisler** preached in the evening. The sum of \$942.26 was spent in "completely remodeling" the Indian Head Bethel, Fayette county, **F. O. Eakin** being the diligent pastor. It was dedicated by **J. L. Updegraph** on July 30, 1911. The Limestone Bethel was jointly owned by the church of God and the Brethren in Christ. **H. Armstrong** was the pastor of the church of God, and through his persistent labors the house was extensively repaired, at a cost of \$1,100.00. It was rededicated May 5, 1912, **Geo.**

M. Hulme preaching morning and evening; **J. A. Slagel** and **Nicholas Lasher** representing the Brethren in Christ.

The state of the churches in Ohio was gratifying and hopeful. There were reported fifty-nine appointments, fifty-six organized churches, fifty-nine houses of worship and six parsonages. The number of conversions during the year preceding the Eldership in 1912 was 928; baptized, 354; accessions, 331; total membership, 4,680. The ministerial ranks were being replenished with young men from the College, so that among the active workers were men with a genius for hard work, and with a courage which does not fear, if it does not invite, opposition when questions of principle are at issue. They held fast with the ardor of intense natures to the faith of the fathers, yet they perceived that new conditions were arising which imposed new duties and responsibilities. But as change of methods does not necessarily involve change of principles, they ceased not to contend for all that the churches of God stood for. They calmly discussed at Ministerial Associations, which were regularly held, "How best to meet the dangers besetting the churches of God." Or, "The undeveloped resources of power in the Christian Endeavor Society for the churches of God." To reach the churches with the illuminating and matured thoughts thus called out many of the principal addresses were published. They felt that the "crying need of the churches of God in Ohio was more conversions and larger accessions." C. E. interests were carefully looked after, and conventions were largely attended. The material interests showed less progress. At Wharton, Wyandot county, on **O. O. Tracy's** field of labor, "a magnificent new house of worship" was built in the Summer of 1911. The cornerstone was laid June 11th, when **T. Koogle** and **W. E. Turner** made addresses, and **G. A. Bartlebaugh** assisted in the services. The house was dedicated October 22, 1911. **T. Koogle** preached on Friday evening; **S. D. Harlan**, Saturday evening; **C. I. Brown**, Sunday morning, and **W. E. Turner**, Sunday evening. The bethel at South Bridgewater was struck by lightning on June 25, 1911, and burned. The new bethel at Mendon, Mercer county, was built under the labors of **C. F. Raach**. It cost \$6,000.00. The corner-stone was laid July 2, 1911, when addresses were delivered by **T. Koogle** and **C. H. Gatchell**. Before the house was finished the new pastor took charge, **S. F. Bauders**. The dedicatory services were held December 3, 1911, when **C. I. Brown** officiated morning and evening. Rededicatory services were held with preaching by **T. Koogle** on Friday evening, and **C. H. Gatchell** on Saturday evening. At Canton, Stark county, a new house of worship was built, costing \$14,500.00, under the supervision of the energetic pastor, **Leroy DeHayes**. It was solemnly set apart to the worship of Almighty God on February 18, 1912, when **C. I. Brown** delivered the sermons. The text for the morning sermon was Luke xxiv. 32, and for the evening, John xiii. 23.

While the spiritual condition of the churches in Indiana had improved, a serious defect was noticed in the decline of family religion. The ministry made this a matter for special teaching, so as to raise the standard higher. There was also slackness in the observance of the ordinances, a natural sequence of low states of spiritual life. There was more life and activity in missionary interests, and conventions were held and agents were in active service. The young people were looked after, and more complete organizations were effected. The church at Ft. Wayne enjoyed revivals each Winter, so that the membership increased from forty when the church was organized in 1909, to one hundred and twenty-eight in 1912. At Ari, in 1911, a revival resulted in the addition of forty-three to the membership. Other points realized in a measure an answer to the Eldership's prayer, that "a great wave of spiritual power may sweep over the land, until many precious souls shall be brought from the wickedness of this world into the glorious kingdom of Jesus Christ." There were sixteen fields of labor, with forty churches. Under the labors of **Emma L. Isenberg** the house of worship at Fairview was so extensively repaired as to make it a "beautiful and up-to-date bethel." On September 18, 1910, **H. H. Spiber** officiated at the rededication. He gave the cost of repairs to have been \$1,200.00. The sum of \$1,500.00 was expended in remodeling the bethel at Little River, where **H. G. Herendeen** was pastor. It was rededicated by **C. I. Brown** on September 11, 1911, assisted by **C. L. Hidy**.

While there were revivals in Illinois during this period, the aggregate results were limited, though the total net increase in membership fails to indicate growth. Comparing 1911 and 1912, the tables show the following: 1911—converts, 53; baptized, 33; accessions, 54; membership, 1,140. 1912—converts, 84; baptized,

40; accessions, 80; membership, 1,140. The year 1907-8 was the most successful in five years, the number of converts having been 260; baptized, 150; accessions, 213; membership, 1,273. This net loss was not wholly exceptional, as other whole Churches suffered decreases. The Census of 1909 shows that the Free-will Baptists lost 3,532; the Christian Church, 10,224; the Disciples of Christ, 10,398; the German Evangelical Protestant Church, 15,000; the Northern Presbyterian Church, 33,816, and the Reformed Dutch Church, 4,071. These facts prompted serious inquiries into the causes. In Illinois questions like these were considered: "If no visible results follow a minister's labors in one year should he be removed at the end of the year?" "The dark side of our work as an Eldership." "How can we best promote revivals of religion?" "Are special seasons of religious services worth while?" There were twenty-three fields of labor in 1912, served by diligent, faithful pastors. Most of them interested themselves in Christian Endeavor work, with a State Union managed by enthusiastic ministers of the younger class. In 1911 it decided on an effort to raise \$500.00. The women were active in missionary work and the organization of societies. The most notable event of the three years was the building of a new bethel at Decatur, one of the finest religious edifices in the body, as it cost, with the ground, \$18,000.00. The honored pastor was **O. B. Huston**. Under his direction the corner-stone was laid May 5, 1910, when addresses were delivered by city pastors, and by **J. W. Primrose**, **I. S. Richmond** and **C. F. Rogers**. **C. I. Brown** dedicated the house October 23, 1910, preaching in the morning from Luke xxvi. 32, and in the evening from John xi. 28. An Illinois Eldership tent-meeting was held in 1911, near Warrensburg, under the supervision of **I. S. Richmond**.

In Michigan conditions were reasonably satisfactory, and the churches were "fairly prosperous." When possible the Eldership kept a general evangelist in the field. No aggressive work was done, and there was no general concert of action in Endeavor or missionary work. The principal sign of healthy vitality was in "the opening of two new works" in 1912, and the resolution "to push forward the great work of saving precious souls." Several revivals were enjoyed in 1911. In 1910 there were seven fields of labor; in 1912 there were five.

While there were some revivals in Iowa during this period, the progress of the churches was less marked than during some other periods. A comparison between the statistics of 1909 and 1912 shows twenty fields of labor in 1909 and fifteen in 1912, a result of consolidations, as the number of church organizations was the same. There were twenty-three organized churches in the Eldership in 1911. Christian Endeavor work received considerable attention, and several Woman's Missionary Societies were organized in co-operation with the W. G. M. S. of the General Eldership. The territory of the Eldership was large, and the churches widely scattered. They were located in the following counties: Grundy, Wright, Bremer, Buchanan, Cedar, Johnson, Jasper, Louisa, Des Moines, Henry, Page, Guthrie, Ida, Sioux, O'Brien, Carroll and Washington. The bethel at Shambaugh, Page county, was struck by lightning on August 20, 1912, and totally destroyed, involving a loss of \$4,000.00, as the insurance had expired a short time before. A State evangelist was generally kept in the field, and the ministry was alive to the interests of the cause. The discussion of sundry questions gave evidence of the fact, and also afforded some intimations of difficulties with which the churches had to contend. Among them were these: "Difficulties of present-day ministers on our mission field." "The church—her source of strength." "The unity of the Church." "What is loyalty to the Church?" In no Eldership was the work more difficult and beset with more serious complications during the period of 1903 and 1913 than in the Iowa Eldership. And these internal troubles were constantly interfering with the spirituality and progress of the churches. There was some mission work done in the State, and there was a field maintained in North Dakota, where in 1910 **J. W. Cabbage** was the missionary. Local missionary work was done by some families living at Sansarc, South Dakota, where in 1911 they had a good country Sunday-school.

Nebraska had several things in its history of this period which might seem encouraging. During the last part of it **Richard Jackson** was the missionary of the General Board in the State. In 1909 and 1910 **C. S. Kilmer, Sr.**, was the Eldership's general worker. Lack of means prevented the opening of a mission in Houston county, Tenn., where in 1911 **J. Swanson** was located. One of the ministers, **D. B. Zook**, had removed to Sunny Side, Wash., but did only local work. **J.**

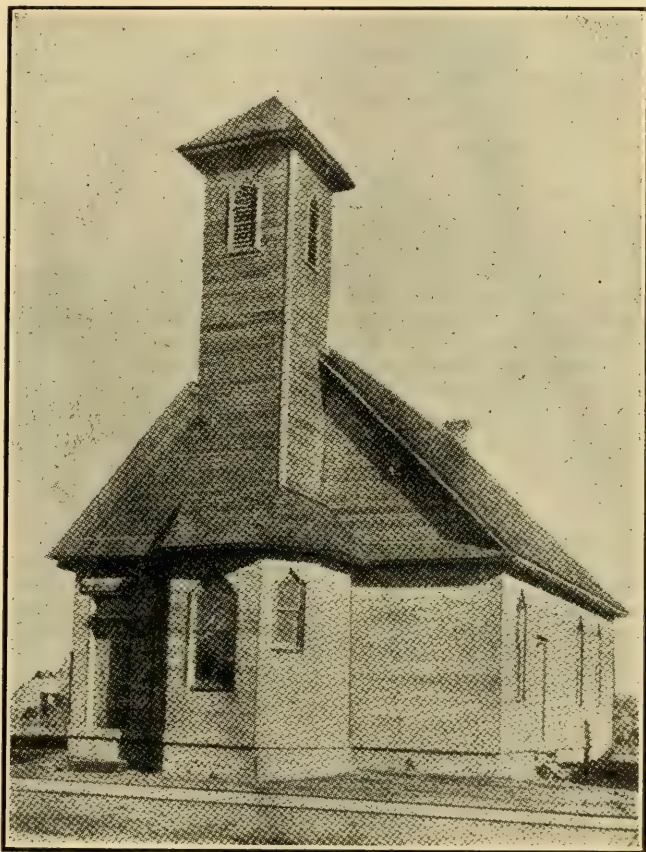
L. Williams resided in Minnette, Ala., and preached in a local capacity. **J. H. Barkey** had located in 1909 in South Dakota, but, while doing some preaching, he could not open a regular mission. The state of religion is from year to year reported as manifesting "some increase in spirituality," with "some in a lethargic state;" or, in "a fair condition;" or, "some points lower than usual;" or, "state of religion is at a very low standard and in a critical condition." This was in 1912, when four of the eight fields were unsupplied with pastors. The ministers were strongly admonished "to do all in their power to uplift the cause of Christ." In 1909 there were ten fields; in 1910 and 1911, eight; but three were unsupplied in 1911. The common routine of church work was followed, except that the W. M. S. was active to the extent conditions would permit.

As the church at Payette, Idaho, was rent in twain, but little could be accomplished. Efforts at reconciliation were but in part successful. In June, 1911, the Board of Missions recognized one of the organizations as the church at Payette, Idaho, after several members of the Board—**A. C. Garner** and **C. T. Fox**—had used their good offices to effect harmony. In June, 1912, **Charles Sprout** was appointed missionary; but he did not remain long. The church enjoyed several revivals, and these, far more than the law, brought about a union of the two parties, and in October, 1912, they were in harmony and peace, and prayed for a missionary.

The division of the Eldership in Oregon and Washington continued, as there seemed insuperable barriers to union to exist. There was good ground for successful church work, and calls came from different unoccupied counties for preachers; but there were none who could respond, and no means to support them. There were five fields kept up by the Eldership whose reports were published, and work done by the other body, which seemed indisposed to accept terms of union upon conditions which did not to them promise permanent peace and harmonious co-operation.

The work in Colorado centered in Lamar, Prowers county, where in 1910 **D. Long** was the missionary of the General Board of Missions. Under his ministry a Bethel of reinforced concrete was built at Lamar, which was dedicated in February, 1910. The Board made an effort to care for this church, but was only partly successful.

There was no noticeable deficiency of interest and zeal on the part of the active ministers in Kansas; but the record they have made indicates a declension in the work in the State. They received full recognition by the Board of Missions



Lamar Bethel, Colorado.

of the General Eldership. In 1910 the Board supplied Ft. Scott by the appointment of **T. M. Funk**. Others followed him in 1911 and 1912. **G. W. Wyatt** was appointed to part of Crawford county in 1911, and in 1912 **E. A. Bradley** served part of the same county. A house of worship was built at Mingona, by the church of God and the M. E. church, and dedicated in April, 1911. The ministry by discussions and sermons aimed to awaken a healthier interest among the churches, so that the cause might prosper more. Among questions in this line which were canvassed were these: "What new methods should we adopt in our church work?" "What are the hopes of a coming revival?" "What faith could do for Christ in Kansas." The W. M. S. was active, and efforts were not wanting to keep the C. E. fires burning. The number of fields of labor varied some, as the Lamar, Colo., mission was sometimes on the list, and in 1910 a mission in southern Texas. There were nine fields in 1909, and ten in 1910. The accessions ranged from 82 in 1909, to 10 in 1910; conversions from 126 in 1910, to 99 in 1912. Two new churches were added in 1911, bringing the number up to ten; but in 1912 there were only nine, though one new church was organized, with thirteen appointments and twelve bethels. The total membership in 1911 was 268. In 1912 the Committee on the State of Religion made the statement, that "we have fewer appointments than last year, and fewer sermons preached, less members and fewer converted and baptized than in the year 1911."

Apparently the winds were less contrary in Missouri than westward of that State. The ministers maintained the Ministerial Association, and discussed sundry important questions before the churches where the meetings were held. The churches realized, as did the ministers, that the missionary spirit is the spiritual barometer of a body, and they encouraged the W. M. S. and the missionaries in their work. The religious state of the churches was reported favorable. The "need of more competent ministers" was emphasized, and it was felt as a matter of high importance that efforts should be directed toward building up churches in towns. In 1912 there were fifteen fields of labor, and in addition to the missionaries under the Board of Missions of the General Eldership there were two General Evangelists. The support was limited, as salaries were from \$150.00 to \$300.00 a year. The missionary in northern Missouri in 1910 was **L. E. Mitchell**, and in south-western Missouri, **J. Allman**. The latter was continued in that section during 1911 and 1912. In 1911 and 1912 **G. L. Chapman** was the missionary in south-eastern Missouri. **J. A. Miller** and **D. L. Cox** were missionaries in north-western Missouri respectively in 1911 and 1912. There were at this time twenty-five churches in the State. Gratifying success attended the labors of these devoted men. At Leadwood, under the pastorate of **Charles Hale**, a house of worship was built, which **P. L. French** dedicated on October 2, 1910, preaching from Josh. i. 7, 8. He was assisted by **J. F. Schoch**. At Belgrade, **G. L. Chapman**, after being locked out of the M. E. house of worship, preached in the Odd Fellows Hall. He organized a church there early in 1911. "Other new churches had been organized around Belgrade."

George L. Chapman was born in 1870, near Rockbridge, Monroe county, Ky. His parents were members of the Missionary Baptist Church. He was converted when about eleven years old, and united with the Church of his parents, and was baptized January 24, 1881. He at once became quite active in all forms of church work. After his marriage, December 2, 1887, he emigrated to Missouri, locating in Sullivan county on October 16, 1890. He first heard the doctrine of the Church of God preached by **A. J. Hill**. He accepted the truth and united with the church at Ivy Hill, Sullivan county, in 1893. He began to preach in 1895, and was ordained to the ministry by the Missouri Eldership at Versailles, September 9, 1897. The greater part of his ministerial life was spent on mission territory. In 1911 **Chapman** built a Bethel at Cherryville, which was dedicated in May, 1911. A church was organized at Ester, in January, 1911, by **M. S. Sikes** and **Charles Hale**, with twelve members. Also, one was organized at Elsey, in May, 1911. In May, 1911, **Chapman** formed a new church at Furnace Creek. Under **Samuel Van Meter** a church of twenty-one members was organized in December, 1911, at Richmond. After a revival at Cape Fair, conducted by **J. F. Allman**, a council was called "to discuss the matter of building a house of worship." After a discourse on "Let us rise and build," it was decided "to build next Fall" (1912), and committees were at once appointed. These churches and ministers gave practical illustrations of lessons taught in the discussion of such questions as: "How shall we educate the

churches in auxiliary church work? Or, "System in Eldership and church work." As also an answer to the question: "To what extent should we emphasize the ordinances of the Church?"

South of Kansas the principal work done during this period was in Oklahoma. Active missionary labors, sustained by the Board of Missions of the General Eldership, resulted in the organization of a number of churches. **J. W. Bloyd** was retained at Bartlesville during the entire period. **H. W. Allen** was kept in western Oklahoma. **J. W. Burns** was in eastern Oklahoma in 1910 and 1911, and north of the Canadian River in 1912. **C. H. Ballinger** in central Oklahoma during the three years. **De Loss Crawford** was the missionary at Leedy in 1911, and **J. H. Whittington** in eastern Oklahoma, in 1912, south of the Canadian River. In 1910 and 1911 **J. H. Whittington** was the Board's missionary in Arkansas, and **J. H. Summit** in northern Arkansas. The Kansas mission in southern Texas bore fruit. A church was organized by **W. E. Tuttle** at Big Wells, Texas, in April, 1912, and the new betel was about ready for dedication in December, 1912. It was deeded to the General Eldership.



George L. Chapman.

At Oak Valley, Okla., a church was organized by **J. D. Henson** in 1909, with six members, which in December, 1912, had increased to twenty-two. At Russellville, under the labors of **J. W. Burns**, a betel was built, which was dedicated May 15, 1910, by **E. M. Kirkpatrick**, assisted by **B. L. Knight**. At a point about six miles north-west of Stroud, Okla., a church was formed by **J. D. Henson** early in 1910. On his mission field in eastern Oklahoma **J. W. Burns** succeeded in effecting a church organization at Artisee, in September, 1910. **J. W. Burns** had a unique experience at Raiford early in July, 1911. He went there to hold a meeting, and found a number of Free-will Baptists, with a Free-will Baptist preacher. The latter organized a Free-will Baptist church, after which **Burns** continued the revival, meanwhile preaching the doctrine of the Church of God. The result was that he organized a church of God, taking into fellowship all the members of the Free-will Baptist church. Near Mounds, at Duck Creek school-house, in July, 1911, **S. O. Cox** organized a small church. In various places in Oklahoma families of the same nationalities located in colonies. Such a colony of Germans constituted the bulk of the population at Bessie. **A. J. Hill** went there to hold revival services in December, 1911, and began "preaching the doctrines of the churches of God." He found them receptive to the truth, and "could have organized a good church if a German minister could have been had." In April, 1911, a church was organized at Mounds, Okla. When the town of Leedy was laid out, not far from a school-house in which **A. J. Hill** preached, the Town Site Company donated a lot for a betel, with the condition that "this Winter it was to be used for school purposes." The house was built at a cost of \$1,500.00, and was nearly finished and ready for dedication the last of September, 1911. **Hill** proposed to erect the Tabernacle which he had bought for the use of the Eldership on ground adjoining the betel. As there were few church houses in the Eldership, it was thought a "Tabernacle would be the most efficient and the quickest way to evangelize and reach the people." After the Eldership in 1911 **F. C. Melson** succeeded in organizing a church at Ringwood. He and **H. W. Allen** also organized a church of twenty members at Green Bay school-house in February, 1912. In October, 1912, **C. H. Ballinger** and **L. H. Sullins** were instrumental in holding "the greatest revival known in that section [Owala] for a long time." They organized a church of twenty members. In Arkansas there were few signs of spiritual life. A Ministerial Association was in existence, which discussed a number of practical questions. A new church located at Story was received by the Standing Committee into the Eldership on November 5, 1910.

An event of much interest to the churches of God occurred October 1, 1911. It was thus announced in "The Literary Digest" of October 28th: "We now see the Free Baptists sacrificing their identity to the main Baptist Church." One hundred years ago those bodies were formed by a separation on the theological doctrines of Calvinism and Arminianism. During recent years these doctrines have no longer been a test of membership in either body, and the union was simply a

recognition of the fact that the differences which caused the separation have disappeared.

No less were the churches interested in the publication in December, 1912, of "a new version of the Scriptures by the American Baptist Publication Society," of Philadelphia, Pa., which was called by others "The Baptist Bible." It is called "An Improved Edition (based in part on the Bible Union Version)." The latter version was published in 1866, and was strongly endorsed by different Eldershops. It translated "baptize" uniformly by "immerse." The new version does not go that far. It translates thus: "To be baptized (immersed) by him." It has been severely criticised by those who dissent from Baptist views. "The Baptists have gotten out a Bible of their own. It immerses people instead of baptizing them, substitutes the less terrifying word 'underworld' for 'hell,' and makes a few other changes which do not look toward very close fellowship with other Christian denominations, much less a reuniting of Christendom." Some called it "sacreligious" and "blasphemous." This is not intelligent criticism. It contains a very large number of deviations from the Authorized and from the Revised Versions. A critical examination may reveal the fact that nine-tenths of these are more accurate translations than those in the other versions. That is the only reasonable test of the merits of a translation. For many reasons believers in immersion will find the study of this version profitable. The persistent interest in Bible revision is indicated in **Jacob H. Schiff's** offer, a banker and philanthropist, to donate \$50,000.00 to aid in completing and publishing the new Bible revision under way by the Jewish Publication Society of America.

The prevailing absence of controversial discussion of subjects is very noticeable during this period. The General Eldership by its final action at Fort Scott in 1909 eliminated the W. G. M. S. question. The firm hand with which the second-work sanctification theory was dealt with relegated that subject to the past, although the scriptural doctrine of sanctification was not made obsolete. Ministers in politics and the degradation of the pulpit by the discussion of questionable topics was the subject of animadversion. But it was not of the churches of God that a popular evangelist said: "Our churches have deteriorated into third-rate amusement bureaus, with religion left out. That is why 7,500 churches in this country did not report a single conversion in 1912." Miracles and faith-healing called out considerable discussion, though the churches did not have their peace disturbed by agitators. The question of the eligibility of deacons as members of Eldershops was discussed pro and con by the Editor of *The Advocate* and three or four ministers. The discussion arose out of an attempt to amend the Constitution of the Oklahoma Eldership so as "to provide that the deacons be members of this Eldership by virtue of this office." The Editor was requested to discuss the question, as it was postponed until the meeting of the next Eldership. Others followed. It was not a new thing in the south-west, as deacons had been members much earlier in the Texas and Arkansas Eldership.

The establishment of a Republic in China in 1912 was a matter of interest to all Christian people. It seemed to point to an early era of universal tolerance in the ancient empire. The principal misgiving was as to the capacity of the people of China to maintain self-government. The Christian civilization taught and lived by foreign missionaries had been an influential factor in bringing about the new order. The open questions were: "Will Christianity be benefitted by the change? And, in turn, will Christianity embrace the new opportunities for service?"

CHAPTER XXII.

LIFE AND WORK OF REV. C. H. FORNEY, D. D., LL. D.

By REV. S. G. YAHN, D. D.

Editor of The Church Advocate.

ONE of the most important actions of the General Eldership of 1909 was that which has resulted in the preparation and publication of this volume. We had been making history for more than eighty years. Our part in the development of the religious life of the country during that period is of much interest to us and of some value to others. But no systematic effort had been made to put the record of these events into permanent form. It was in recognition of this fact, and to supply this need, that the General Eldership took action earnestly requesting **Dr. C. H. Forney** to prepare such a work.

No better selection could have been made. The author of this book is a man whose memory goes back to the early days of our work, and who enjoyed a personal acquaintance with **John Winebrenner** and most of his co-laborers. At the same time he has kept in close and sympathetic touch with the men and events of the passing years up to the present time. His pre-eminent ability as a writer is unquestioned. His long period of service as a member of the General Eldership for half a century, and as Editor of *The Church Advocate* for forty years, afforded him facilities which were not possessed by any other man among us. And, if any further evidence of the wisdom of this selection is needed, it is furnished by the eloquent testimony of the book itself.

The Board of Directors, however, to which the publication of this book was intrusted, encountered one difficulty. During the past forty years the author of this volume has been more influential than any other man in shaping the course of events concerning which he was selected to write. And, with becoming modesty, he declined to write anything about his own work through these years of activity, except to merely mention his official connection with boards, committees, and local and general enterprises. But the Board of Directors, feeling that he was entitled to a more prominent place in the history of our work than he would assign to himself, and that a fuller recognition of his long and faithful services was demanded in the interest of historical completeness, selected the author of this article "to write the biography of **Dr. C. H. Forney**."

His Early Years.

The beginning of this narrative takes us back about three quarters of a century, to a farming community in Dauphin county, Pennsylvania, of which the village of Linglestown, about eight miles from Harrisburg, is the center. Most of the farmers of this locality, like those of many other communities in Eastern Pennsylvania, were of German descent. Being industrious, honest and frugal, they were naturally prosperous, as prosperity was measured at that time. Harrisburg was then only a town of about 5,000 inhabitants, and many things in the surrounding communities were of a primitive character; but the advantages of the people were equal to the average of that day, and they were contented. Their material comfort was not hampered by poverty, and their spiritual stature was not dwarfed by great riches. They belonged to the large middle class of common people, who in the long ago heard the Master gladly, as soon as they had a favorable opportunity.

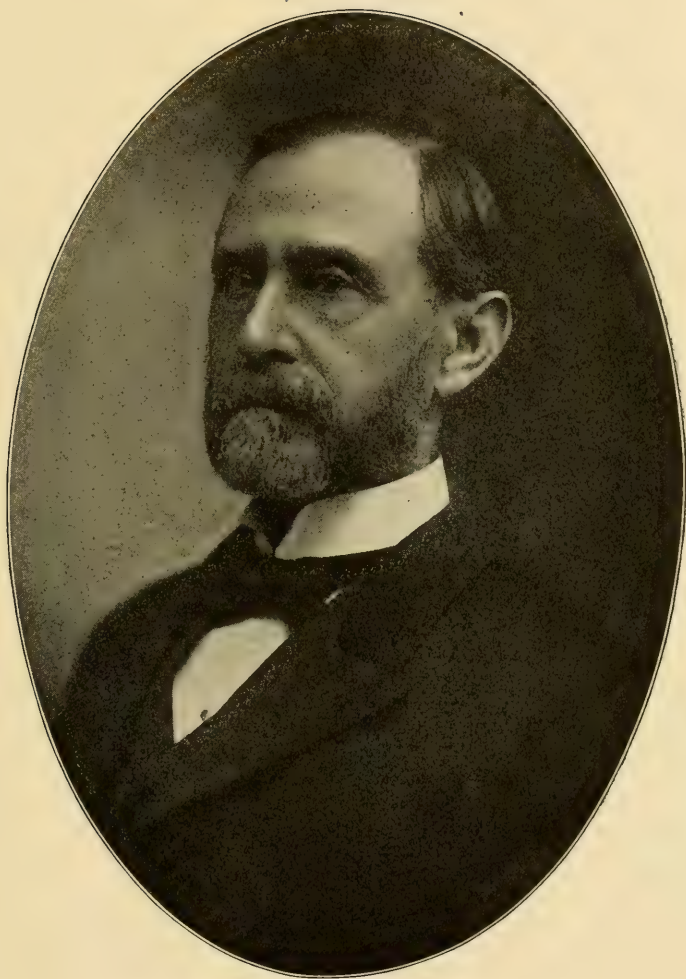
Such an opportunity to hear the truth came to the people of this community through the ministry of **Rev. John Winebrenner**, about the year 1825. It was the preaching of the word "in demonstration of the Spirit and of power," or what was then commonly called "experimental religion," and which resulted in **Wine-**

Winebrenner's separation from the German Reformed Church. The readers of this volume have learned that **Winebrenner**, while a German Reformed pastor, had three churches in the country in addition to the one in Harrisburg. One of these, known as **Wenrich's church**, was located less than a mile from Linglestown. When the doors of this house of worship were closed against him, **Winebrenner** went to Linglestown and preached in the school-house and in private houses. The Lord graciously blest these efforts of his servant in the salvation of precious souls, and in June, 1829, one of the first churches of God in the United States was organized at Linglestown.

Two of the charter members of this church were **Christian T. Forney** and his wife, **Barbara S. Forney**. In the Spring of 1839 they moved about four miles east of Linglestown. Here they owned and cultivated a farm of one hundred and forty-five acres. The family occupied a log house, such as was common in that neighborhood. And it was here, on the seventeenth of October, 1839, that **Christian Henry Forney**, their fourth child and eldest son, was born. An excellent religious spirit pervaded the community at that time, a full share of which was found in the **Forney** home. The father and mother, like most of those who were converted under **Elder Winebrenner's** labors, were deeply devoted to the interests of the kingdom, and this influence was felt in both the home and the church. The ministry was considered a high and holy calling and was regarded with profound veneration. As a result the churches of God have been blest with at least eleven preachers from this neighborhood, ten in addition to the one to whose life and work this article is devoted, five of them belonging to his family relationship. His father, **Christian T. Forney**, was a lay preacher, and frequently conducted religious services at the home church in Linglestown, and filled pulpits for other ministers as opportunities arose. He also officiated at funerals whenever he was requested to do so. He could preach in English or German, as the occasion required, and was an able expounder of the Scriptures. He might have been an ordained minister had he not believed that he could serve the Master best in a lay capacity as an elder in the church at Linglestown, which position he filled acceptably for many years, and until his death. He was also deeply interested in educational matters, and was a member of the first school board under the common school law of Pennsylvania, which was enacted in 1834. He took a leading part with those who were supporting the public school system, which, being in its infancy at that time, needed all the moral and financial encouragement that public spirited citizens could give. His genuine interest was shown by a gift of four acres of his farm, containing a beautiful grove, for school purposes. The building erected on this ground was called the **Forney school-house**. The right to use it for religious purposes was reserved when the gift of ground was made to the school board, and here **Mr. Forney** conducted Sunday-school and prayer-meetings, and held several successful revival meetings. He was a delegate to the East Pennsylvania Eldership in 1833 (the first year that the names of delegates were recorded), as well as in later years, and was also a delegate to the General Eldership. That his life was such as to command the continued confidence and esteem of his brethren is evident from the following action of the East Pennsylvania Eldership, taken at its first meeting after his death: "Resolved, That in the death of our venerable brother, **Christian T. Forney**, the Church is bereft of one of its most distinguished, faithful and veteran office-bearers, a man of great natural goodness of heart, a counsellor of uncommon prudence, wisdom and skill, and a lay preacher of extraordinary talents and gifts for usefulness in the Church and in the world."

The early and genuine conversion of children who live in a true Christian home is in harmony with a reasonable expectation, and so it proved in this case. A **bethel** had been built at Linglestown in the Summer of 1827, two years before the church was organized. Here the converts of **Elder Winebrenner's** meetings enjoyed many precious seasons of grace, and their efforts in winning souls were crowned with success. It was in this **bethel**, in December, 1853, at a service conducted by his father, that **C. H. Forney**, then fourteen years of age, went forward to the altar of prayer and was converted to Christ.

This brief glance at the early history of this community is sufficient to show that the conditions could scarcely have been more favorable for the early training of one who was to become pre-eminently a leader in the work of the churches of God.



*Sincerely Yours,
C. H. Torrey.*

As Student and Teacher.

It was in the building before referred to, on his father's farm, that **C. H. Forney** attended public school until 1854. He then went to the Miller public school one Winter, about nine miles from home, and to the Churchville (now Oberlin) public school, thirteen miles distant, the following Winter, for more advanced instruction, especially in mathematics. About this time **Professor John Focht** started an academy at Linglestown, which, in keeping with the original name of that village (St. Thomas), he called The St. Thomas Institute. Here **Mr. Forney** attended school for three years, each academic year running from April to October. He pursued the regular course of studies, giving special attention to mathematics and surveying. His school work and standing during these early years was a clear indication of the exceptional talents which were to be still further developed and devoted to useful service as time advanced.

Mr. Forney's experience as a public school teacher dates from the Autumn of 1856, when he was seventeen years of age. That Winter he taught the Progress school, nine miles from home, and the next two Winters he taught the Forney school, on his father's farm. His selection as teacher for the home school is a creditable indication of his standing in his own community, just as the early age at which he began teaching shows his unusual intellectual attainments as he approached young manhood.

In the Spring of 1858 **Mr. Forney** went to the State Normal School at Millersville, Pa., where he remained for one school year of three terms. This, his first year in school away from his home community, was one of much value to him. **Professor James P. Wickersham**, author of several well-known books on teaching and one of the most prominent educators of Pennsylvania, was the Principal of the Millersville Normal School at that time, and its moving spirit. And the teacher of mathematics was **Professor Edward Brooks**, author of *Brooks' Mental Arithmetic*, a work which was then in press. That **Mr. Forney** made good use of his opportunities is evident from the fact that he was selected to make the class address at the end of each term, both because of his record in the work of the school and his proficiency in public speaking. In the Fall of this year, September 21, 1858, he received a Teacher's Permanent Certificate, which at that time took the place of the present-day Normal School diploma.

It was in the Winter of 1858-59 that **Mr. Forney** first received impressions which turned his mind in the direction of the gospel ministry. When he expressed these feelings to his father the latter was very much gratified, and they at once took up for consideration the subject of a suitable college at which he might receive the necessary training for his future work. The churches of God not having an educational institution at that time, the question was not an easy one to decide. Naturally they sought the counsel of **Elder Winebrenner**, who was at that time conducting a meeting at Linglestown, and on the latter's advice it was decided that **Mr. Forney** should go to college at Oberlin, Ohio, which he did in March, 1859.

Oberlin College, in its origin, was closely identified with the anti-slavery movement. Tappan Hall was erected by **Mr. Arthur Tappan**, one of the leading opponents of slavery. Students were admitted without respect to color. The President and Faculty of the College were pronounced abolitionists, and anti-slavery sentiment was voiced with no uncertain sound. That this attitude was maintained regardless of opposition and danger is evidenced by the fact that when **Mr. Forney** reached Oberlin two of the professors were serving jail sentences in Cleveland for having assisted a fugitive slave to escape through Ohio to Canada. The President of Oberlin College at that time was **Rev. Charles G. Finney**, the ablest and most successful evangelist of his day. Through his spoken and published sermons and lectures hundreds of formal churches were being quickened with new life, while thousands of lukewarm church members were being revived and multitudes of sinners saved. If in connection with these two facts it is recalled that the churches of God from the very beginning were committed to the anti-slavery cause, and that they were distinctively evangelistic, it will explain why **Mr. Winebrenner** advised **Mr. Forney** to go to Oberlin College, and why the advice was accepted.

Mr. Forney decided to take what was known at Oberlin as the Elective, or Ministerial Course, preparatory to taking a theological course. He had made a diligent study of Greek at home during the preceding Winter, which he con-

tinued at Oberlin in connection with his other studies, advancing in philosophy, astronomy, and higher mathematics as far as the senior class in the regular course. After spending one school year of eight months at Oberlin, he taught the Hopewell public school, in Hopewell township, Seneca county, Ohio, during the Winter of 1859-60, pursuing his college studies at the same time. His Teacher's Certificate, received at Tiffin, Ohio, in October, 1859, was of the highest grade. In the Spring of 1860 he returned to Oberlin to continue his course, little thinking that in a few short weeks there would come to pass an event which would not only bring deep sorrow to the heart, but also change his plan of preparation for the work of his calling. This was the unexpected death of his father, which occurred March 26, 1860, at the age of fifty-three. **Mr. Forney** reached home the day before the funeral, and did not return to college. This was due in part to changes incident to his father's death, and in part to the urgent need for ministers. It should be remembered that in those early years very few of our people recognized the advantages of a college education as a preparation for the ministry. On the contrary it was the general belief that men who were called of God to this sacred office should enter it without waiting for such training. And not a few of our people were openly opposed to college-trained preachers. In view of these facts it is not strange that **Mr. Forney** did not finish his college course, but rather that he went to college at all. At that time it was a rare exception for a young man to go to college, and that he followed the exception rather than the rule, shows that he was prompted by the spirit of the true student. And the termination of his school days did not seriously interrupt his course of studies. He continued to apply himself with the same thoroughness and patient perseverance that had characterized his work as a student and teacher. Nor did he limit his application to a popular course of reading and a general line of theological studies, as many ministers do. He did not shun the more difficult branches, which are seldom pursued outside of college or seminary. For example, he took up the study of Hebrew unaided, and mastered it to the extent of being able to read the Old Testament in the original, as his knowledge of the Greek enabled him to do with the New Testament. He has been a life-long student in the fullest sense of the word. He feels most at home in the midst of his books, which have been wisely selected, and which have grown into a library of over seventeen hundred volumes.

As Preacher and Pastor.

Though almost his entire lifetime has been spent in his native State, within a radius of fifty miles in and around Harrisburg, it was in Ohio that **Mr. Forney** began the sacred work of the gospel ministry. He preached his first sermon in the Hopewell Bethel, about a mile from the public school of which he was the teacher, on Sunday morning, November 20, 1859, from Isaiah iii. 10, 11. During the Winter he preached nine times at Hopewell, once at Tiffin, twice at Attica, once at John Kline's and once at Pleasant Grove. His first sermon in his native State, preached May 6, 1860, a few weeks after his father's death, was a funeral sermon. During the Summer of this year he preached forty-five times at various places in East Pennsylvania, including seven sermons at Lancaster, where he came into personal touch with **Elder E. H. Thomas**, Editor of *The Church Advocate*. The Standing Committee of the East Pennsylvania Eldership, of which **Elder Thomas** was Chairman, granted **Mr. Forney** a "Preacher's License," September 25, 1860, without an application having been made and without any examination. This unusual course was no doubt prompted by the recognized ability and promise of the one upon whom this distinction was conferred, as well as by the urgent need for ministers. In the Autumn of 1860 he attended the meeting of the East Pennsylvania Eldership at Bainbridge, and was elected Second Clerk.

Elder Forney's first regular charge was the church at Mount Joy, which he served from the Fall of 1860 to the Spring of 1863. The church had been without a pastor during the preceding Summer, and his appointment from November 9, 1860, until the Spring of 1861, was by the Standing Committee, from which time his Eldership appointment continued for two years, which was then the time limit fixed by the Eldership. During the last year of this period, from April, 1862, to April, 1863, Mount Joy and Washington Borough were united, and were served jointly by **Elders Forney and Thomas**. **Elder**

Forney conducted the revival meetings, and in the very beginning of his work as a pastor received the most gracious evidences of divine approval. His first protracted meeting at Mount Joy continued from December 22, 1860, to February 27, 1861, and resulted in eighty-four conversions and sixty-five accessions to the church. The revival services of the following Winters were not so protracted, but resulted in a number of conversions and additions, both at Mount Joy and Washington Borough. An encouraging growth was also seen in other respects, especially in a broader vision of Christian responsibility. The pastor, both in his pulpit and pastoral work, laid special emphasis on the subject of missions, and directed the people in formulating and putting into operation a proper financial system, with the result that the church at Mount Joy was soon in the front rank both in missionary activity and the amount of money contributed for that purpose.

Elder Forney went from Mount Joy to Chambersburg in the Spring of 1863, where his pastorate was attended with some of the most trying experiences of his life. It was a critical period in the progress of the Civil War, and his field was only about fifteen miles from Mason and Dixon's Line. The great conflict between the North and the South was rapidly approaching a crisis, as was shown a few months later in the battle of Gettysburg, July 1st to 3rd. The passionate feelings of that time can be understood only by those who were in touch with the awful experiences of the War. So intense was the interest that **Elder Forney**, with others, walked from Chambersburg to Gettysburg, a distance of twenty-five miles, on Monday after the battle. There was no means of conveyance, railroad transportation having been interrupted by the destruction of tracks, and even the farmers and others who had teams had gone farther north to escape the Confederates. Shortly after his return from Gettysburg, **Elder Forney** suffered a severe attack of typhoid fever. During this affliction he was comforted and encouraged by **Elder Thomas** and others to hope for recovery, and, while the outcome was for a time in doubt, his life was spared for the greater service to which the Master had called him. July 29, 1864, General McCausland, with a Confederate cavalry force of about five hundred men, crossed the Potomac and made a raid as far north as Chambersburg, where he demanded \$500,000 in greenbacks or \$100,000 in gold under penalty of burning the town. Because the citizens failed to comply with this demand, the heart of the town, including the Bethel of the church of God, was reduced to ashes, on Saturday, July 30th. The Board of Incorporation of the East Pennsylvania Eldership decided to rebuild, and **Elder Forney** was appointed to collect money for this purpose. He traveled over all the territory of the East Pennsylvania Eldership, and through Westmoreland, Fayette and Venango counties in West Pennsylvania, and Wayne, Richland, Wyandot and Seneca counties in Ohio. Our people were liberal in supporting the faith for which the common brotherhood was contending, and in this particular case there was the added element of patriotic devotion because of the circumstances under which the people in Chambersburg lost their house of worship. As a result, the necessary amount of money was secured, about \$5,000, which included \$300 contributed by members of the Pennsylvania Legislature.

While on this collecting tour **Elder Forney** made his first and only political speech. It was in Wooster, Ohio, on the evening of October 6, 1864. A mass meeting had been arranged for that date by the Republican County Committee, which was largely attended and marked by the intense interest and enthusiasm known only in the exciting days of the Civil War. In the forenoon eloquent addresses were made by **Senator John Sherman**, **General James A. Garfield** and two local ministers. In the evening **Elder Forney** made an address in advocacy of the re-election of **Abraham Lincoln**, his subject being, "The Principles That Should Triumph—Where Are They Found?" The Wooster "Republican" had the following to say concerning the address:

"The meeting in Arcadome hall to listen to the address of **Rev. C. H. Forney**, of Chambersburg, Pa., was a most complete success. The address of the reverend gentleman was learned and eloquent, and gave the best satisfaction to the large and intelligent audience present. We have seldom listened to a more effective, convincing and learned argument in favor of the Union cause, than that of **Mr. Forney**."

As a life-long Republican, **Elder Forney** has always taken a deep interest

in civil affairs, as a private citizen. And, had he felt free to take a public part in governmental matters, he would no doubt have exerted a very effective influence in favor of that which is highest and best in political life. But he has always contended that a minister of the gospel, for the best interests of his calling, should take no active part in politics. And to this rule he has invariably adhered, with the single exception before mentioned when the extraordinary circumstances of the time demanded the help of every loyal tongue and pen in behalf of the preservation of the Union.

Elder Forney continued as pastor of the church in Chambersburg for three years. While the time limit was only two years, an exception was made in this case on account of the erection of the new house of worship. The only time during this pastorate when the church had a bethel in which to hold revival services was the Winter of 1863-4. And when this is remembered, in connection with other trying experiences through which the people were passing in consequence of the War, the reader will not expect to learn of very much having been accomplished in the way of spiritual development and church upbuilding. But by faithful pastoral work the flock was kept together, and a number of persons were fellowshipped and baptized.

The Fourth Street Church of God, Harrisburg, was **Elder Forney's** third appointment, which he served from April, 1866, to April, 1868. The severe trials through which this church had passed, as recorded elsewhere in this volume, were still matters of recent history, and the flock that remained required more than ordinary care and devotion on the part of the pastor. In this the people were not disappointed, as the record shows 206 sermons preached and about 600 pastoral visits made during the two years. Not only was the flock properly cared for, but the efforts of pastor and church were rewarded with a gratifying increase in membership. Forty-four persons were received into fellowship the first year and forty-nine the second.

It was during his pastorate in Harrisburg that **Elder Forney** served as Chaplain of the Pennsylvania House of Representatives. The ministers of Harrisburg, who had been rendering this service alternately, took action requesting that a Chaplain be selected to serve stately. **Elder Forney** was appointed to carry this request to the Capitol, where it was favorably received, and he was elected the first regular Chaplain of the House of Representatives, in January, 1868.

The "Harrisburg Telegraph," speaking of the close of this pastorate in the Spring of 1868, says: "Long before the ringing of the bell last evening the large audience room of the Fourth Street Bethel was filled to overflowing, and ere the time for opening the services the galleries, aisles and stairways were also crowded with persons who assembled to hear the farewell sermon of **Rev. C. H. Forney**, who was to close his second and last year's labors as pastor of the church During the two years just closed **Rev. C. H. Forney** has labored most efficiently in our midst, and he bears with him to his new charge, in Lancaster, the prayers of all good people for future success."

Elder Forney's last pastorate was in Lancaster, where he served the church from April, 1868, to April, 1870, the last seven months in connection with his duties as Editor of *The Church Advocate*, to which position he succeeded on the death of **Elder Thomas**. Here his work was characterized by the same careful attention to the duties that pertain to the office of preacher and pastor. He instructed the people more thoroughly in the doctrines of the New Testament, and was diligent in seeking the salvation of souls. Twenty-nine persons were received into fellowship, and the church was built up and strengthened in the faith.

Had **Elder Forney** continued in the work of the active ministry his career would no doubt have been one of increasing usefulness among the churches of God. He had the talent necessary to render acceptable service in any pulpit. He had the personal interest in the members of his congregations which insures faithful pastoral work. He was equally strong in executive ability and wise administration. And back of these qualifications was an unselfish devotion to the cause he loved. This fact stands out prominently in his report to the East Pennsylvania Eldership at Middletown, in October, 1863, while pastor at Chambersburg. The report closes with this paragraph:

"I give myself into the hands of the Eldership to send me wherever in her judgment she deems best. I have no personal wishes and desires to be gratified. At home or abroad, on the missionary field, circuit, or station, wherever, brethren,

you think my services most needful and promotive of God's glory and the interests of perishing souls, as well as of the Church, thither send me. With and for the Church I mean to labor and in her commission I expect to die."

But it was only a few years until this consecrated young man, as before mentioned, was called to the editorial chair to begin a period of service to all the churches, which, in the goodness of God, he was able to continue for forty years. During that time, in order to husband his strength for the onerous duties of the editorial office, he preached only on special occasions. These included dedicatory and reopening services, and sermons on doctrinal and other important subjects. He preached the opening sermon of the East Pennsylvania Eldership on several occasions, and also preached the opening sermon of the General Eldership in 1875, and again in 1909. Beginning with the dedicatory sermon at Chambersburg, Pa., March 10, 1867, while he was pastor of the Fourth Street Church, Harrisburg, he has officiated at fifty-five dedications and reopenings. The church that is fortunate enough to secure his services on any special occasion considers itself highly favored, because of the instructive and inspiring character of his work in the pulpit. He is pre-eminently a teacher of divine truth. For this reason he was most worthily honored when Hillsdale College, Hillsdale, Michigan, a Free Baptist institution, conferred upon him the degree of Doctor of Divinity, in 1881. He was the first minister in the churches of God to receive this degree.

It is in order, in this connection, to make a few comments concerning **Dr. Forney's** ability as a preacher. Two things, on the human side, determine the strength of a sermon. These are its preparation and its delivery. And this twofold consideration of the subject of preaching, which discloses the ability of the preacher, calls attention to the study and to the pulpit. The work of the latter is more familiar to the people, but that of the former is of no less importance; for a lack of preparation in the study is certain to result in a lack of power in the pulpit. With **Dr. Forney** the preparation of a sermon is not an irksome task. He enjoys the companionship of his books, especially the Book that records the word and will of God. Many of his most delightful hours are spent in his library, and he finds as much pleasure in the preparation of a sermon as in its delivery. Having selected a theme and text appropriate to the occasion for which a sermon is to be prepared, he seeks, first of all, to discover what the Spirit of inspiration desires to express through the text, in order that he may thus hear the voice of God and repeat it to the people. Then follows the logical development of the theme thus presented, with such practical applications as the needs of the people to whom he is to preach may require. In this work of preparation he goes to the word of God as found in the original languages, and studies the text, context and parallel passages, with the help of concordances, lexicons and commentaries. In addition to his hermeneutical and homiletical helps, the subject under preparation is further enriched by the results of his more general study of theological works. He has a passion for the truth. His sole ambition is to "preach the word," believing that it is the only means whereby the unsaved can be brought to Christ and built up in him. He delights to preach "the unsearchable riches of Christ," and his sermons are prepared with the cross in view. While his preaching for many years has been limited to special occasions, which suggested the propriety of using special subjects, the supreme theme of the gospel has never been forgotten. When he preaches on the subject of the church, as he frequently and appropriately does on dedicatory occasions, he exalts Christ by exalting his body—the church. And his sermons on the ordinances accomplish the same purpose by making more significant the three great facts in the Master's life—his humiliation, his death and his resurrection. He keeps in touch with the best books that come from the press, and avails himself of the volumes of earlier years that are found in his well-selected library, both poetry and prose. The Bible is his treasure-house of truth, and other books are used only as they may throw light upon its interpretation and application to human life. These facilities, each of which contributes in one way or another to the preparation of the sermon, have no place in the finished product. They are all left in the study. Even the written outline is committed so that it need not be carried into the pulpit. Thus the discourse, while a scholarly production, is entirely free from the pedantic element. Nothing is brought before the

congregation but an exposition and application of gospel truth that has previously been made a part of the mind and heart of the speaker.

The delivery of the message is in keeping with the high character of the sermon. **Phillips Brooks**, himself a prince of power in the pulpit, said: "Every sermon must have a solid rest in Scripture, and the pointedness which comes of a clear subject, and the conviction which belongs to well-thought argument, and the warmth that proceeds from earnest appeal." These elements are clearly manifest in the sermons of **Dr. Forney** and in their delivery. He deals with the fundamental doctrines of the word of God. He has always been unalterably opposed to the introduction of secular and sensational themes into the pulpit, believing that they are not entitled to a place in the sacred desk, and this position is emphasized by his own course as a minister. The spectacular is as foreign to his sermons and their delivery as it is distasteful to his judgment. He not only excludes extraneous subjects from the pulpit; but, so far as possible, conceals himself in the shadow of the cross. He humbles himself that Christ may be exalted. His sermons disclose no effort at rhetorical display, or desire for personal prominence. His pulpit oratory is unstudied and unaffected. He is sparing in gestures. He is in no sense open to the common criticism that ministers assume an unnatural manner and voice in the pulpit for effect. He is as natural before a congregation as he is in the quiet of his home. With an implicit trust in the One for whose cause he is to speak, and the confidence which a well-prepared message affords, **Dr. Forney** comes before his congregation with perfect self-control. With his sermon-outline clearly in mind, he trusts to the inspiration of the moment to furnish words for the expression of his thoughts. In this he is never disappointed, for philology has been one of the delightful studies of his life, and has resulted in a rich vocabulary that never fails to furnish the most precise and expressive word at the proper time. There is a dignified sincerity in his sermon delivery which manifests itself in the blending of a choice phraseology with a tenderness of feeling. He speaks with a freedom born of a knowledge of the truth, and a liberty produced only by the presence of the Spirit. His impressive manner brings the conviction that the truth which he preaches is a personal treasure, and that it is transmitted out of the abundance of the heart. His preaching contains the essential elements of true eloquence, which we are told is the power to convince the judgment, kindle the imagination, move the feelings and give impulse to the will.

It is more than an ordinary privilege to sit under the preaching of **Dr. Forney**. It is both pleasant and profitable. It is the privilege of listening to one who, while his voice is not so strong as that of many public speakers, has an enunciation so clear as to be heard by the average congregation with ease. And there is a melodiousness in his voice which adds to the impressiveness of his utterances, as well as to the pleasure of listening. It is the privilege of hearing one who has a clear apprehension of the truth, whose loyalty to the truth is unquestioned, and who is in every way worthy to speak in the name of the Master. His logical analysis, his clear exposition, and his simplicity of speech combine to make the truth stand forth with a prominence too plain to be misunderstood. And while his sermons are of greater length than those to which the people of to-day are accustomed, the amount of truth presented is fully equal to the time used in expressing it, and this is the true standard by which to determine the proper length of a sermon.

Back of the message is the man, who, so far as human agencies are concerned, gives to the sermon its vital power. The words of a speaker are effective only so far as they are backed by a corresponding example. And those who receive instruction from **Dr. Forney's** preaching, and have the needs of their hearts carried to a throne of grace by his comprehensive and fervent pulpit prayers, realize that they are being helped by one who speaks, not alone from the printed page of the Scriptures, but also from the epistle of Christ written on his own heart by the Holy Spirit. And they go out from the service with feelings which can be appropriately expressed by a quotation from Hawthorne: "His words had power because they accorded with his thoughts; and his thoughts had reality and depth because they harmonized with the life he had always lived. It was not mere breath that this preacher uttered; they were the words of life, because a life of good deeds and holy love was melted into them. Pearls, pure and rich, had been dissolved into the precious draught."

As a Leader.

While there is no superior order in the ministry of the churches of God, there are leaders to whom special duties are committed, either by official action or common consent. These men become leaders by virtue of their efficiency and fidelity. Their ability is recognized by their brethren, who concede to them positions of trust and responsibility. And their fidelity is a stepping-stone from the lower to the higher positions. True and permanent leadership, therefore, is inseparably connected with faithful service. One may attain a leading position in some other way, but it will not be long continued. The only one who can exert a controlling influence through the years uninterruptedly is the one who is constantly devoted to the cause with which he is connected. He must serve before he can rule, and the extent of his leadership will be determined by the measure of his devotion to the duties that devolve upon him.

Among the names of men who by intelligent and faithful service have attained positions of leadership in the work of the churches of God none stands out with more prominence than that of **Dr. Forney**. What **Elder Winebrenner** was to the churches, to the East Pennsylvania Eldership and the General Eldership during the first part of the history recorded in this volume (a period of some thirty years), **Dr. Forney** has been during the past forty years or more. And the record of these years furnishes a clear illustration of the frequently-expressed belief that when one leader in the cause of righteousness falls the Lord raises up another to take his place. For it is interesting to note, in thinking of these two faithful servants, the close connection between the end of the labors of the one and the beginning of the work of the other. It was only thirteen days after the death of **Elder Winebrenner** that **Mr. Forney** was granted a "Preacher's License" by the Standing Committee of the East Pennsylvania Eldership. **Elder Winebrenner** attended the East Pennsylvania Eldership for the last time in 1859, and the following year **Elder Forney** was in attendance for the first time. The last General Eldership that **Elder Winebrenner** attended was that of 1860, while the next meeting of that body, in 1863, was the first one attended by **Elder Forney**. It should not be inferred that **Elder Forney** was the immediate successor of **Elder Winebrenner**. That distinction naturally and properly fell to **Elder E. H. Thomas**, Editor of The Church Advocate. But it was only nine years after the death of **Elder Winebrenner** that **Elder Thomas** was called to his reward, and was succeeded by **Elder Forney**.

The leader of a religious body is the one who does most to shape its policies and stimulate and direct the thought of the people. And it was as Editor of The Church Advocate that **Dr. Forney**, for forty years, exerted an influence of this kind that no one else was in a position to wield. It was to him that the brethren were wont to turn for counsel and guidance, and they never looked in vain. It was in the editorial columns of The Church Advocate that their perplexing problems were solved, their discouraged hearts inspired, and their hesitating footsteps directed. In this position of leadership **Dr. Forney** was thoroughly loyal to the old landmarks. He was true to the spirit of **Winebrenner**, **Thomas** and other leaders who had preceded him. At the same time he was aggressive. He developed the plans of **Winebrenner** into wider spheres, and, when wise and necessary, carried them out with new methods, but always with an eye single to the honor of the truth and the prosperity of the churches. Most of the enterprises of the General Eldership for the past forty years had their inception in his editorial suggestions and discussions, and to a great extent the same is true of the annual Elderships. In these matters his conservatism and aggressiveness were always blended in proper proportion. His attitude as a leader has been eminently fair. He has kept in close and sympathetic touch with both the old and the young. He has used his influence for what he believed to be the highest good of every institution and individual. Instead of cultivating an ambition to surpass his brethren, he has devoted himself to the development of his own talents and the improvement of his opportunities for usefulness.

In discussing the leadership of **Dr. Forney** attention must be given to both the East Pennsylvania Eldership and the General Eldership. Present space will not permit even the enumeration of the many official positions which he has held in the East Pennsylvania Eldership, for it would require quotations from the journals of more than fifty years. A few examples must serve as an imperfect index of a half century of official service. In 1869 **Elder Forney**

was elected as a member of the Standing Committee, a Committee of which he is now, and has been for many years, the Chairman. He is President of the Board of Education, and his service in this connection dates back to 1875. He offered the resolution which created the Board of Church Extension, in 1880, and has been a member of it ever since. On the Board of Missions, of which he is the President, he has rendered faithful service for many years. He was the Secretary of this Board in 1863, and its President as early as 1865. He was also instrumental in the formation of the East Pennsylvania Sunday-School Missionary Society, an effective organization of earlier years. He was the President of the first two Sunday-school conventions in East Pennsylvania. He served as Speaker of the East Pennsylvania Eldership in 1874, 1877, 1883 and 1889. Besides these elective positions, he has been a member of the most important appointive committees from year to year.

The simple statement of these facts may mean but little to the uninformed, but to those who have served in similar positions it stands for an immense amount of work, especially for one who, like **Dr. Forney**, is always an active and never a nominal member of a board or committee. His burden of work is heavier than that of any other member of a board or committee to which he belongs. As Chairman of the Committee on Ordination he leads in the examination of all applicants for ordination to the ministry. As President of the Board of Education he arranges for and conducts the examination of students in the Eldership Course of Studies, a Course which he, for the most part, prepared and revised. As Chairman of the Stationing Committee his judgment is the principal factor in solving the problems connected with the perplexing work of appointing pastors. As Chairman of the Standing Committee he has "the care of all the churches" during the year, which includes the visiting of appointments to adjust difficulties, to arrange for the filling of vacancies, and all that belongs to a general oversight of both churches and preachers. As President of the Board of Missions he directs in the work of providing for the weaker churches, as well as in visiting the mission fields. And to be a member of any committee usually means that the preparation of its report is left to him. His work, moreover, has not been confined to the positions to which he has been elected or appointed. In not a few cases he has originated the board, the committee, or the enterprise which has contributed to the prosperity of the churches. He has also had much to do in shaping our form of ecclesiastical government, having rewritten and revised the greater part of the Constitution of the East Pennsylvania Eldership, as well as that of the General Eldership.

As an earnest and devoted student who recognized the value of education in the ministry, it was altogether natural for **Elder Forney** to agitate this subject, which he did from the very beginning of his membership in the East Pennsylvania Eldership. While pastor of the church of God at Mount Joy, Pa., he was engaged for a year or more as a teacher in the Mount Joy Academy, of which **Professor E. L. Moore** was the Principal. Learning that **Professor Moore** was willing to sell the Academy, **Elder Forney** brought the matter to the attention of the Eldership which met at Mechanicsburg, in October, 1861, and was appointed on a committee "to confer with **Mr. Moore**." The other members of the committee were **Elders E. H. Thomas** and **A. Swartz**. The committee, in connection with the Committee on Education, reported, among other things, "that special efforts be made for purchasing or establishing an institution of learning under the control of the Church, for educating our youth and preparing young men for the sacred ministry." The subject was thoroughly discussed, in connection with the proposal of **Mr. Moore** to sell the Mount Joy Academy to the East Pennsylvania Eldership. The opportunity to secure a school of this kind, to be under the jurisdiction of the Eldership, was looked upon with favor, and **Elder Forney** and **Professor Moore** were granted permission to canvass the churches "to obtain subscriptions of stock for the contemplated purchase of said Academy." They sent out a circular letter, and also canvassed some personally, but without receiving much encouragement, and at the next meeting of the Eldership the project was dropped, as being "beyond the jurisdiction of the Eldership." The meaning of this action, presumably, was that the establishing of schools is the work of the General Eldership. In 1876 the Board of Education, with **Elder Forney** as President, took under consideration a proposition from **Professor Ege**, of the Cumberland Valley Institute, at Mechanicsburg, Pa., to sell

that institution to the Eldership. Perhaps it was thought that if an Eldership desired to establish an academy the General Eldership would cheerfully consent, as in fact it did in later years when such an occasion arose. But after carefully considering this proposition the Board decided that it would be inexpedient to purchase a school property without further agitation of the subject among the brethren. At the General Eldership of 1872 the Committee on Education, of which **Elder Forney** was the Chairman, submitted a report recommending the acceptance of an offer from Hillsdale College, Hillsdale, Michigan, to establish a professorship in that institution by appointing a professor and providing for his salary. The report was adopted, and the first Board of Education of the General Eldership, with **Elder Forney** as its President, was elected to take charge of the matter, but the project was never carried out.

Not discouraged by these temporary failures, **Elder Forney** continued his agitation along educational lines, principally through the editorial columns of *The Church Advocate*. He believed that our people were able to establish and maintain an institution of learning, and that all that was necessary was to give them a wider vision and cultivate their spirit of liberality. This he endeavored to do, and was rewarded at the General Eldership of 1881 by the adoption of a report which he presented as Chairman of the Committee on Education, May 30th, recommending that a Church school be established at once. This action of the General Eldership, which resulted in the establishing of Findlay College, had its inception in the action of an educational convention which met in Harrisburg, Pa., October 19, 1880, at the call of **Elder Forney**, President of the Board of Education of the East Pennsylvania Eldership.

The General Eldership of 1881 placed the matter of locating and establishing a college in the hands of its Board of Education. And when it was decided to locate the college at Findlay, Ohio, it was found necessary to have a Board of Trustees legally incorporated under the laws of that State. This provision was made when the Executive Board of the General Eldership met at Findlay, January 25, 1882, and appointed the first Board of Trustees. **Dr. Forney**, as a member of the Executive Board, was the author of the action which created Findlay College, gave the institution its name, and defined the powers of the corporation. He also prepared the Articles of Incorporation. The following year the Board of Trustees, at a meeting held June 20, 1883, elected **Dr. Forney** President of the College. This was a natural selection, considering the leading part which he had taken in the work of establishing the institution, and it indicated the strong confidence which the brethren had in his ability and fidelity. While he had neither sought nor expected this position, he appreciated the honor which the Board's action conferred upon him. And it was not until after he had given several months to the careful and prayerful consideration of this opportunity for service that he sent his letter of declination to the Board, which was reluctantly accepted at a special meeting held December 5, 1883. In this letter he said: "I have an abiding and predominant desire to serve the Church in that capacity for which I am best adapted, and in which I can be of greatest service to its interests. But I am not able to concur with the Board in the view that, considering all things, my proper position is at the head of Findlay College." He also expressed the hope of being "able to do something toward making Findlay College a success and a great blessing to the Church" in whatever capacity he might labor. This he continued to do by leading the thought of the brotherhood as he wrote on the college and its work from time to time, educating our people to the necessity and advantages of education, and encouraging them to greater liberality. When the time came to dedicate the college, June 20, 1888, **Dr. Forney** was selected to deliver the dedicatory address. He spoke on "Christianity and the College," and in an exhaustive and scholarly manner defined the relation between Christianity and education, and discussed the principles which are essential to a Christian institution of learning.

The evidences of **Dr. Forney's** interest in educational matters has not been confined to his words of tongue and pen. He has been a contributor from time to time to the financial support of Findlay College, his gifts aggregating more than a thousand dollars, and on June 12, 1905, he made himself personally responsible for the endowment of the President's Chair. Though he had declined to accept the office of President of the College, he thus provided for the support of the men who may be called to that position from time to time through all the

years. In doing this he gives back to the General Eldership more than half of the salary which he received for his forty year's of service in the editorial chair, thus making his work for more than a score of years purely a labor of love. He occupies the unique position of being a leader in both the intellectual and the financial affairs of our educational work. His counsel has been a guiding factor in the management of the College, and his gifts amount to more than those of any other donor.

The influence of **Dr. Forney** has also been a leading factor in the missionary work of the General Eldership, both home and foreign. This influence has been exerted by wise editorial counsel, and by resolutions, reports and discussions in the General Eldership, rather than by active official service. And yet he has not infrequently acted in an official capacity in connection with our general missionary enterprises. He was elected a member of the first "Board of Foreign Missions" created by the General Eldership, in 1878, for the purpose of establishing "a mission in India at as early a day as practicable." In those earlier years, when efforts were being made to unite with the Free Baptist Church in foreign missionary work, **Dr. Forney** was more than once selected as a representative of our highest governing body. And more recently, from 1906 to 1909, he served as President and Secretary of the Commission on unification of our missionary societies, a position which required clear judgment and much patience, and involved a voluminous correspondence. While most of his years have been spent in the quiet work of the editorial office, the missionary spirit has nevertheless been a predominating one in his life. And the results are to be seen in the steady and substantial growth of the East Pennsylvania Eldership, and in what this Eldership has done for the work on the frontier, as well as in all of the missionary enterprises of the General Eldership.

But it is in connection with our publishing interests that the monumental character of **Dr. Forney's** work as a safe leader and successful manager appears to the best advantage. He had charge of *The Church Advocate* for forty years, and not only brought it up to a high standard of literary excellence, but also placed it on a self-sustaining financial basis. During nearly all of these years he was the Business Manager as well as the Editor, and by his good judgment and careful economy rendered invaluable service to the General Eldership. When he took charge of the paper, in 1869, it was still struggling to free itself from a burdensome debt. In a few years this was accomplished, and then there began to accumulate a small surplus from year to year, which has continued to the present time. But this upward course was not entirely without interruption. There were occasional disappointments, as for example during the triennium of 1878-1881, when the Editor had to contribute \$200 in order to continue the publication of the paper. He also refused an increase of salary by the General Eldership on two occasions—in 1875 and 1887. To this personal devotion to a cause, and to the most faithful and persevering efforts, must be attributed the success of our official organ.

In addition to placing *The Advocate* on a safe financial basis, **Dr. Forney** had another ideal—the establishing of a publishing house of our own. As early as 1880 he urged this matter editorially, insisting that the churches were able to inaugurate and maintain such an enterprise. This view was somewhat in advance of the sentiment of the brotherhood, as is evident from the fact that it was not until twenty-one years later, in 1901, that our Printing and Publishing House became a reality. But these years were marked by steps leading up to the final accomplishment. In 1885 a Book Store was started in Harrisburg, in a rented building on Market street. The business prospered. The *Advocate* continued to earn a small annual surplus, which was carefully invested. Our other periodicals contributed their share towards the common end. This continued until 1899, when a fine property was purchased in Harrisburg, consisting of a lot fronting twenty-six and a half feet on Market street and extending back two hundred feet, with a four-story brick building on Market street, 26½ x 150, and a double three-story dwelling-house on the rear of the lot. Possession was secured in 1900, and the necessary machinery and outfit were purchased and the printing plant installed in July, 1901. The business prospered in every respect, and the last of the debt incurred in purchasing the property and starting the enterprise was cancelled January 1, 1909. The property, including the stock in the Book Store and the printing establishment, is valued at not less than

\$100,000. This is the home of our publishing interests. Here our periodicals are all printed, and from here they go out to the various parts of our general territory.

This statement concerning our Publishing House and Book Store is made because of its essential connection with the life-work of **Dr. Forney**. As Editor of The Church Advocate he cultivated the sentiment that led to its establishment. As Business Manager of The Advocate he was able to pay towards the Publishing House the sum of \$14,880.00. And as President and Treasurer of the Board of Directors of the Publishing House and Book Rooms his has been the guiding hand in this enterprise since its inception. It will stand as a monument to his wise foresight and patient perseverance.

Notwithstanding a general disposition on the part of the brethren to yield to the judgment of **Dr. Forney**, it should not be inferred that his various projects were carried out without opposition. He has had the experience, common to all leaders, of meeting opposition that is dispelled only by the light of fuller information. To this end he has frequently found it necessary to discuss his plans at considerable length and to advocate the cause for which he was contending with more than ordinary patience and perseverance, at the same time answering the objections and arguments offered in opposition. It is in this connection, both on the Eldership floor and in the editorial columns, that his exceptional ability as a disputant appears to the best advantage. In fact, the comprehensive and conclusive character of his arguments has become so well known that in later years he seldom finds one who feels disposed to meet him in the arena of debate. The common custom is for other brethren to discuss questions that arise, and, after they have presented their views pro and con, all eyes are turned to **Dr. Forney**, who is expected to clear the polemic atmosphere of clouds, untangle the logical and illogical arguments, and, giving each factor its proper place and force, speak the final word. And his views generally prevail when they are brought to the test of official action.

Those who may read the above paragraph fifty or a hundred years hence should not associate it with the typical debater of early years, and imagine a man of unusual size, of boisterous voice, and of vigorous gestures, for such an impression would be farthest from the truth. Instead, let them draw a mental picture of a man of medium height; of erect and dignified bearing; modestly but faultlessly attired; unassuming in manner and gestures; with a fine intellectual face and exceptionally strong and expressive eyes; with a voice mild and musical, and a choice vocabulary and a careful enunciation that combine to make it a pleasure to listen.

Dr. Forney has always had an aptitude for disputation, and he found his first opportunities of this kind in the debating societies of his school days in the Linglestown neighborhood. Here he began to cultivate that habit of careful and exact statements and logical reasoning which has been so characteristic and effective in his later years. He also further equipped himself for public debate, as well as for the work of deliberative bodies, by a thorough study of parliamentary rules. He makes a thorough investigation of every subject, with that clearness of perception, that breadth of view and that unselfish consideration which usually enable one to select the right side of a question at issue. And the man who is thus prepared to take his stand on the right side, has the victory half won before the battle begins. By the right side is meant the position that is most nearly in harmony with the revealed will of the great Head of the church; that looks to the welfare of others rather than self; that places all interests of the church, local and general, in positions proportionate to their relative importance, and seeks to do the greatest good to the greatest number. Having taken his stand on this vantage ground, **Dr. Forney** proceeds to fortify himself with facts. Instead of speaking at random, or from hearsay, or on mere suppositions, he has all facts bearing on the question at issue carefully noted down, ready for use at a moment's notice. Every argument which might be offered is first brought to the test of truth, and is given as searching an analysis as it could receive at the hands of his opponent. Arguments on the other side of the question are given like consideration. It only remains, then, to properly marshal these facts in support of a position in order to maintain it. Thus, with a firm grasp of the whole subject in all of its details, **Dr. Forney** is able to take up a question calmly, and with confidence as to the outcome. He is an able

and fearless defender of what he believes to be right, but is as calm as he is courageous. With all of his faculties under perfect control, and at instant command, he gradually unfolds his line of argument until it becomes as clear to his hearers as it is to himself. In doing this his tenacity for his own opinions is properly blended with a due respect for the opinions of others. He never allows a difference of opinion, however heated the discussion, to disturb his personal relations with, or his friendship for, his opponent. "Principia, non homines," is his motto.

The foregoing glance at the work of **Dr. Forney** as a leader will show that, both in the character and extent of his service, he ranks second to none in our history as a religious body. He has held one or more official positions for a longer period of time than any other man who has been connected with the churches of God. He became a member of the General Eldership which met at New Brighton, Pa., in 1863. That membership has continued without interruption to the present time, and, with the meeting of the General Eldership in 1913, completed the unparalleled record of fifty years. During that time every other member of the General Eldership of 1863 has passed away. **Dr. Forney** has also held an official position in the General Eldership for the same length of time. He was elected Transcribing Clerk in 1863, Assistant Editor of *The Church Advocate* in 1866, and was Editor of *The Church Advocate* from 1869 to 1909. He also served on the Board of Incorporation, the Board of Education, and the Executive Board of the General Eldership. He was elected President of the General Eldership in 1878, and again in 1905. He is now, and has been since 1893, the President of the Board of Directors of the Publishing House and Book Rooms, and, with the exception of one term, was its Treasurer since 1885. This makes a half century of continuous official service. He has filled these positions to the entire satisfaction of the brotherhood. The material interests intrusted to him by the East Pennsylvania Eldership and the General Eldership have shared in the careful management and wise economy which he devotes to his personal affairs, and with the same successful results. He has been faithful in the discharge of every duty devolving upon him. Loyalty and efficiency have characterized his work in whatever position he has been placed. While he has the gift of leadership in a pre-eminent degree, he has always been willing to serve, even though service meant the carrying of heavy and perplexing burdens. In fact he has carried in his heart the burden of every movement which promised to advance the interests of the churches of God. Other leaders have finished their labors and have gone to their reward, and sufficient time has elapsed to form a mature conclusion as to the value of their services. But **Dr. Forney** is still with us, for which we are profoundly grateful, and therefore the time is not yet here to form a final estimate of his leadership. Something can be said of his work, and its impress on every local and general enterprise can be clearly seen; but only the future can reveal the larger results. And it is safe to predict that each of the coming years will increase the appreciation which the churches of God have of his services, and confirm their conviction that they never had a truer friend, nor a more efficient, faithful and indefatigable worker.

As a Writer.

It was during **Mr. Forney's** student days at Obelin that he began writing for *The Church Advocate*. His first article was written on the Fourth of July, 1859, and published in *The Church Advocate* of July 21st. It was on the subject, "Can Backsliders Be Saved?" The article is not lengthy, and does not attempt to go into a thorough discussion of the question. There is lacking that positiveness which characterizes his writings of later years. With the natural timidity of a beginner he does not even pretend to decide the question, but contents himself with quoting certain passages of Scripture which have more or less of a bearing on the subject, and closes by saying:

"Brethren and sisters, let us watch and pray, and not become lukewarm and finally backslide. For if the backslider can be saved, it is after all a great risk; yea, the greatest risk that man can run to try it. Thus, my brethren and sisters of Pennsylvania, I have endeavored to celebrate the Fourth of July.

C. H. FORNEY."

Oberlin, O., July 4th.

His next article, which appeared the same month, was on "Bridling the Tongue," and was continued in a later issue. In his third effort, September 8, 1859, he took up the subject of "Baptism and Rantism." It related a conversation which he had engaged in with a fellow student who believed that sprinkling and pouring were as valid as immersion, without purporting to be a thorough discussion of the question. In fact he begins his article by modestly apologizing for attempting to write on the subject at all, saying:

"It would appear rather presumptuous in a youthful tyro like myself, to write an article for your beloved and ably conducted paper, upon the much disputed question of baptism, and I dare say I would be amenable to my more experienced brethren who have been investigating the subject, for my nugacity compared with their profound and elaborate essays and sermons that have puzzled from time to time the deluded and fluctuating minds of their opponents. But since it is not my intention to write particularly about the mode or anything else connected with the rite, I hope you will carefully read the few thoughts that I have to present, and not cast me off at once as an intruder and presumptuous novitiate."

That he possessed that independence of thought and investigation so necessary to the young ministerial student who takes his course at an institution of learning conducted by those of a different religious faith is shown in this article, in which he says:

"It is, however, not very strange if Oberlinites hold that sprinkling is the mode in which baptism ought to be administered, when the Doctors of Divinity descend from the pulpit with a baptismal font in one hand and then baptize, erroneously so-called, those who present themselves for admission into the church, unless they had been baptized previously."

Mr. Forney continued to write at intervals for the Church paper, and as early as the Spring of 1861, in a series of articles on "Redemption and Salvation," we find something of the positiveness and theological style with which we are now so familiar. These early writings contain a plentiful supply of large words, and a more frequent use of Greek and Latin words and phrases than are found in his writings of forty years later. This was in keeping with a custom of the time, followed by those who were able to do so.

The brotherhood was so favorably impressed with the ability of **Elder Forney** as a writer, as well as by his evident loyalty to the doctrines of the Church, that when the General Eldership met in 1866 he was elected Assistant Editor of The Church Advocate. During the next three years the products of his pen appeared in the editorial department of the paper, and were read with approval and profit. They showed a clear grasp of the duties and responsibilities of editorial work, and were true to every interest for the furtherance of which the paper was conducted. His work in this position received its official sanction when he was re-elected Assistant Editor by the General Eldership in the Spring of 1869. And when, in the Autumn of that year, he succeeded to the position of Editor-in-chief on the death of **Elder E. H. Thomas**, he received from the brotherhood that hearty support which is the outgrowth of confidence in one's efficiency and fidelity. That this confidence was justified needs no other proof than the fact that **Elder Forney** was continued in this position by the General Eldership for forty years, and was then relieved from its responsibilities only because of his urgent request.

In going over the pages of The Church Advocate from 1869 to 1909, one is forcibly impressed with the wide range of the field of editorial discussion. While this is accounted for in part by the great length of this period, it also reveals the versatility and the extensive reading and research of the Editor. The editorial office furnishes an exceptionally favorable opportunity for reading, including that which is optional, as well as that which is obligatory. And this continued opportunity, improved by the alert and inquisitive mind of **Dr. Forney**, contributed a fund of information and developed a breadth of thought which made his editorials as comprehensive in their scope as they are valuable in their character.

His writings on devotional subjects are both instructive and inspiring. They deal with every phase of scriptural truth. The great doctrine of regeneration, which has meant so much in the work of the churches of God, is set forth in no uncertain terms. Great emphasis is laid on the importance of experimental

religion, and ministers are exhorted to so teach this truth that they may not weaken the local churches by bringing into their membership persons who have not been born again. Then the welfare of the true convert is taken up and considered in all the various relations that he sustains in life, giving careful thought to his opportunities and his obligations, his trials and his triumphs. The church has a large share in the editorial discussions, and all of its means of grace are clearly explained and urged upon the favorable consideration of the people as contributing factors in their spiritual development. The home, with its far-reaching influence and the value of its devotions, is given proportionate attention, as are all the phases of life with which the individual Christian has to deal. Nothing is neglected or overlooked, but everything pertaining to the spiritual welfare of the readers is given due attention by the Editor, just as a studious and faithful pastor looks to everything that concerns every member of a local church during a long pastorate.

Dr. Forney always kept himself thoroughly informed concerning the activities of other religious bodies, and gave the readers of *The Church Advocate* the benefit of his information. And, with his clear view of a situation and his philosophic method of considering it, he was able to do more than merely report the news; he could interpret the handwriting on the wall as well as call attention to it. This was of great value to the reader, because many subjects of importance in the religious world are scarcely considered by the secular press, and the average layman knows but little about them unless informed by his Church paper. His editorial utterances, however, were not confined strictly to what are known as religious subjects. He discussed other questions that were of general interest, especially those pertaining to reform movements, such as the efforts to secure a better observance of the Sabbath, and the various temperance movements. These subjects were not merely touched on incidentally, but were given that broad view and careful thought that always characterize the work of the man who believes that "what is worth doing at all is worth doing well." As an illustration of this fact we mention the editorial discussion preceding the Prohibition Amendment campaign in Pennsylvania in 1889. These editorials continued weekly for four months and a half—from the announcement of the passage of the Resolution submitting the question to a vote of the people, made in *The Advocate* of February 6th, to the time of the election, June 18th. Every phase of the subject was carefully reviewed. The question at issue was fully explained, as were the methods by which the campaign was to be carried on. The prohibition forces were brought into review, and the elements of the enemies' strength were accurately measured. Then follow five editorials on "Indictment of the Liquor Traffic;" one on "The Liquor Traffic the State's Worst Enemy;" one on "The Liquor Traffic a Fruitful Cause of Infanticide and Insanity," and one on "The Amendment and the Grain Market." The discussion closed with four editorials on "Objections to Prohibition." These twenty editorials fairly illustrate the wide scope of his editorial discussion of important questions.

Another class of subjects that frequently received editorial consideration, and which constitutes one of **Dr. Forney's** most valuable contributions to the churches of God, is made up of questions on Church doctrine and polity, and matters pertaining to our general interests. Some of these questions were discussed because certain occasions suggested them to the Editor, and many others were sent in by ministers and laymen with the request that they be answered editorially.

These editorials cover practically every phase of Church doctrine and polity that could arise, and, in the absence of a comprehensive work on the doctrines and polity of the churches of God to which inquiring minds could turn, they have been of very great value to the ministry and to the churches. They include in their scope all of the doctrines of the churches of God, both general and specific. Every passage of Scripture having any bearing on these doctrines is carefully considered and every objection is fully answered. In this way there was furnished to the ministers of the churches of God information and arguments on the ordinances, as well as on other doctrines, that was of inestimable value in their work of contending "for the faith which was once delivered unto the saints."

The editorials on Church polity deal with everything from the local church on up to the General Eldership. The scriptural officers of the local church are named and their qualifications and duties clearly set forth; so are the privileges and responsibilities of the members. The Annual Eldership, with its

various boards and committees, and their respective powers, is often made the subject of editorial consideration. So is the General Eldership, with the duties of its different boards and their relation one to another, as well as the more general but no less essential connection that extends from the local church, through the Annual Eldership, up to the General Eldership.

The enterprises of the General Eldership always found their strongest supporter in *The Church Advocate*. The mission work of the Church was encouraged and plans suggested for its advancement. The importance of having a college and a publishing house was urged by the Editor for many years before these institutions were established, and his influence was a potent factor in leading up to their establishment and in guiding their activities.

The character of **Dr. Forney's** editorial writings is as high as their scope is wide. He has always been a close student and a careful observer. He has cultivated a lucid and forceful style of expressing the results of his researches and observations. His editorials reveal the tastes and habits of the scholar, and have the charm of a diction that is both strong and graceful. But in addition to these general observations, it is in order to write more specifically of a few of the characteristics of these editorials which for forty years contributed so much to the instruction and encouragement of the ministry and the laity of the churches of God.

They bear the marks of painstaking preparation and thorough discussion. This accounts, in part at least, for the unusual length of certain editorials, which perhaps did not appeal to that class of readers to whom brevity is most desirable, and who insist on a writer expressing himself on almost any subject in a few paragraphs. But every earnest and conscientious writer feels disposed to say all he can in support of his position, and **Dr. Forney**, being a man of wide research and retentive memory, had much to say on any question pertaining to his line of work. Moreover, he kept in mind the facts that most of our ministers do not have the extensive libraries necessary to make exhaustive researches for themselves, and that an elaborate consideration of certain questions is an advantage to the laity in helping them to a better understanding of the truth. In nothing else is this feature of **Dr. Forney's** editorial work more noticeable than in his answers to questions on Church doctrine and polity. One is especially impressed with the care and labor bestowed when comparing his answers with the answers given to such questions by the editors of other Church papers. Instead of a few brief paragraphs, as in other papers, it was his custom to write an editorial of two or three columns, or perhaps a series of editorials. The questions were not only answered, but proofs were given and reasons assigned from Scripture, history, commentaries, etc. This required a great deal of extra time and labor, but the service was given cheerfully for the good of the cause, and hundreds of ministers and thousands of laymen can testify to its value.

While as a rule the positions taken by **Dr. Forney** in his editorial discussions were accepted by the brotherhood, there were occasional exceptions. Once in a while a contributor would call in question the tenability of a position taken by the Editor, which would call out his ability as a disputant. His replies were always characterized by the utmost courtesy to his opponents and fairness in dealing with the divergent views presented by them. He always carried on his controversies in a spirit of brotherly love, without malice and without guile. In 1884 he had a discussion with a minister of the Iowa Eldership on "The Unity of Moral Character," which continued for five weeks. In 1891 he had what was perhaps his most exhaustive editorial discussion on doctrinal questions. It was with a minister of the East Pennsylvania Eldership, on the several phases of the Millennium, and continued for fifteen weeks. The Editor defended the post-millennial as against the pre-millennial theory, advocating the doctrines of a simultaneous resurrection and judgment. It was at the General Eldership of 1896 that the change was made in Eldership titles from "Church of God" to "churches of God." This question was first brought up by **Dr. Forney** in the East Pennsylvania Eldership, and by that Eldership sent to the General Eldership of 1893, and by the latter sent down to all of the Annual Elderships for action prior to the General Eldership of 1896, at which time the above change was made. During the intervening three years this question was carefully considered, as suggested by the General Eldership, the Editor of *The Advocate* taking the leading part in the discussion. He first published a series of six editorials on "Change of Eldership Titles," in which he strongly advocated the proposed change.

Then about six months were given for other brethren to express their views, after which the Editor reviewed these articles in a series of ten editorials, making sixteen in all. In earlier years **Dr. Forney** had strongly defended the singular form of the word "Church," but his views had undergone a change on the subject, which he frankly stated in the beginning of the discussion. The proposed change under consideration involved two things—a change from "Church" to "churches," and from "Eldership" to "Association." When the matter came to a vote at the General Eldership of 1896 the former carried, but the latter failed to pass. These few examples, selected from many others, will indicate the thoroughness with which the Editor investigated and discussed the questions brought before him. He always took his stand squarely on the word of God. "To the law and the testimony" was his battle-cry, and a "thus saith the Lord" was the deciding voice. In fact the dominant passion of his life has been to hear the voice of God as expressed in the written word. And in nothing else is his thoroughness more manifest than in his investigation of the Scriptures. He first takes up the Bible and studies it in the original languages, and with the utmost care. Then he turns to every other book at hand that may throw any light on the question at issue. And, not stopping with his researches in his own extensive library, he has spent hours of time in the book stores and libraries of Harrisburg and Philadelphia for the same purpose.

If the subject taken up for consideration did not involve any controversy, but was one of a great variety of topics that were discussed from time to time, it received the same careful consideration. In that case the writer simply led the way for the reader in the search for the truth. All possible light from the lamp of the word was first thrown on the subject, and then history, the opinions of the world's best scholars, observation and experience were all laid under tribute to help in the solution. Thus they came to a common conclusion hand in hand, and with the satisfaction of looking back over a field of investigation that had been thoroughly covered. And this close attention to preparation and thoroughness of discussion was given to all editorial work, whether it involved any important question of doctrine or not.

These editorials are conclusive in their character. A conclusive argument is a natural product of painstaking preparation and thorough discussion in support of a tenable proposition. The comprehensive character of **Dr. Forney's** editorials indicates the extent of his investigation, while his careful preparation is shown by his accuracy of expression and the logical arrangement of the facts disclosed by his researches. This explains why the editorial utterances of *The Church Advocate* were generally regarded as conclusive. They were accepted as such because they were in harmony with the facts—in harmony with the Scriptures, with the history of the churches of God, and with the teachings and practices commonly accepted among us. In this way *The Church Advocate* has exercised an influence second to none in shaping our policies, directing our activities and confirming our faith.

His writings are of an enduring character. The student of **Dr. Forney's** editorials will look in vain for the ephemeral. There is nothing light or trifling. He wrote to instruct rather than to entertain. Much that he wrote thirty and more years ago could be reprinted with equal profit to-day. The truths he taught found an abiding place in the minds and hearts of the people. They are being reiterated in the pulpits and the homes. They will stand the test of time. They will continue to exercise a potent influence in the religious life of the churches of God, for the guidance, comfort and progress of which they were written.

It is impossible for the uninitiated to fully understand the extent of one's duties in the editorial office, and the average reader has but a vague idea of the amount of work required every week in order to prepare and publish a paper like *The Church Advocate*. In addition to reading the daily papers and monthly magazines to keep in touch with current events, the Editor must read a large number of religious exchanges. He must read certain classes of books as they appear, in order to keep abreast of the best secular and religious thought. He has several pages of editorials to write every week. All other manuscripts must be edited by him, and then read the second time in proof sheets. **Dr. Forney** also had charge of the business affairs of *The Church Advocate*, all of which he attended to himself, including the collecting and paying of bills and the keeping of accounts with advertisers and subscribers. He spared not himself, but gave close personal attention to every detail of the work. There is perhaps not another weekly paper,

equal in size to *The Church Advocate*, on which all the work is done by one man. There are usually three—an editor, an assistant editor and a business manager. It is only by having a thorough system and rigidly adhering to it that it is possible for one man to do this work, and this rule of life has been the secret of **Dr. Forney's** success in his abundant labors. In addition to his regular duties in connection with *The Church Advocate*, there were many other demands made upon his time, including an extensive correspondence growing out of his editorial position and his leading position in the East Pennsylvania Eldership and the General Eldership. These various matters received his careful attention. He conducted his correspondence with the utmost promptness. During the earlier years of his service the typewriter had not become the important adjunct to an office that it now is, and in later years he did not turn to it. All of his editorials, amounting in the aggregate to many volumes, and his correspondence including thousands of letters, were written with his pen. Well could he say, with Paul, after thinking of the primary duties and trials of his office, "There is that which presseth upon me daily, anxiety for all the churches."

When a reader finishes the last chapter of a book, he naturally decides whether or not the author kept his promises made in the preface. As we come to the close of **Dr. Forney's** editorial labors, we turn to his introductory editorial, in the issue of September 29, 1869. He had just taken charge of the paper, following the death of **Editor E. H. Thomas**. Among other things he says:

"We regard a religious paper as one of the greatest instrumentalities for effecting good, when properly conducted, which God in his providence has placed at the command of the Church of this age. . . . We shall endeavor to bring to it all the talent, ability and time which we can command. . . . It shall be our constant aim to keep the paper up to its present standard in every particular, and also to make such changes and improvements as from time to time may be thought advisable. We shall endeavor to furnish our patrons weekly with reading matter which, both as to quality and variety, shall not be inferior to that of the best religious journals of the day."

Forty years later, in 1909, **Dr. Forney** closed his final report to the General Eldership with these words:

"Many and precious, extending over the entire territory of the General Eldership, have been the friendships formed during these years. Always generously sustained by the General Eldership and upheld by the sympathy and prayers of the brotherhood at large, the official labors of all these years have been a delight. I avail myself of this opportunity to say, albeit I am sure it is not needful, that I am inexpressibly grateful to the General Eldership for the generous and abiding confidence which has led the delegates fourteen successive times to elect me to the important and responsible office of Editor of our Church organ. And as I retire from this honorable position I carry with me most cherished recollections of my editorial life. It has been practically my life-work, and it is submitted to the unanimous judgment of the General Eldership and the beloved brotherhood, and to the gracious benediction of heaven."

A conservative estimate of the editorial work of **Dr. Forney** justifies the conclusion that "the official labors" which were "a delight" to the Editor were of inestimable value to the churches of God, and that the promises made in 1869 were more than fulfilled in forty years of faithful service. His record is rich in achievement, and secure in the hearts of his brethren.

As far back as 1893 **Dr. Forney** requested the General Eldership to relieve him of the responsibility which it had placed upon him. This request was renewed at succeeding General Elderships, but in each instance he was re-elected and prevailed upon to continue. In addition to this evidence of confidence the General Eldership from time to time, and the Annual Elderships from year to year, passed strong resolutions of commendation. And when the General Eldership finally yielded to his request to be permitted to retire, in 1909, it was with the unanimous adoption of the following expressions of esteem:

"Whereas, **Rev. C. H. Forney, D. D., LL. D.**, has served as Editor of *The Church Advocate* for forty years, with a three-year term as Assistant Editor, and now, at his own earnest request, has been permitted to retire from that position; and whereas, his work as Editor and Business Manager of *The Advocate* has built a monument in the thought and heart-life of the churches of God, as well as in the property of our Publishing House and Book Rooms, that will continue to testify to his remarkable service; therefore,

"Resolved: 1st. That we heartily thank our heavenly Father for sparing him to and for us during these years, and that the present finds his physical, mental and spiritual strength unabated.

"2nd. That while we appreciate his labors and rejoice in their results, we value his Christian character and the proof of his personal integrity most of all.

"3rd. That we devoutly pray our Father to spare him for many more years of fruitful service, and that those years may be crowned by the goodness of God."

During these years **Dr. Forney** also found time to write an introduction to **Winebrenner's** sermon of 1830 on "Christian Baptism," republished in 1873; an article on **John Winebrenner** for McClintock and Strong's Cyclopedia, in 1878; a preface to "Spiritual Songs," prepared by a committee of which he was a member, and published in 1882, and now extensively used as our Church hymnal; his work on "The Christian Ordinances," published in 1883; a preface to the revised edition of **Winebrenner's** "View of the Church," published in 1885, and of which he also did the work of revising and editing; an introduction to "Robert Woodknow," by **Rev. Charles F. Reitzel**, published in 1902; an introduction to a new edition of "Jewett on Baptism," published in 1905, and which **Dr. Forney** also revised and enlarged with quotations and references; an introduction to "Spiritual Counsel and Encouragement," by **Rev. J. W. Gable**, published in 1907. His work on "The Philosophic Basis of Ordinances and Bible Doctrine of Sanctification" appeared in 1906. The first part of this book is a sermon which the author had preached at several places, and the second part is a series of editorials which appeared in *The Church Advocate* in 1887. This, and his somewhat larger book on "The Christian Ordinances," with the present volume, are the only products of his versatile and active pen that have been published in permanent form. This is accounted for in part by the busy years of his life, which left but little time for anything aside from the regular duties of each day, and in part by his lack of inclination. It is worthy of note, that he never published anything, not even a pamphlet or tract, voluntarily. He prepared "The Christian Ordinances" for publication in compliance with an action of the General Eldership of 1881. His sermon on "The Philosophic Basis of Ordinances" was written out in response to the urgent request of quite a number of brethren, and, in connection with the "Bible Doctrine of Sanctification" (also by request), was published by **Dr. C. I. Brown**, President of Findlay College. And the present volume, to the preparation of which he devoted nearly four years, and which is destined to be his monumental work, is his response to the repeated requests of the General Eldership. Nothing but his strong sense of duty to the brotherhood, his love for the churches of God and their doctrines, and his recognition of the importance of preserving their history, could have induced him, at the age of seventy, to undertake this laborious task. But, once the decision was made, his plans were formulated and carried out in the same thorough manner that had characterized all of his previous work. Perhaps no other man would have devoted the time, or exercised the patience, necessary to examine every volume of the Church paper for seventy-five years, page by page, as he did in the preparation of this book. But as a result the churches of God have a work of inestimable historical value. All that has been previously said about **Dr. Forney** as a writer is applicable to his books. Here his thorough method of investigation, and his clear, logical and conclusive manner of expressing his thoughts are always in evidence.

It was but natural that **Dr. Forney's** ability as a scholar and writer, which was so generally recognized by the common consent of the brotherhood, should also be given official recognition. And this was done in 1905, when Findlay College conferred upon him the degree of Doctor of Laws. The General Eldership had also been recognizing the value of his writings from time to time, not only by continuing him in the editorial office, but in the adoption of the most commendatory resolutions. And the same was done from year to year by all of the Elderships. These official actions recognize the sterling qualities of his Christian character and the versatility and resourcefulness of his ability; his unquestioned loyalty to Christ and the doctrines of the church which he established in the world; his marvelous capacity for work and his deep and abiding interest in every local and general enterprise; his carefully formed plans for the discharge of every duty devolving upon him and the benefits following their intelligent execution. And the sentiment is voiced that, considering the great length of his period of official service, its unusual opportunities and the faithful manner in which he improved them, no

man has exerted a wider or more effective influence among us than **Dr. Forney** has by his voice and pen. And yet the most impressive thought suggested by the consideration of a long and useful life is, that the extent of its service can not be measured by any human standard. It requires greater wisdom than we possess and a longer time than we have to live to understand its meaning and measure its results. Some things can be mentioned, the more prominent ones, but the many smaller duties, the daily routine of events, which in the aggregate may be the greater forces, can not even be remembered. But they are not forgotten by the Master.

It is not possible, even if it were profitable, to separate the workman from his work. Back of the preacher, the leader, the writer, is the man of strong and gentle Christian spirit, who reveals and perpetuates himself in his achievements. And this is especially true of that part of his work which is most abiding—his work as a writer. The late **Richard Watson Gilder**, in writing on "Lincoln's Genius for Expression," says: "He achieved a singularly clear and forcible style, which took color from his own noble character, and became a thing individual and distinguished." This, to a greater or less extent, is true of every writer. What he is in his character he puts into his writings, and his writings, in turn, furnish the best index to his character. We have it from the highest authority that "out of the abundance of the heart the mouth speaketh," so that the character of a man's speech, whether spoken or written, is identical with the character of the man himself. Whatever **Dr. Forney** writes with his pen he subscribes to in his heart, and he writes as he feels. This will enable the readers of coming years to get a glimpse of the man through his writings. As they turn the pages of this book and admire its comprehensive scope, its richness of detail, its chaste literary style, the manifest fairness in the treatment of all subjects considered, and, above all, the Christian spirit that gives to every true production its highest value, they will be recognizing the prominent traits in the character of its author.

The splendid principles and characteristics which are so pronounced in his public work lose nothing of their charm in the privacy of his home. He and his sister, **Miss Lydia A. Forney**, have made their home together since 1868, both having remained single. Nearly all of these years have been spent in Harrisburg, in a large and well-arranged dwelling, constructed nearly forty years ago, in accordance with their personal desires. In their intellectual tastes and religious activities they have much in common. **Miss Forney** is a lady of culture and devotion, and has rendered invaluable service to the East Pennsylvania Eldership and the General Eldership, particularly in mission work and in connection with our Sunday-school literature. Helped by this companionship, and free from family cares, **Dr. Forney** has been able to prosecute his work with a singleness of purpose not possible to most men. In addition to these favorable circumstances, his life has been governed according to strict hygienic principles and methodical habits of work and recreation. He has always been able to wholly dismiss the responsibilities of the day when he turns from his desk, so that they may not interfere with the restful sleep of the night. In this way, although never a man of robust constitution, he has been able to lengthen his years and maintain his strength, and carry a burden of work that many a stronger man would have hesitated to assume. Manifold as his official duties have been, they have not prevented the exercise of hospitality. And by a delightful personality and a frank and intelligent conversation he has won the high regard and genuine affection of those who have been welcomed to his home. Here, in the midst of quiet and refined surroundings, he is spending his closing years. He entered the service of his Master in the early morning of life, and has continued his labors into the lengthening shadows. He has faithfully served his day and generation, thus bringing to the evening hours the sincere satisfaction of a well-spent life and the precious comfort of a hopeful sunset.

DIVISION II.

HISTORY OF THE ANNUAL ELDERSHIPS.

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I. THE EAST PENNSYLVANIA ELDERSHIP.

1st East Pennsylvania Eldership.—There is no question more interesting in sociological science than the development of institutions and organizations. Their inception, gradual evolution and final character are questions of fascinating moment. Naturally great emphasis is laid on origins, on beginnings. We commemorate them; we institute fixed anniversaries. The organization of the first Eldership was generally commemorated by the Church of God in 1880, and created quite a measure of interest and enthusiasm. How, when, where and by whom did it originate are absorbing questions. To know the views of **Winebrenner** as published by him in 1829, and contrast them with the Eldership of 1900, one would not suppose that in 1830 he would have been the originator of these bodies. Yet the presumption is that he was. The origin was extremely simple. In writing the "History of the Church of God" for the "History of all the Religious Denominations in the United States," in 1844, **Winebrenner** states that a meeting of those who had similar views and were of kindred spirits was held in the Union Bethel, Harrisburg, Pa., in the month of October, 1830, "for the purpose of adopting a regular system of co-operation." The meeting was organized by electing **John Winebrenner**, Speaker, and **John Elliott**, Clerk. The morning session was spent in "solemn prayer and deliberations." At 2 o'clock p. m. a sermon was preached by the Speaker, from Acts v. 38, 39. "After the sermon," says **Winebrenner**, "the business meeting was called to order, and after some further consultation it was agreed, as the unanimous sense of the meeting:

"First. That there is but one true church; namely, the church of God.

"Secondly. That it is the bounden duty of all God's people to belong to her, and none else.

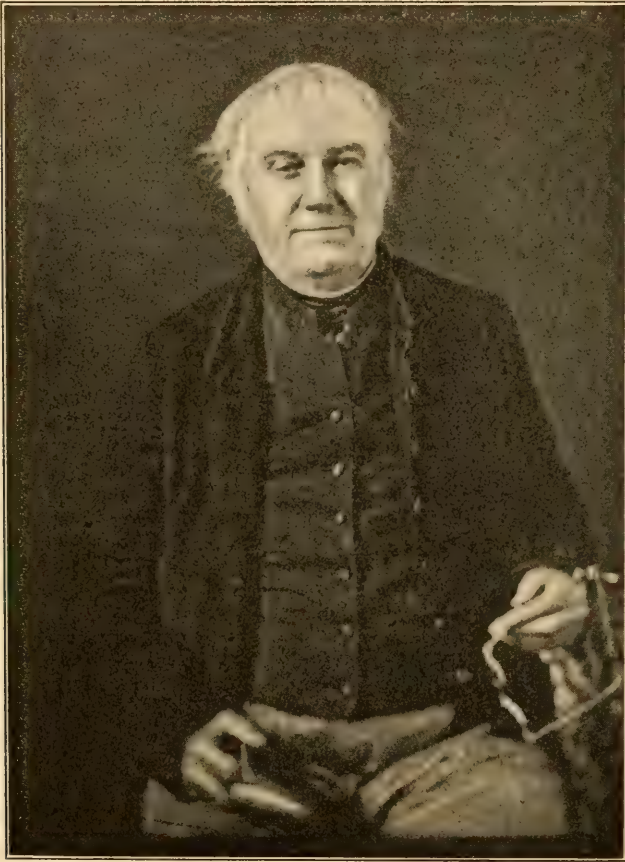
"Thirdly. That it is 'lawful and right' to associate together for the purpose of co-operation in the cause of God.

"Fourthly. That we agree to hold an Eldership annually for this purpose, consisting of teaching and ruling elders belonging to the Church of God." To this declaration of principles the following six teaching elders subscribed their names: **Andrew Miller, John Winebrenner, John Elliott, John Walborn, David Maxwell and James Richards.** **Winebrenner** adds: "Thus originated the Church of God, properly so called, in the United States of America, and thus also originated the first Eldership."

The date of this meeting as given by **Winebrenner** is said to be uncertain. **A. Snyder** in his history of the East Pennsylvania Eldership, in 1880, discusses the question of date, but without definite results. All agree that the year, 1830, is correct. **A. C. Raysor**, in March, 1880, gives it as his "impression that it was held in January, 1830." As the second Eldership was held January 7, 1831, he thinks "it is not probable that the second was held three months after the first." This improbability is increased by the fact that the newly organized body had just resolved to "hold a yearly Eldership," or "hold an Eldership annually."

The body thus organized assumed no other name than "Eldership." The Minutes as published in The Gospel Publisher, Jan. 10, 1840, are, however, headed "Journal of the First General Eldership of the Church of God in Pennsylvania." But this is an anachroism, as the Minutes of 1831 call it "The Pennsylvania Eldership." But the term "General Eldership" adopted in the Constitution reported in 1831 was used later, so that in 1841 "the next annual meeting of the General Eldership of the Church of God in Pennsylvania" was called to meet Oct. 30th. The same form was used of the Ohio Eldership. The title was adopted to discriminate between the eldership of the local church, made quite prominent in **Winebrenner's** "Scriptural View of the Church of God,"

and this newly organized body. The members of this first organization were all teaching elders. But one of the actions taken declared that the Eldership shall consist of "teaching and ruling elders." No ratio of representation was adopted, nor any directions given concerning the election of lay delegates. The organization was of the most elementary character. No business was done beyond the adoption of the four resolutions above quoted. No one was ordained, and no appointments of ministers to fields of labor were made. No confession of Faith, or Articles of belief, were drawn up, and no declaration of principles was adopted. Not all the teaching elders were present at this Eldership, as several of them were opposed to the movement. **Thomas Hickernell**, who became the greatest revivalist in the West, was present, but he did not become a teaching elder until 1833.



Andrew Miller

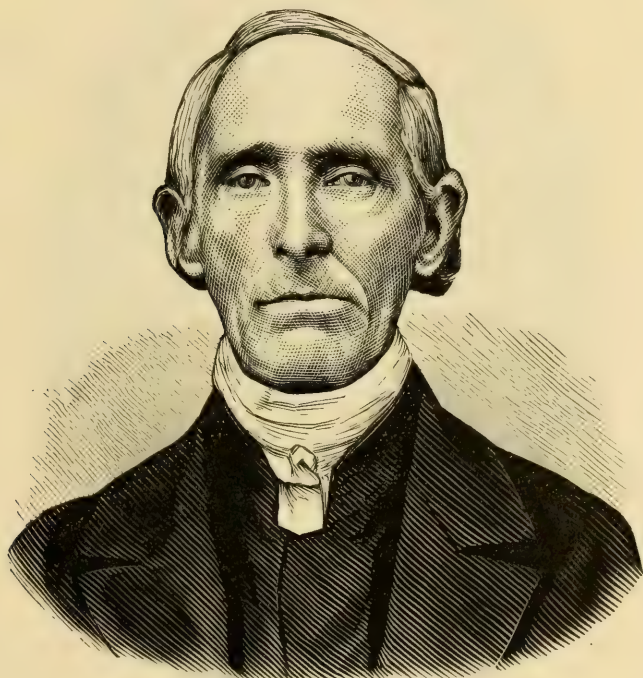
Of the six teaching elders constituting the first Eldership of the Church of God, **John Winebrenner** was ordained by the General Synod of the German Reformed Church in Zion's church, Hagerstown, Md., Sept. 24, 1820. He withdrew from said Church in the year 1825. He remained the leading member of the Church of God until his death, in 1860.

Andrew Miller was converted in 1815, immersed in 1823, by **Abraham Moyer**, a United Brethren minister; became a member of the church of God organized in his house in 1829. He was a "full-faced, good natured German farmer," ordained a teaching elder by the church at his house in 1829. He traveled considerably in those early years, going as far as Carroll county, Md., and served several circuits by appointment of the Eldership. He became a member of the Printing Board, and assisted in starting The Gospel Publisher, and remained on

the Board until the affairs of the Establishment were wound up. He died March 22, 1865.

John Elliott was an Englishman, eminent as a preacher and theologian. Where and when he entered the ministry the records do not reveal. He was pastor of several churches besides Lancaster, where he was the minister when he joined the first Eldership in 1830. In 1831 the Eldership met in his house at Lancaster. Here a charge was preferred against him for holding the doctrine of Universalism. This charge he denied, but confessed that he held the doctrine of Restorationism. At the Eldership held at Linglestown, October, 1831, this acknowledgment led to a lengthy debate, and to further charges of duplicity and studied concealment of his sentiments at Lancaster. He was disfellowshipped.

John Wallborn became a member of the first organization at Linglestown, in 1829. He was "a large, bold-hearted man, who feared nobody." He was ordained by the church at Linglestown "to preach the gospel" Nov. 15, 1829. He traveled different circuits until he was disfellowshipped, in 1841, for "making



David Maxwell

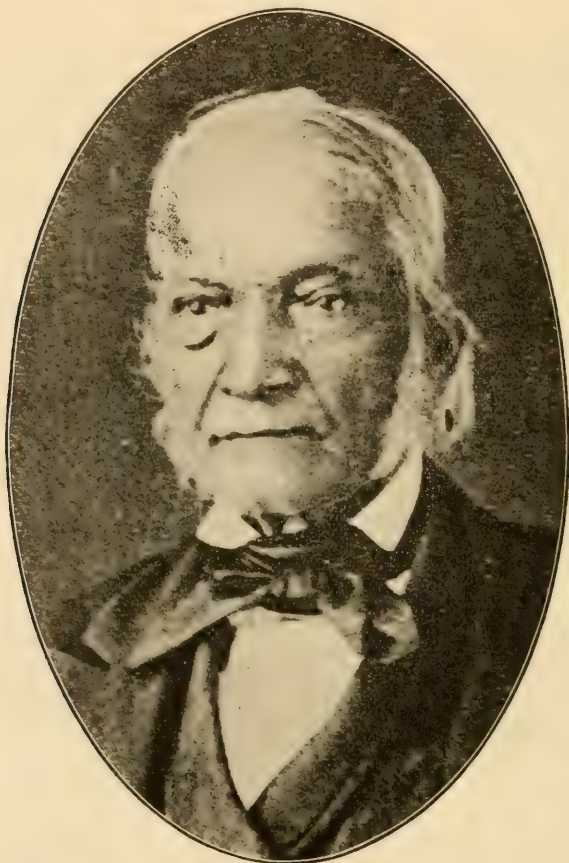
expressions which would seriously impeach the characters of sundry of the teaching elders of this Eldership, and on being requested either to prove what we think such expressions would imply, or make confession that he did wrong, which he has refused to do."

David Maxwell, a "thin, nervous, honest-hearted man," was a native of Mifflin township, Cumberland Co., Pa., born in the year 1792. He was converted at Shippensburg, and removed to near Linglestown, where in 1829 he became a member of the first organization in that village. He was ordained by said church Nov. 15, 1829, "to preach the gospel." He was a successful minister, and traveled extensively within the Eldership as a missionary for many years. "He was a good and faithful man," and "many will rise up and call him blessed as the instrument in God's hands in their salvation." He died Feb. 13, 1865.

James Richards was "a descendant of the Red Man of the forest," a physician. He was born in Lancaster county, Pa., March 15, 1797, and died March 1, 1880. In 1834 he was sent to Philadelphia as a missionary. He seldom had a regular charge, but was enrolled as a "general missionary," which then meant little more than local minister. He removed to Ohio, where in 1871 he was elected Speaker

of the West Ohio Eldership. In 1872 he was a delegate to the General Eldership, and published a "Farewell Address to his relatives, friends and the Church of his choice" on the eve of his departure for Mt. Carroll, Ill. He was again a delegate to the General Eldership in 1875.

2nd East Pennsylvania Eldership.—Agreeably to adjournment, the second Eldership "met at the house of **John Elliott**, Lancaster, Pa., Jan. 7, 1831." An organization was effected by the choice of **John Winebrenner** for "President," and **John Elliott** for "Secretary." They were elected by ballot. The first resolution adopted provided for the appointment of a "committee to draft and report a system of rules and regulations for the transaction of business in our official



James Richards

meetings." The committee consisted of the President and Secretary, which reported at the afternoon session. Nine rules were reported, which provided:

1. For an annual meeting of "a General Eldership at such time and place as may from time to time be determined on;" that the Eldership shall "consist of all the ministers belonging to the same, and of an equal number of delegates chosen from among the ruling elders of each circuit or station." A quorum is to consist of a majority of all the members in attendance.

2. The annual election of a President and Secretary.

3. The third and fourth Articles defined the duties of these officers.

4. Threefold powers are given to the Eldership, to wit. (a) To receive by a plurality vote persons into membership. (b) To define the boundaries of circuits and stations. (c) To appoint the preachers to fields of labor, limiting the term to three years.

5. That whenever practicable two ministers are to be appointed to each

circuit, the senior one to be called the Leader, and the junior, the Helper, and defining their duties.

6. That one or more missionaries are to be appointed annually, to visit destitute places, establish churches and assist in holding camp-meetings and other big meetings.

7. That "there shall be an annual reckoning with the ministers and missionaries in the service of the Church, and such salaries, and in such proportion, allowed them as the funds of the Church will justify, or the General Eldership authorize."

8. Presenting for amendments to the Rules, or the adoption of new or additional Rules.

This report was "ordered to lie on the table." Various other matters were taken up and discussed, but without any definite action being taken. The Eldership adjourned without doing any other business to meet in October of the same year.

3rd East Pennsylvania Eldership.—The third session of the "General Eldership" was held at Linglestown, Dauphin Co., Pa., "in October, 1831." The officers of the preceding session were re-elected. The Rule requiring "an annual reckoning with the ministers and missionaries," though not yet adopted, was put into effect, and the first business to hear reports of ministers and examine their characters. A charge was preferred against **John Elliott** for "holding the doctrine of Universalism." On a motion to retain him in fellowship it was decided in the affirmative, as he disavowed such sentiments. But on reconsideration at the next sitting this vote was reversed. **John Walborn** was then elected Secretary. The first applications were made at this meeting for licenses, which were granted to **Edward West**, **William Bretz**, **John Greiger** and **Jacob Myers**. **West** had been preaching for several years before he came to the Eldership, and **Myers** had been ordained by the church at Linglestown, Jan. 19, 1831. Without taking any action on the Rules, or making any appointments, the Eldership adjourned to meet in December, 1832.

4th East Pennsylvania Eldership.—The session of the General Eldership was held at Mechanicsburg, Cumberland county, in December, 1832. **Winebrenner** was chosen President, and **Walborn**, clerk. The moral characters and conduct of the preachers were examined "to the great satisfaction of the whole Eldership." **Jacob Keller**, **David Shrom**, **Jonathan Hawk** and **William McFadden** were "ordained to office by granting them licenses." The Rules were not considered, but "a committee was appointed to arrange the preachers on the circuits and stations. The following was the report:

"Cumberland and Perry counties—**E. West** and **John Walborn**.

"Lancaster county—**David Maxwell**.

"Dauphin county—**J. Hawk** and **Wm. McFadden**.

"York county—**David Shrom**.

"Harrisburg and Middletown—**John Winebrenner**.

5th East Pennsylvania Eldership.—The Eldership in 1833 held its session in December, beginning on the 25th, at Middletown, Dauphin county. It was in session three days and a half. Thirty-six teaching and ruling elders were enrolled. **Winebrenner** was re-elected President, and **James Mackey** was chosen clerk. The reports of the ministers were heard and their characters examined. Brief abstracts of the reports were entered on the Minutes. **Mackey** reported his "call" to Shippensburg, which he left "to the wisdom and discretion of the Eldership to confirm or reject the same." **Joseph Adams**, **John Lenkert**, **John Horning** and **Thomas Hickernell** received licenses. **Christian Forney** was a member of this Eldership, and a local preacher. A Committee on Boundaries was appointed, which made three stations and nine circuits, one being the Ohio Circuit, with **D. Maxwell** as minister. But he did not go to his field, but instead took charge of the church in Philadelphia, and **Joseph Adams** traveled the Ohio Circuit, and "left the churches there in a very prosperous condition" at the end of the year. A resolution was adopted which provides "that each of the preachers shall keep an account of all his receipts and expenditures, and of the number of times he shall have preached during the next Eldership year, and make a report thereof at the next Eldership, when a division shall be made of all the salaries among the stationed and traveling preachers according to their several circum-

stances and wants." A committee was appointed, consisting of one preacher from each circuit, to arrange and fix the time of holding the camp-meetings in 1834.

The most important action taken related to the subject of a Printing Establishment, as the Eldership deemed "it highly important for the good of the cause of God to establish a religious paper."

6th East Pennsylvania Eldership.—In 1834 the General Eldership met at Shippensburg, Cumberland county, Dec. 13th. Twenty-six teaching and ruling elders were present. The officers of 1833 were re-elected. Three "honorary members" were received. Fourteen teaching elders reported. A committee was created "to examine the journal of last year and report all items of unfinished business." A letter from Ohio gave "a favorable account of the state of religion." It recommended "several persons to the Eldership for license," and **John Funck**, of Ohio, was granted license, along with **Jacob Flake**, **Henry Wingert** and **A. C. Raysor**, of Pennsylvania. The camp-meeting committee was continued. A committee was also appointed "to report on the expediency and utility of the common stock resolution passed at the last yearly meeting." It recommended its repeal. A Standing Committee was created. Eleven fields of labor were defined, one being the Ohio Circuit, with **Thomas Hickernell** and **Jacob Keller** as preachers. One minister was expelled. **Winebrenner** was not assigned to a charge.

7th East Pennsylvania Eldership.—The General Eldership, or East Pennsylvania Eldership, commenced its annual meeting for 1835 at Uniontown, Md., November 2nd. Twenty-two teaching and ruling elders "were recognized as being present," without stating how many of each class. The officers were **John Winebrenner**, President; **Jacob Flake**, Clerk. The ministers after making their reports were not required to withdraw while their characters were being inquired into. **Jacob Keller** reported "from the Ohio circuit." He also "presented a letter from a meeting of elders in Ohio, held September 7, 1835, requesting the privilege of holding a yearly Eldership in Ohio." This request was granted, and it was further resolved "to send two brethren to visit the Annual Eldership in Ohio." Fourteen ministers volunteered to take work the following year, of which number thirteen were appointed to the ten fields of labor, one of which was the Ohio circuit, with **Hickernell** and **Keller** as the preachers. In Maryland was the Uniontown circuit, with **David Maxwell** as the preacher. Schuylkill county had one circuit, Orwigsburg, with **Jonathan Hawk** as the preacher. Some differences of opinion arose on certain questions not mentioned in the Minutes, but a resolution was adopted "that the preachers meet together privately to converse" on these questions. The Clerk in a letter a few weeks later admonished all the brethren "to try as much as possible to speak the same things." He noted it as a "singular" fact, that while the preachers had "been to no theological seminary, yet the gospel flowed from their lips as a stream from the well of salvation."

8th East Pennsylvania Eldership.—In the year 1836 the Minutes state that "the Eldership of the Church of God of Pennsylvania and Maryland commenced its annual session at Churchtown, Cumberland county, Pa., November 5, 1836." But no action was taken thus to change the title, for the Eldership in 1835 had resolved "that the next General Eldership meet at Churchtown." There were eighteen teaching elders in attendance, and twenty-two ruling elders. **Winebrenner** was re-elected "Speaker," and **J. B. Porter**, Clerk. Thus far there were no committees appointed by the Eldership, or the President, except that each year "a committee was chosen by ballot to appoint the teaching elders to their various places of labor for the ensuing year." Fields of labor were more or less rearranged each year. This year there were ten fields as before, but there were two circuits in Maryland, one in Washington county and one in Frederick county, while Uniontown, in Carroll county, is not on the list. Two ministers are assigned to Orwigsburg. Nine brethren were licensed, making the total number of teaching elders twenty-seven. Of this number twelve were assigned to the ten fields of labor, and the others are classed as "missionaries." There was a discussion at this meeting of the question: "Who are fit subjects for baptism?" and "it was unanimously agreed, that, according to apostolic doctrine, none but justified believers are fit subjects for baptism." A committee on camp-meetings was "appointed to make arrangements for holding camp-meetings the ensuing year." Contemplating the licensing of so many "promising young men," **Flake** suggested that "a spiritual ministry, of divine calling, will come from the bosom of the church, rather than from theological seminaries." It is notable that at

this Eldership **Joseph Ross**, grandfather of "Charlie Ross," the Philadelphia kidnapped boy of many years later, was licensed to preach the gospel.

9th East Pennsylvania Eldership.—In 1837 "the Pennsylvania Eldership" met in Harrisburg, on November 13th. It was composed of forty-two teaching and ruling elders. An organization was effected by the election of **James Mackey**, Speaker, and **Edward West**, Clerk. **Thomas Hickernell**, of Ohio, was present. A "messenger from the Christian Conference was received as a member of the body," by the name of **H. Gaylord**. "A communication" was received by his hand "from the P. C. Conference," to which **Winebrenner** and **West** were appointed "a committee to reply." **West** was appointed a delegate to the Christian Conference. The Speaker appointed the Stationing Committee, while by resolution a committee was appointed to arrange for the camp-meetings. A delegate was also appointed to the Ohio Eldership, and such annual exchanges of delegates between the Elderships was urged. A resolution was passed "recommending to the brothers and sisters generally to observe plainness of dress." The characters of ministers were carefully inquired into, and discipline administered without favor. At this Eldership a committee was appointed during the reports of ministers "to investigate a charge of immorality brought against **J. B. Porter**," Clerk of the Eldership in 1836. The report of the first committee "was disagreed to," and another committee appointed which was "authorized to deal with him according to the nature of the case." Whatever may have been the action of this committee, or the character of **Porter's** offense, when his "case was taken up" again later, a motion to expel him from the Eldership "was unanimously agreed to." Because **Walborn** had accepted the position of "office collector on the canal, and attends to the duties of the same on the Lord's day," he was brought before the Eldership. He was "excused and acquitted from the charge of immorality" because he did it "from necessity, and not from a want of reverence for the day, or because he believes it unauthorized by the head of the church as a Christian institution." Discussion of various subjects was continued, but no actions are on record.

10th East Pennsylvania Eldership.—November 11, 1838, the Pennsylvania Eldership met in Middletown, Dauphin county, Pa., on Sabbath. Presumably on Sabbath evening, to hear what later became the regular "opening sermon," though the fact only is recorded by **Flake** in a letter of November 22nd, that **Mackey** "preached in the morning," and that "other brethren spoke in the afternoon and evening." He thought it to be "well to begin our yearly meetings with worshipping God for one or two days." **Winebrenner** was elected Speaker, and **J. Walborn**, Clerk. Among those licensed at this Eldership were **Edward H. Thomas**, who later filled so large a place in the counsels of the Church, and **George McCartney**, third Editor of The Gospel Publisher. Also **John Hickernell**, who, like most of the fathers, had no educational advantages, yet "so developed his natural talents that he has had few equals in West Pennsylvania in pulpit power." When **Winebrenner**, who some charged was somewhat hasty in receiving strangers into the ministry, presented the name of "**Bro. Ringer**" he was "advised to write **Ringer** to procure some evidence of his moral character and good standing among the people where he now lives." A Standing Committee is here implied to exist, as it was "authorized to withhold or grant him license according to the nature of his evidences which they may receive from him." Upon his acknowledgment of having "done wrong in taking too active a part in politics in the late election," **Walborn** was "forgiven by the Eldership." The case of **Wm. C. Cresop**, licensed in 1836, was "referred to the Standing Committee for examination," with authority "to expel or license." Against **Joseph Ross**, licensed with **Cresop**, "charges were alleged of backbiting, and that he indirectly lent his horse to be used at a political celebration." But "he was cleared." A resolution on "Strange Communion" was adopted unanimously, that "it is inexpedient for the members of the Church of God to intermarry with the unconverted." Attendance at the "yearly meetings, or sending a communication," was made obligatory on pain of not having "his license renewed, or be considered a member of this Eldership." The Pittsburg mission was established, and **J. Hickernell** and **E. West** were appointed the missionaries. Besides this mission, there were only eight fields of labor mapped out, with eleven pastors. **Winebrenner** was appointed "a delegate to the General Conference of the Free-Will Baptists, in Ohio," and also, with **Flake**, "a delegate to the Ohio Eldership." After discussion, "the question whether unbaptized persons are fit subjects for membership of a church of God"

was "indefinitely postponed." The term "Eldership" was defended on the ground that it is the same as "Presbytery," and the right to hold an Eldership was maintained as a deduction from the fact that while such a body existed in apostolic times in each particular church, so the "elders of any larger number would still be an Eldership."

11th East Pennsylvania Eldership.—The eleventh annual meeting of the Pennsylvania Eldership began its session at Shiremanstown, Cumberland county, Pa., November 11, 1839, with a membership of fifty-four teaching and ruling elders. **Winebrenner** was elected Speaker, and **Edward West**, Clerk. A Committee on Overtures, and a Committee on Journals were created. The first Rule was adopted, providing that "no one shall be permitted to speak more than twice on one subject without special permission." When **William Miller** reported, a preamble and resolution were offered based on the fact that he "has been faulted for preaching the doctrine of the witness of the Spirit as one of the evidences of religion." This looked too much like "a declaration of belief," and so it was agreed to strike out "resolved," and the rest was adopted:—"That we agree in holding the belief that the Spirit and the word of God are not to be confounded with each other, but that they are to be considered as separate and distinct from each other, as Christ and the word, or as soldier and sword; that the Spirit may operate with or without the word as a means; that he has, may and does teach men their duty in some things apart from the word and independent of it; yet not in contradiction of it, and that he may, and sometimes does, bear a direct witness with the spirits of believers that they are the children of God." **George Kimmel** was called to account under complaints that he held the following erroneous opinions:

1. That he was "authorized and able to forgive sins."
2. That "three of the Epistles, to wit, Hebrews, James and Jude, are not canonical."

3. Views of Christ "rather peculiar, yet not materially wrong."

4. Professing "to have the gift of healing." After committees had been in consultation with him for several years, the matter was adjusted and his membership continued. It was provided that "all committees appointed by this Eldership to try any member or members thereof shall have power to cite them to appear at such time and place as they may choose to name." The local churches had hitherto ordained men to the ministry, as they did prior to the formation of the Eldership. This became quite unsatisfactory, and so a resolution was adopted "advising the local and individual churches not to grant perpetual, but limited, licenses to such as they may authorize and appoint to preach." The Eldership also expressed its "opinion," that "church members are, and ought to be, admitted by mutual consent." Ten fields, with twelve pastors, were arranged by the Stationing Committee, Morrison's Cove appearing the first time as a circuit.

12th East Pennsylvania Eldership.—The twelfth session of the East Pennsylvania Eldership, held at Newburg, Cumberland county, Pa., beginning November 9, 1840, was one of the longest so far held, and in some respects one of the most important. There were eleven fields of labor, with fifteen pastors, and twelve "missionaries," or local ministers. **Winebrenner** was elected Speaker, and **Edward West**, Clerk. The committee which received and acted on letters and other documents is now called by the specific name, although different functions with such committees in other bodies, of Committee on Overtures. Its duties were "to examine and report on all communications and documents addressed to the Eldership." The Eldership also for the first time passed "censure" on a church "for proceeding in a disorderly manner in appointing a camp-meeting without consulting the Camp-meeting Committee, and for examining some preachers in good standing in this Eldership before permitting them to exercise at their meetings." The "missionaries" all reported work done, with encouraging success. The Eldership appointed "a Board of Missions, with a view to carry out a system of Home Missionary operation," with "power to appoint an agent or agents to raise funds for the support of one or more missionaries to be appointed and sustained by them." One minister was expelled "for immoral conduct." **Wm. McElroy**, of the Methodist Protestant Church, and **Wm. Bauermeister** and **John Tucker**, both of the Baptist Church, were received and ordained. Nineteen ministers were assigned to fields of labor, on twelve circuits and stations and two missions. The missions were Virginia, with **Samuel Conrad** as minister, and Morrison's Cove, with **Lininger** and **Snaveley** as ministers. **Winebrenner** insisted,

for want of adequate support the previous year, that he be given "a regular appointment in future, or else that some reasonable guarantee be given for his support as a home missionary." He was assigned to Middletown, Harrisburg and Lisburn.

13th East Pennsylvania Eldership.—In 1841 "the Eldership of the Church of God in Pennsylvania" convened at Mt. Joy, Lancaster county, Pa., with thirty-nine ministers enrolled. Provision was made for "messengers," several delegates having reported who were not elders. They were granted the "privilege of deliberating upon all subjects before this Eldership, but not to vote." **Winebrenner** was elected Speaker, and **Joseph Ross**, First Clerk, and **J. F. Weishampel**, Second Clerk. **Thomas Hickernell** was a delegate from the Ohio Eldership. There were several ministers expelled, **Walborn** on account of "expressions which would seriously impeach the character of sundry of the teaching elders of this Eldership," and because he "refused to make confession that he did wrong;" **Bauermeister** "for immoral conduct and hypocrisy," and **J. Myers** "for immoral conduct." But among the licentiates were two young men who filled a large place in the subsequent history of the Church, **George Upton Harn** and **Carlton Price**. The Board of Missions created in 1840 reported the receipt of \$70.00, and the expenditure of \$75.83. A committee was appointed to negotiate with **Winebrenner** for the purchase of his copyrights and stereotype plates of the "Revival Hymn Book" and the "Reference and Pronouncing Testament." **Winebrenner** offered to sell them for \$2,000. **William Miller** was appointed to solicit subscriptions for this purpose in Pennsylvania, and **Thomas Hickernell**, in Ohio. The territory of the Eldership was divided into fourteen fields of labor, with sixteen pastors. **Winebrenner** and **Flake** were assigned to Lancaster City. The Eldership decided as its "unanimous opinion," "that baptism prior to conversion is unlawful, and therefore a person should be rebaptized after he becomes a believer."

14th East Pennsylvania Eldership.—When "the Eldership of the Church of God in Pennsylvania met at Fayetteville, Franklin county, Pa., on Monday the 7th day of November, A. D. 1842," twenty-nine ministers were enrolled. They elected **George McCartney**, Speaker, and **M. F. Snavelly**, First Clerk, and **J. H. Bamberger**, Second Clerk. When in 1831 a Committee on Rules was appointed, and its report later "ordered to lie on the table," it was never called up, and the Eldership had neither Constitution, nor Rules of Order. But at this Eldership **Winebrenner** offered a resolution "that a committee be appointed to draft an Order of, and Rules for, the transaction of business at this meeting." **Winebrenner**, **Mackey** and **William Miller** were appointed. They forthwith reported an "Order of Business" of six items, and eight "Rules of Order." These Rules provided for two daily sessions; religious worship at the opening of each session; election of Speaker and Clerks who shall preside and conduct the business; only ministers of the Eldership and delegates elected by the churches shall have the right to vote; speakers limited to half an hour on a subject and to two speeches; motions admissible when a motion is pending, and the right to appeal from decisions of the Speaker, except "when he gives the casting vote." Ministers had been required to withdraw when they had reported, and while their characters were being investigated. This rule was abrogated. About three hundred and fifty conversions were reported during the year. The committee to raise funds to purchase **Winebrenner's** stereotype plates reported \$745.75 subscribed, and \$559.00 paid in. In order to provide funds for missionary purposes a resolution was adopted directing each preacher, "if the churches for which he labors agree to it," to "lift two collections each year for missionary purposes." There were six stations and nine circuits to which nineteen preachers were appointed, and Baltimore City was to be supplied. Indiana circuit was created, with **J. M. Klein** as pastor. Cumberland county circuit during the year 1841-2 had increased from fourteen to twenty-two appointments. Other fields were expanding.

15th East Pennsylvania Eldership.—Following the great excitement incident to the Millerite movement, the "Pennsylvania Eldership of the Church of God met at Shippensburg, Cumberland county, Pa., on the 6th of November, 1843." **Flake** was elected Speaker, and **Geo. McCartney**, First Clerk, and **J. H. Bamberger**, Second Clerk. The "Rules of Order and Schedule of Business of last year" were adopted "for the government of the present Eldership." It had been suggested in advance by **Weishampel** that "the Eldership might give some wholesome suggestions to the churches on a number of subjects," and mentioned "the propriety or impropriety of attending to the ordinances at camp-meetings and other large

meetings; on forming missionary societies in each local church, etc.;" but the Eldership ignored the suggestions. The first steps were taken to form another Eldership. A letter was received from the Ohio Eldership, "requesting the formation of a new Eldership in western Pennsylvania and the eastern part of Ohio." **Mackey** offered a resolution "that this Eldership agree to the proposition," and it was adopted, and **J. M. Klein**, pastor on the Indiana circuit, was "appointed as a delegate to the new Eldership, and be instructed by the Standing Committee." Two delegates were also appointed to attend "the extra session of the Ohio Eldership in December next." To guard against objectionable books being introduced into the families of churches of God, or to facilitate the circulation of approved publications, the Eldership appointed "a committee to examine the books of the American Baptist Publication Society, and recommend to the members of the Church of God such as they could approve." The first private session was held. An unusual number of conversions was reported, aggregating over one thousand. **Keller** reported "between five hundred and six hundred" on his field. **Harn** baptized "sixty or seventy." **J. Ross** "baptized about one hundred and fifty." **Lininger** "baptized between forty and fifty." **Winebrenner** said: "In no one year of the twenty-three years he had gone preaching the gospel had he witnessed such mighty displays of Jehovah's power in the conversion of sinners as during the past year." The resolution to grant licenses only to "applicants who are disposed to travel" was rescinded. Among the half dozen who applied for, and received, licenses was **John C. Owens**, "a preacher in the Methodist connection," but he was directed first to be baptized. The purchase of the stereotype plates having fallen through, it was "resolved that the money which had been, or may be, collected be paid over to **Bro. J. Winebrenner** towards the debt which the Eldership owes him." But the wishes of contributors were to be consulted.

16th East Pennsylvania Eldership.—For the first time it is "the East Pennsylvania Eldership of the Church of God," and it met at Linglestown, Dauphin county, Pa., less than a mile from Wenrich's Reformed church. The date is November 13, 1844. Some new problems confronted the fifty ministers and thirty ruling elders which sat together in serious deliberation. **George McCartney** was duly elected Speaker, and **J. H. Bamberger**, First Clerk, and **E. H. Thomas**, Second Clerk. The advisory members were made "full members," and voted as well as spoke on questions before the body. The idea of forming a General Eldership was brought before this Eldership by **Winebrenner** at the morning session of the second day. It had not been discussed in The Gospel Publisher; but **Winebrenner** had been at the Ohio Eldership October 14, 1844, and at the West Pennsylvania Eldership, on October 28th, in part to urge this matter upon them. He did so successfully. He therefore "brought before this Eldership the actions of the Ohio and West Pennsylvania Elderships touching the propriety of holding a General Eldership, for the transaction of business of a general character." After some explanations and an interchange of views, the Eldership endorsed the movement, and at once elected five teaching and five ruling elders by ballot as delegates. It also resolved "that said General Eldership hold its first meeting in the city of Pittsburgh, to commence on the 25th of May, 1845." The three-year limit of pastorates was established. It also took an important step to strengthen the authority of the Eldership over ministers by adopting a resolution declaring "that any preacher belonging to this Eldership, who shall refuse to carry out any order or resolution thereof shall be liable to a charge of contumacy and insubordination before the Standing Committee, or before this body." Written reports of ministers were required, to be handed to the Clerk for publication in the Journal. During the Summer, in the absence of any Rule or Constitutional provision, **Winebrenner** had written strongly in defense of co-operation, because **Weishampel**, aided editorially by **Mackey**, had started an independent paper, called "Gospel Missionary." He stigmatized it as a "disorderly and disorganizing project ———, contrary to all good government." He insisted that "when he [**Weishampel**] entered the Eldership he pledged himself to the system of co-operation." And "there is no manner of use to adopt the plan of co-operation, and then every one ad libitum make a strike for independency." "Before he commenced his 'Gospel Missionary' he ought to have consulted his brethren, and obtained permission to do so." The Eldership took up the matter, and it sustained these views by declaring that it holds the course of these brethren "to be irregular and contrary to the plan of co-operation," because they had "taken in hand to start the publication of a paper, called the 'Gospel Missionary,' with-

out the consent and approbation of the Eldership." **Mackey** made a public explanation of his course, and it was condoned, and his license was renewed. But **Weishampel**, because he was "guilty of an act of insubordination in starting a publication in violation of a pledge given to this Eldership," and "for contempt of this Eldership," and "unjust charges and unchristian epithets," and "for unjust charges against this body," was expelled. He was subsequently restored as at heart loyal, and upon good evidence of repentance. **Samuel Crawford**, a Methodist minister and a radical anti-tobacconist, received license. The first mention of an "institution of learning" was in a resolution recommending "the Cedar Hill Seminary to our brethren and friends," a school for "young ladies." A day of "fasting and prayer for the purity and prosperity of religion among us, and throughout the world" was appointed. There were ten stations and sixteen circuits, to which twenty-eight preachers were appointed.

17th East Pennsylvania Eldership.—The Eldership met at Lancaster, Lancaster county, November 12, 1845. **J. Flake** was elected Speaker; **George McCartney**, Recording Clerk, and **J. H. Bamberger**, Transcribing Clerk. **Winebrenner** offered Rules of Order, which were adopted. Also a motion providing for eight committees. Upon invitation "from various ministers now met in the Presbyterian meeting-house in this city," the Eldership appointed a committee of five to attend a convention the first evening of its session "to adopt measures for the better sanctification of the Sabbath and the suppression of vice and immorality." The Gospel Publisher had been suspended in August preceding the Eldership, and hence arrangements were made to issue an edition December 12, 1845, to contain the Journal. The reports of ministers so far as published do not show as large a number of conversions and accessions as some former years. The circuits were mostly very large. Dauphin and Lebanon circuit reported twenty-seven appointments, with nine organized churches and seven houses of worship. The Hagerstown circuit, Md., had ten regular appointments. Many fields were reported in a very prosperous condition. As this Eldership followed the session of the first General Eldership, held in Pittsburg, Pa., May 25, 1845, when "a wise, just and equitable plan for general co-operation" was matured, a resolution was reported by the Committee on Journals, declaring that "this Eldership highly approves of all the doings of the General Eldership, and cordially pledges itself to co-operate with it according to the Constitution, or plan, unanimously adopted." This "report elicited considerable discussion" at the Saturday morning session, when it was postponed until the afternoon. The "afternoon was entirely occupied in discussing the resolution on the adoption of the Journal of the General Eldership." It was resumed on Monday morning, and again postponed "after a short time spent in the interchange of views." In the afternoon "the interchange of views and sentiments" was continued, until finally "the report was unanimously adopted." Upon objection formally made to members of churches of God "attaching themselves to, or belonging to, the 'Sons of Temperance,' or any secret associations," the Eldership adopted a resolution declaring it to be "inexpedient for this body to interfere with the rights and privileges of the members of this Eldership, and the private members of the local churches in mere matters of opinion respecting charitable and reform associations." A Board of Missions was appointed, and it was recommended to the churches "to raise missionary funds on the plan proposed by the General Eldership." A committee was appointed to arrange for the camp-meetings in 1846. **J. A. Plowman** submitted "a proposition for a union between this Eldership and what he calls the General Conference of the Church of God." He asked for a committee to be appointed to meet a like committee from said Conference at Smith's school-house, Bedford county, Pa., on January 2, 1846, "to mature and complete, on certain conditions, the proposed union." Owing to the fact that **Plowman** had formerly been a member of the church of God at Shepherdstown, Cumberland county, Pa., the Eldership declared that it "can not agree to notice any overtures from" him. The Eldership took strong and definite action on the question of starting a new paper. There were nine stations and eleven circuits. Among them were Philadelphia, Baltimore, Dauphin and Juniata counties, Broad Top and Awkwick, with two fields in Maryland.

18th East Pennsylvania Eldership.—The Eldership in 1846, which assembled at Mechanicsburg, Cumberland county, on October 28th, is the first one to be "opened with a discourse," which was delivered by **Winebrenner**. Subject—"A Zealous Ministry." Text—Gal. iv. 8. This was in accordance with a resolution

of the previous Eldership. There were twenty-three ministers enrolled. **Jacob Keller** was elected Speaker; **E. H. Thomas**, First Clerk, and **Abraham Swartz**, Assistant. When the "Martinsburg station" was called, "George McCartney, teaching elder," the entry in the Journal is: "Non est inventus." He had withdrawn from fellowship with the Church of God. **Mackey** having been elected a member of the Legislature, the question was raised whether a minister may hold a political office, that of Justice of the Peace being also mentioned. The matter was referred to a "private session," and the "decision" asked for is not published. Most rigid discipline was administered, and charges against ministers were promptly taken up. **Edward West**, who had returned his license received in 1845, brought three charges against **Winebrenner**. The first was for "monopolizing the publication and sale of hymn-books in the Church, and treating as disorderly walkers those who spoke of publishing a hymn-book." The Eldership decided that the hymn-book in use was duly authorized. The second charge was one relating to the right of "a church to license preachers," which **West** maintained according to **Winebrenner's** teaching in 1829. But **Winebrenner** accepted the action of the Eldership assuming exclusive right to license preachers, and so insisted that **West** should "submit to the proper authorities, or he should be marked as the Apostle directs." The third charge was for inconsistency in this matter of the right of a local church licensing preachers. **Winebrenner** explained this with the statement, that he "holds that the Eldership has the sole right to license the preachers connected with, and being members of, that body; but does not deny the right of individual churches to give license to preachers of their congregations who are not connected with this Eldership."

For the first time applicants for license were required to go before a committee on license. **P. Stanton**, colored, licensed in 1844, was this year appointed to a mission in Carroll county, Md., the first colored minister to receive a charge from an Eldership of the Church of God. There were ten circuits, four missions and nine stations. Among the missionaries were **E. Logue** to Iowa. **Harn** had by this time so changed his views on Eldership titles from "Eldership of the Church of God," to "Eldership of churches of God," that he persistently used the latter in his communications to the Eldership. But it had not yet become a mooted question.

The Board of Missions reported the receipt of \$90.37. Yet the Eldership authorized it for the following year "to appropriate one hundred dollars to the Philadelphia mission, and fifty dollars to the Baltimore mission," without any provision for the Pittsburg mission, the Iowa mission, the Lancaster and Berks county mission, and the Carroll county, Md., mission for the colored people.

19th East Pennsylvania Eldership.—As per resolution adopted in 1846, **J. Flake** opened the Eldership session of 1847 "with a discourse" on Wednesday evening, the 20th of October. On the following day, instead of the officers of the previous Eldership, two ministers were appointed to constitute the Eldership. There were twenty-eight teaching elders and nineteen ruling elders enrolled. **E. H. Thomas** was elected Speaker; **Jacob Keller**, First Clerk, and **D. A. L. Laverty**, Assistant. As there were no permanent Rules, and no Constitution, the old Rules were adopted. Among the committees was one on Education, but no report was made. The powers of the Standing Committee were defined in a series of six rules, authorizing it to grant licenses and "receive persons as applicants for admission into the Eldership; upon request by churches or preachers concerned to make changes; to inquire into complaints against the moral and ministerial conduct of preachers, and advise, reprove, rebuke or suspend them; act as mediators in church difficulties, and act as trustees of property belonging to the Eldership. Accordingly the deed for the property purchased in Baltimore for a meeting-house was directed to be made to the Standing Committee, and their successors in office. The General Eldership plan for raising missionary money through societies in the churches was adopted. The Board of Missions reported \$151.75 received, and \$127 paid out.

A new rule was adopted, by which all ruling elders in attendance were "entitled to full membership; but hereafter none shall be so admitted except such as are regularly appointed to represent the several stations and circuits equal to the number of their teaching elders." Provision was also now made to pay the expenses of the Standing Committee. **J. H. Bamberger's** "legacy left to the Eldership" was being contested by the heirs, and the Eldership disapproved of taking advantage on the part of any of the heirs "of a mere defect and technicality in

law, and thereby frustrate the expressed wishes of the testator." Preachers were required to report hereafter the number of preaching places on their charges, and give the reasons for dropping any points.

Six teaching elders and six ruling elders were elected as delegates to the General Eldership in 1848. Collections were ordered "on the several stations and circuits for the purpose of defraying the traveling expenses of the delegates to the General Eldership." A camp-meeting committee was appointed. In the report of the Stationing Committee the stations were reduced to seven, and the circuits, to nine, with a mission in Illinois, unsupplied, and one in Iowa, with E. Logue as missionary.

20th East Pennsylvania Eldership.—According to resolution, the twentieth East Pennsylvania Eldership met at Orrstown, Franklin county, November 1, 1848. **E. H. Thomas** preached the Opening Sermon on Wednesday morning. The enrollment showed a remarkable condition. There were seventeen active teaching elders present, and six ruling elders as delegates. Also nineteen "missionaries," or teaching elders without appointments, while twenty-two teaching elders were absent. The officers elected were: Speaker, **A. Swartz**; Clerk, **J. C. Owens**; Assistant Clerk, **Wm. Mooney**. A Stationing Committee was elected by ballot. **E. West** withdrew from the Eldership and the Church of God, and published his reasons in a pamphlet. A committee was appointed to "report on the same," but no subsequent mention is made of the case. Further dissensions and troubles are indicated by the withdrawal of several other ministers, and the expulsion of three or four. Otherwise the prospects were reported as "good all around." A project was started to procure and publish in a book "the biographical sketches of the first one hundred ministers of the Church of God in North America." "The tithe system, as adopted by the General Eldership, was discussed, and after some debate was indefinitely postponed." The delegates to the General Eldership which failed to attend its session were required "to give their reasons for non-attendance." The number of circuits was increased by division of a few of the largest. The Dauphin, Lebanon and Schuylkill circuit, with its twenty-five and thirty appointments, was divided into the Dauphin circuit and the Schuylkill circuit. Lancaster circuit was continued, with its fourteen appointments; Perry and Juniata, with its sixteen preaching places; while York circuit, with its thirteen appointments, was divided into Lower End and Upper End. Cumberland had twenty appointments.

Another colored minister, **Henry Goings**, was licensed. The licentiates were for the first time formally addressed by a minister appointed by the Eldership. **Benjamin Howard**, Free Baptist, of New York State, was an advisory member.

The Eldership arranged to "create a fund for the relief of poor, worn-out preachers, preachers' widows and orphans," "by each member paying one-half per cent. annually on his whole income." The churches were also advised "to establish a church fund on the same equitable, reasonable and Scriptural principles." The desirability of the Church having an institution of learning was strongly expressed by the Committee on Education, and it recommended "the appointment of a committee of five members of this Eldership to consider the expediency of establishing such an institution of learning." The committee appointed was **Winebrenner, Harn, Flake, Swartz** and **Thomas**. Uniformity in the observance of the ordinances was insisted upon.

21st East Pennsylvania Eldership.—When the twenty-first Eldership convened at Washington Borough, Lancaster county, October 31, 1849, **D. Maxwell**, who had been appointed "to deliver the opening discourse," was absent, and **B. Howard**, of the Church of God, or Free Baptist Church, New York State, was appointed in his place. In the afternoon when the Eldership was constituted there were seven stations and ten circuits, six of which were not represented. Twenty-nine ministers out of a total enrollment of forty-six were absent. **A. D. Williams**, Free Baptist, was present, as was also **S. B. Howard**, son of **B. Howard**, a Free Baptist. These brethren, as advisory members, "suggested the propriety of a correspondence between the General Conference of the Free-Will Baptists and this Eldership." The Eldership took favorable action, and appointed "**John Winebrenner** and **G. U. Harn** corresponding messengers to the next General Conference of that denomination."

A Rule was adopted, "that the ruling elders of the churches have an equal representation with the teaching elders, and the right to vote." The first movement looking toward the adoption of a Constitution since in 1831, when a brief

draft of one was laid on the table, was made when a resolution was adopted "to appoint a committee to draft a Constitution for the government of this body." **Winebrenner, W. Hinney** and **A. Swartz** were appointed. The project of holding "a model camp-meeting" was endorsed, and a committee appointed to conduct it. Sunday-schools were strongly approved, as "an institution peculiarly blessed of God, and destined ultimately to become the chief nursery of youthful minds in religion and morality." On the matter of an institution of learning the committee only advised that "the subject be agitated by all the ministers, and kept before the mind of the public." A number of new preaching points were reported. The work was extended westward from Matamoras, Dauphin county, into Juniata county. A circuit was created in Lehigh and Berks counties. **T. H. Deshieri** was transferred to Ohio; **M. F. Snavelly** and **L. Lininger**, to Iowa. Several ministers were expelled, on account of "the low, declining state of religion." "Friday, the 21st day of December next, be recommended to the Church of God to be observed as a day of fasting, humiliation and prayer."

The Eldership resolved that "the ruling power of the Church is vested in the teaching and ruling elders thereof." A Committee on Boundaries having been created, it reduced the stations to five, and rearranged the circuits so as to make thirteen. To these fields twenty-one ministers were appointed. The Board of Missions reported its receipts as having been \$183.28; expenditures, \$141.50.

22nd East Pennsylvania Eldership.—With the Eldership which convened at Churchtown, Cumberland county, Pa., October 16, 1850, it entered upon the third decade of its existence. Yet this was the twenty-second meeting, three sessions having been held the first year. It is a decade which chronicled some of the most vital events which had transpired in the whole cycle of years since 1830. When this Eldership was constituted it was found that there were five stations and twelve circuits. Twenty-seven teaching elders "were found to be in attendance." **Wm. McFadden** was chosen Speaker, and **G. U. Harn** and **J. Haifeigh**, Clerks. There being no Constitution, and also no permanent Rules of Order, ten Parliamentary Rules were adopted, under which the business was transacted. **Harn** submitted four resolutions which were referred to committees. One proposed a committee of twelve which was "to select a site and erect, rent or purchase a suitable building or buildings in which to commence an institution of learning." The committee reported through *The Church Advocate* a well-devised plan to secure "a literary institution." The second suggested "the propriety of appointing a World's Convention for the purpose of presenting a new and improved version of the whole Bible." The third declared that the time had "arrived for the churches of God to take some efficient measures to sustain a missionary or misisonaries in heathen lands." The fourth, requiring church members upon removal "into other neighborhoods to take letters of recommendation and present them to the churches where they locate." The latter was adopted, but the other two were buried in committees. The committee appointed in 1849 "to draft a Constitution for the government of this Eldership" was not prepared to report. It was continued, and was instructed to "report through *The Advocate*." The presence of **S. B. Howard**, of the Free-Will Baptist Church, and **Amos Sutton**, of "the General Baptist body in England," awakened a strong sentiment of friendship and closer fellowship, especially in foreign mission work. **Harn** dwelt on this point in his report of his visit to the General Conference of the Free-Will Baptist Church, suggesting "the strengthening of the bonds of Christian fellowship, with the ultimate object of Christian union between the Free-Will Baptists and the churches of God." The report of **Harn** as delegate to the Free-Will Baptist General Conference occasioned the sharpest and most protracted debate on the floor of the Eldership which had hitherto been witnessed. **Winebrenner, Harn, Thomas** and **Swartz** were the principal speakers. Before the Free-Will Baptist General Conference **Harn** had "read the resolutions of the General Eldership on the subject of slavery, giving also a short account of the practice and views of the churches in relation to that subject, and an expression of his own, that the bare relation of master and slave should not debar from Christian fellowship in all cases." It was on this point that the "lengthy debate" took place. **Thomas** moved the adoption of the report. **Swartz** offered an amendment, declaring that the Eldership "holds the sentiment that the relation between master and slave, as it exists in this country, is sinful and subversive of Christian equality, and at war with republican liberty;" and further, "disclaiming **Bro. Harn's** views on slavery as expressed before said Conference." **Winebrenner**

moved "to strike out the preamble and second resolution," leaving the first resolution as here quoted stand. **Swartz** then withdrew the second resolution, and so a yea and nay vote was taken on the motion of **Thomas**, "that his report be adopted." There were seventeen yeas and nineteen nays. **Harn** then "moved that this action be stricken from the Journal," but this was "not agreed to." Later **Price** "moved a reconsideration of the vote on the adoption of **Bro. Harn's** report." **Winebrenner** "moved that the call for the reconsideration of **Bro. Harn's** report be indefinitely postponed," which "carried." This disposed of the whole subject. The matter, however, was revived through *The Church Advocate*. **Harn** was dissatisfied, and claiming that "the hasty action of the late Eldership on the slavery question places me before the world and the churches of God, and especially the Free-Will Baptist denomination, in an unenviable predicament." He defended his course and position in a clear and cogent article published in *The Advocate*. **A. D. Williams**, Free-Will Baptist, took up the matter, and demanded a statement from **Winebrenner** as to "your own views upon the subject of slavery, and also with what you regard the true position of the Eldership in relation to it." This he did at some length, assuring **Williams** that, "we are happy to say that this difference of opinion has not led to strifes and divisions among ourselves, as unfortunately it has done in other bodies." Missionary interests received much attention at this Eldership, and an evening session was held to discuss mission enterprises. Two missionary agents were "appointed to canvass the entire bounds of the Eldership; present the claims of missions to the churches, and take up pledges, donations and collections in aid of the missionary cause." This was in view of securing the needed funds "to employ and send out three missionaries to Illinois and two to Iowa next Spring." The Eldership for the first time received a formal communication from sisters of the churches, in the form of a memorial, praying "your body to give public expression upon the subject of the use of tobacco as a luxury." A resolution was immediately adopted, "recommending to each member of this body, and all the members of the churches generally, to abstain from so filthy a practice." But there was opposition to the resolution, one minister offering a motion "that the whole matter be laid on the table." The territory of the Eldership was divided into six stations and fourteen circuits, with twenty-four pastors. The Standing Committee was made the Camp-meeting Committee, to arrange for the camp-meetings to be held in 1851.

23rd East Pennsylvania Eldership.—Prior to the meeting of the Eldership at Middletown, Dauphin county, Pa., November 5, 1851, the Committee to draft a Constitution, consisting of **Winebrenner**, **Mooney** and **Swartz**, reported through *The Church Advocate*. This long delay to adopt a Constitution resulted from opposition to such an instrument on the ground that it partook of the nature of legislation and creed-subscription, as found in other religious bodies. The Eldership after organizing by electing **E. H. Thomas**, Speaker; **S. Crawford**, First Clerk, and **A. Swartz**, Second Clerk, took up the draft of the Constitution, and considered it item by item. But without making any progress, the consideration was postponed until the session of Monday morning. It was then again postponed until Thursday afternoon, when it was resolved "that the further consideration of the Constitution be laid over for one year." **Joseph Ross**, one of the original members of the church at Middletown, was chosen Treasurer of the Eldership. A committee which had been appointed the previous year on Systematic Benevolence made its report, and it was made a special order for the evening session of Monday, when a number of addresses were made by prominent ministers, and "an opportunity was given to the congregation to aid in the missionary enterprise, and they contributed \$151.60." The Committee on Education was continued, and the securing of an institution of learning strongly urged. Special efforts had also been made by **D. A. L. Laverty** and **S. Knisley** to establish an Academy at Shippensburg. This school was "recommended for patronage to the members of the Eldership." The ten-cent tax per capita of the members of all the churches was established to raise funds for superannuated ministers and widows of deceased ministers. A new committee was "appointed to make an effort to secure a place and use their influence to raise a General Camp-meeting during the coming camp season." The peculiar position in which the Eldership was placed by its action on the slavery question, and on **Harn's** report in 1850, led to the adoption without debate of a resolution declaring it to be "the opinion of this Eldership, that the relation of master and slave, as authorized by the laws that make and sustain American slavery, is a sufficient bar to membership in this

body, and ought to be a bar to membership in all the churches where this institution exists."

24th East Pennsylvania Eldership.—The twenty-fourth East Pennsylvania Eldership, held at Mt. Joy, Lancaster county, October 23, 1852, listened to the Opening Sermon on Saturday morning, and convened for business in the afternoon. **J. Keller** was elected Speaker; **J. F. Weishampel**, First Clerk, and **J. Haileigh** and **S. Crawford**, Second Clerks. **A. D. Williams**, Free-Will Baptist, was in attendance as "Corresponding Messenger from the Rhode Island and Massachusetts Yearly Meeting." The consideration of the Constitution came up through the Report of the Committee on Journals on Monday morning, and it was postponed, with the amendments offered in 1851, until Wednesday morning, when it was taken up and held first place in the order of business until near the close of the session on Friday. A number of amendments were adopted. In publishing this document **Winebrenner** defined "Constitution" to mean "a code of fixed laws defining equal rights and privileges, and showing what each one should do, and should not do." Omitting the "Preamble" and the purely Parliamentary Rules, the following are the most important provisions of the Constitution, viz.:

I. The name shall be "The East Pennsylvania Eldership of the Church of God." **Harn** was in favor of the plural, "churches of God."

II. Provided for annual meetings, with provision for extraordinary sessions, and defining the purpose to be "for the transaction of such business as properly pertains to ecclesiastical bodies."

III. Regularly licensed ministers of the Eldership, with an equal number of ruling elders regularly appointed as delegates to represent the several stations and circuits, shall be entitled to membership, and equal rights.

IV. The officers shall be Speaker, Treasurer and two Clerks.

V. to X. relate to the duties of the officers, the tenth authorizing the Speaker to "appoint all the committees required by the Rules of Order."

XI. Provides for the election by ballot of a Board of Missions, a Standing and a Stationing Committee.

Articles XII., XIII., and XIV. fix the number of the Board of Missions, the Standing and the Stationing Committees, and prescribe their duties. The Board of Missions is to consist of "not less than three, nor more than seven persons." The Standing Committee is to be composed of three persons, and it "shall have all the right and authority of the Eldership, except to expel, or change preachers without cause." The Stationing Committee is to "consist of five persons, and their report shall always be final, except it be rejected by a vote of a majority."

XV. "All persons putting in for an appointment shall stand pledged to take and fill whatever appointment may be allotted them, and whoever shall fail to do so, without sufficient excuse, shall forfeit his right to any and all appointments for one year."

Article XVI. requires preachers "to use prudence and economy in their mode of living; to keep up in all cases the regular appointments on their fields; to open up new appointments wherever it is suitable and convenient, and in no case to drop old or new appointments without mutual consent and the approval of the Standing Committee.

XVII. This Article requires the churches "to give their ministers a competent support; to pay the same quarterly, and to make such timely provisions for them that they shall not suffer for the necessities of life, nor be obliged to leave them embarrassed with debt."

Article XVIII. provides for the two-fold membership and two-fold responsibility of all the ministers. For their moral conduct they are amenable to the church where they reside, and for their moral and official conduct they are all without exception amenable to the Eldership.

Under Article XIX. "ministers and churches who fail to comply with these rules of order and co-operation shall be liable to rebuke, suspension or expulsion."

The last Article (XX.) provides for amendments to the Constitution "when two-thirds of the enrolled members for that Eldership are present, and two-thirds thereof shall vote in favor."

Opposition to the Constitution continued for some time, as it was still regarded by some of the minority as differing in no essentials from "the fixed laws or Discipline of some of the sectarian Churches, or Conferences." **Winebrenner** defended it in answer to questions, declaring that "between the two there is a wide and vast difference." At this Eldership, and before the Constitution was

adopted, under a special resolution, a Stationing Committee was elected, consisting of nine members, five teaching and four ruling elders. Much interest was manifested in Bible Revision, and a committee on the subject was authorized to report through *The Advocate*. This it did, strongly approving the "General Rules for the direction of translators and revisers employed by the American Bible Union. **Winebrenner** and **Harn** were specially interested in this work, the latter publishing a number of communications on the subject.

The territory this year was divided into eight stations, two of which were in Lancaster City, and twelve circuits. **Winebrenner** was appointed "agent to sell scholarships for Bethel College."

25th East Pennsylvania Eldership.—The only Eldership of which **Winebrenner** was a member that he did not attend from 1830 to 1860, Annual or General, was the one which convened at Newburg, Cumberland county, Pa., October 26, 1853. He sent a letter, stating that he could not be present because he "had been sorely afflicted, but was convalescent, and able to sit up again, and to write, feebly, with my own hand." He suggested four things to "the attention and serious consideration at the present session of the Eldership." These were "the establishment of the Texas Mission;" "the purchase of a printing establishment;" "the material aid system," and "Advocate dues, which are growing larger from year to year." The first item the Eldership approved, and recommended to the Board of Missions the propriety of sending one or more missionaries to the State of Texas, and then referred it to the Stationing Committee. But said Committee made no appointment, and did not mention the Texas Mission. The second item was referred to the General Eldership. On the third item a resolution was adopted, directing "all the members of this body to urge on the churches the importance and necessity of all the members of the churches to pay twenty-five cents to liquidate the debt due **Bro. Winebrenner**." As to Advocate dues, the ministers were instructed "to make special efforts to have the dues collected." Twenty-two other ministers were absent. **James Mackey** was elected Speaker; **Joseph Ross**, Treasurer; **Jesse Haifleigh**, First Clerk, and **Samuel Crawford**, Second Clerk. A new Rule was adopted, depriving a minister of his license who failed to report for two consecutive years. The strong prejudice against the colored people manifested itself in the adoption of a resolution appointing "a committee to confer with **Bro. Stanton** [a colored preacher of the Eldership] respecting the propriety of organizing an Eldership of colored people, to be under the supervision of the East Pennsylvania Eldership." The aggregate number of conversions during the year, so far as reported, was 387. **Harn**, who for several years past had been discussing the use of the plural form of the word "church" in Eldership titles, offered a resolution, changing the title of the Eldership in the first Article of the Constitution "so as to read 'The East Pennsylvania Eldership of the churches of God.'" The resolution prevailed. Delegates to the General Eldership were elected, and were by resolution "instructed not to involve this Eldership in debt by the establishing of a Printing Establishment."

The early struggles for Prohibition cover the present decade, and it was generally agreed that the policy should stand or fall in accordance with the spontaneously expressed will of the people. And as there were avowed prohibitionists in the Eldership, on motion, "a special Committee was appointed to draw up resolutions on the subject of Prohibition." This committee reported resolutions stating that the Eldership "is decidedly favorable to the principle of Prohibition that seeks the abrogation of the sale and use of intoxicating liquors as a common drink;" "that it is the duty of all men, and particularly Christian men, to seek the passage of such a law"; and "respectfully petitioning Congress to pass a law prohibiting the importation of intoxicating drinks into this country for beverage purposes." The starting of a mission in Reading, Berks county, was approved. **I. E. Boyer** was "licensed as a missionary to Illinois." For the Eldership session of 1854 the Eldership provided that **Winebrenner** preach the opening sermon; **E. H. Thomas**, a sermon on Missions; **G. U. Harn**, on the claims of the Bible Union, or the revision and translation of the Scriptures; **Wm. Mooney**, on Education, and **A. Swartz**, on Systematic Benevolence. More general interest in camp-meetings was strongly urged, and churches were requested to send to the Camp-meeting Committee in good time their wishes respecting such meetings the coming season.

26th East Pennsylvania Eldership.—**Winebrenner**, according to appointment the previous year, was to preach the opening sermon of the Eldership which con-

vened at Mechanicsburg, Cumberland county, October 26, 1854; but "being unwell, **Bro. Swartz** officiated in his place." He was, however, in attendance during the session. There were ten stations, twelve circuits and three missions. **Wm. Mooney** was elected Speaker; **Joseph Ross**, Treasurer; **J. F. Weishampel**, First Clerk, and **A. H. Long**, Second Clerk. No permanent Rules of Order had as yet been adopted; hence, a committee was "appointed to report Rules of Order for the regulation of the session of this body." The inviolability of Eldership territory was embodied in a resolution of censure on **Felix Hartman** for "entering upon the West Pennsylvania Eldership's grounds without an understanding to that effect with that Eldership." The Eldership adopted blank forms for statistical reports, which the pastors were required to fill out each year for publication, and recommended similar forms to be used by all the Elderships. Provision was also made to keep the journals of the Eldership and all actions of the Standing Committee in permanent form. The Eldership, through its Committee on Temperance, again put itself clearly on record in favor of "a Prohibitory Liquor Law as a sure and safe remedy for this gigantic evil." At the missionary meeting held on Monday evening **Winebrenner** offered a resolution in favor of establishing a mission in Texas, accompanied with a pledge for its support. This was adopted, and \$134.00 was pledged. **Colder** reported having received \$578.16 from different churches which he had visited for the support and education of **Ting-Ing-Kaw**, a young Chinaman whom he had brought with him on his return as missionary to China. The Eldership recommended the churches "the continuation of their sympathy and assistance in carrying out the object contemplated in the education of the young Chinaman, **Ting-Ing-Kaw**." By the vote of the Eldership in adopting the Report on Slavery, the body "continued its voice of remonstrance and condemnation of this unmitigated evil;" recommended "the petitioning of Congress for the repeal of the Fugitive Slave Law and the Nebraska Bill," and pronounced "the system of American slavery always unchristian, and under all circumstances iniquitous." **Harn's** resolution adopted in 1853, changing the word "church" to "churches" where it occurs in the Constitution of the Eldership, was rescinded, and the singular form again inserted "in the several Articles of the Constitution, thus making it uniform with the title of the General Eldership and all the other Elderships." **Winebrenner**, as delegate to the convention to organize a German Eldership, reported that "said Eldership had been organized, and wished to co-operate with this and all other Elderships, as directed by the General Eldership." He then offered a resolution, which was adopted, recommending to all the German brethren of the Eldership the propriety of patronizing and aiding in the circulation of "a German paper which said Eldership contemplates publishing." In making the appointments Lebanon and Schuylkill counties, and all the territory eastward, was left to the German Eldership to supply with preachers. But as the German Eldership had no boundaries, a mission was opened in Montgomery county, and **A. H. Long** was appointed as missionary. **A. J. Fenton** and **Philip Shaw** were appointed as missionaries to Iowa Mission.

27th East Pennsylvania Eldership.—Under auspicious circumstances the twenty-seventh session of the East Pennsylvania Eldership was held in the fine new house of worship, Harrisburg, Pa., beginning November 3, 1855, with sixty-one ministers enrolled. But one had gone to Ohio and two to Iowa. The officers were **A. Swartz**, Speaker; **Joseph Ross**, Treasurer; **J. Haileigh** and **A. H. Long**, Clerks. Permanent records of the doings of the Eldership, in the way of a "Protocol" for the Minutes of the Eldership, and Minute Books for the Standing Committee and Board of Missions were ordered. Upon motion by **D. A. L. Lavery** a committee was appointed "to prescribe a Course of English studies and Bible and Theological readings for all the young men who shall hereafter receive license." A three-year course was reported and adopted. **J. H. Hurley** seriously offered a resolution to create a committee "to prepare a liturgy for the use of the Church of God," but it was "not agreed to." But a "special day of prayer with each church for the outpouring of the Spirit of God upon the churches and for the promotion of spiritual religion among us" was at once adopted. **Winebrenner's** "Brief Scriptural View of the Church of God" was ordered republished, after it has been revised by him, and brethren were urged to "prepare small works on Baptism, Washing the Saints' Feet, the Lord's Supper, and other topics of general interest to the Church. This was for the purpose "of explaining ourselves to those around us," and so that "our peculiarities of faith and practice should be more

generally and distinctly made known." The initial steps were taken to secure an Act of Incorporation from the Legislature of 1856. Additional preparation was made for systematic mission work, and **Winebrenner** was appointed General Missionary, to supervise collections over the whole Eldership. The Statistics of the Eldership, though not quite complete, showed baptisms, 174; fellowshipped, 256; number of members, 2,408; appointments, 125 on eight stations, 10 circuits and 6 missions; Widows' Fund, \$113.82; Contingent Fund, \$29.18; Missionary Fund, \$52.14 (evidently not the total for the year); Sabbath-schools, 43; scholars, 2,603. The Clearfield Mission was established, and the Texas Mission enterprise was referred to the Board of Missions. The Eldership took strong action in favor of camp-meetings, and resolved to "appoint an efficient committee of five, whose duty it shall be to appoint the time and places of holding our camp-meetings the coming year." **Winebrenner**, **Thomas**, **Swartz**, **Colder** and **A. Snyder** were made the committee. **Winebrenner** preached the opening sermon, and **Colder** was appointed by resolution to preach the opening sermon in 1856. **Winebrenner's** sermon was published in a pamphlet, which he desired his "friends to help to circulate far and wide among the people." He reported the Eldership as having done its work "with great harmony and satisfaction," and that "the whole session was an unusually pleasant and interesting one." Important action was taken with reference to education. The Shippensburg Institute was endorsed, and a committee was selected "with power to draw up a plan for the effectual establishment of a Seminary or High School" for the Church.

28th East Pennsylvania Eldership.—The church at Shippensburg, Cumberland county, entertained the Eldership which convened October 22, 1856. It was "not as full as was expected," as there were twenty-one pastors present, and fourteen "missionaries," while twenty-two "missionaries" were absent. The "missionaries" were local preachers, except **Winebrenner**, who was appointed General Missionary, with specific work to do. He calls the other "missionaries" "local preachers." **A. Swartz** was elected Speaker; **James Colder**, First Clerk, and **A. H. Long**, Second Clerk. As the committee to secure an Act of Incorporation failed to discharge that duty, it was continued, with instructions. The effort to have each church represented by a ruling elder was strongly opposed and "unanimously negatived." But resolutions to urge churches to build or buy parsonages; install "the heavy articles of furniture," and "to pay actual expenses of preachers in case of removal," were "unanimously adopted." The Committee on Slavery reported a strong resolution, adopted without debate, which denounced this system of monstrous cruelty and oppression as "destructive to our civil, social, moral, political and religious affinities as children of one common Parent." The effort to extend this system of "human bondage over free territories, and especially forever blast the virgin soil of Kansas by this heinous sin," was to be resisted by every "lawful, religious and constitutional means," to which the Eldership "solemnly pledges itself as a body, and individually." Schools to "teach the science of sacred music" were recommended to the churches. The Board of Missions received during the year \$781.87. The lukewarmness evident in the temperance cause was deplored, and ministers were admonished "to stir up the minds of the people on a subject of so great importance to our social, political and religious institutions." **Winebrenner** was always heartily in favor of co-operation on the part of ministers, laymen and churches, and in strong terms disapproved any tendency toward the non-observance of established Rules, or the instructions of the Eldership. Near the close of the session he submitted two resolutions bearing on this matter, after declaring in the preamble that "some of the preachers and churches have heretofore repeatedly failed to carry out the recommendations, plans and resolutions of this body." In the resolutions all the churches were "earnestly requested to carry out truly and faithfully our whole plan of co-operation." But a penalty was necessary to give force to this request, and so in the second resolution it was declared, "that all delinquents in future, in this matter, shall subject themselves to the censure of this Eldership, unless a good reason for such neglect can be given." The Eldership agreed with its leader. Tracts were requested to be written for the Committee on Publication by **Swartz**, on Systematic Beneficence; **Thomas**, The Ordinance of Feet-washing; **Colder**, Missions; **Flake**, Sabbath-Schools; **Winebrenner**, the Lord's Supper; **Laverty**, Education; **Mackey**, Importance of External in Religion; **Crawford**, Internal Religion; **Mooney**, Guide to Baptism for Converts, and **Hurley**, Use and Abuse of Tobacco.

29th East Pennsylvania Eldership.—Signs of an approaching tempest can

readily be discerned in the proceedings of the East Pennsylvania Eldership which convened at Middletown, Dauphin county, November 4, 1857. The Eldership was, by resolution, to "be constituted according to the facts as they now exist." In 1856 **J. Colder** was appointed to Harrisburg, and **W. Mooney**, to Shippensburg. Neither was at his appointment when the Eldership convened, and so the two stations as put on the Roll are: "Harrisburg:—**William Mooney**. Shippensburg:—**James Colder** (by the election of the church)." The exchange had been made by the two ministers and the churches, but was "ratified" by the Standing Committee on September 23rd. The organization was effected by the election of **G. U. Harn**, Speaker; **Joseph Ross**, Treasurer; **James Colder**, First Clerk, and **J. F. Weishampel**, Second Clerk. A collection of all the Journals of the Eldership was ordered. The Act of the Legislature, incorporating the Eldership, was presented by the Committee, and was adopted. As **Winebrenner** had disposed of his interest in The Advocate to **Colder**, the latter was now in the editorial chair, which placed **Winebrenner** and the Church as he represented it at a disadvantage. The missionaries to Texas had been appointed and sent out by the Board of Missions between the two sessions of the Eldership in 1855 and 1856, and their action reported and adopted in 1856. It was but a short time after their arrival in Texas that it became conclusively evident to them, that to attempt to do work for the Church of God among slave-holding people meant a change of teaching and practice on the subject of slavery from that which characterized the Church in the North. The alternative to this course was to leave on the next boat. And so either from conviction, or the compulsion of their environment, or both, the missionaries in theory and practice made what was considered a radical departure from the views which prevailed in the Board of Missions and the Church generally. When this fact became known it produced a storm of opposition in the churches throughout the North. The friction created is mildly characterized in the preamble to **Keller's** resolution as "some difficulties with our missionaries in Texas." The resolution reveals more: "That we instruct our Board of Missions to appropriate no more missionary money in that direction." The Board had already held back money due them. The variance and division in the camp in East Pennsylvania Eldership are indicated by a preamble and resolutions intended as a substitute for **Keller's**, which "**Weishampel** offered in behalf of **Winebrenner**" on Wednesday morning. The preamble represents the missionaries in Texas as having been "brought into great trouble and embarrassment by the publication of certain unnecessary and harsh sentiments and strictures in The Church Advocate." Then the first resolution follows: "We highly disapprove of the Editor's course...and advise him to be more careful and prudent in future." The second resolution instructed "the Board of Missions to send our missionaries in Texas \$200." The Eldership took time to deliberate, to think; but did not engage in a long discussion. **Keller's** resolution was offered on Tuesday evening, and, after a brief discussion, was "deferred until to-morrow afternoon." **Weishampel's** was "deferred for the present" without discussion. On taking the vote Wednesday afternoon, the motion "to strike out **Brother Keller's** resolution, and insert **Brother Winebrenner's**, was lost." On a yea and nay vote, **Keller's** resolution prevailed, fifteen voting for it and ten against it. The Board of Missions was then directed to "confine their labors within the bounds of this Eldership the present year." **Mooney** was reappointed to Harrisburg, and **Colder** to Shippensburg. **Harn's** resolution to change the Eldership title to "Eldership of churches of God" was "passed over, and will be discussed through the columns of The Advocate."

Extra Session East Pennsylvania Eldership.—While the relations between **Winebrenner** and **Colder** were becoming daily more relaxed, and conditions portentous of a crisis were fast taking shape, the first open conflict was doubtless precipitated by the sudden and unexpected death of **Ellen Cordelia Colder**, daughter of **Winebrenner** and wife of **Colder**, "one of the excellent of the earth," and the widely-lamented death of **William Mooney**, pastor of the Fourth Street church, Harrisburg. The former event made it advisable for **Colder** to remove from Shippensburg to Harrisburg; the latter opened Fourth Street pulpit to him. Without any published notice in The Advocate, suddenly and within two weeks of the date of the "call," the East Pennsylvania Eldership was summoned by the Speaker, **G. U. Harn**, to meet at Shiremanstown, Cumberland county, Pa., "to hold a special or extra session, commencing on Tuesday, the 6th of July next, at 10 o'clock a. m." The call for this extra session is dated June 24th, at Wooster.

Ohio. The "Petition" gives no reason why an extra session was asked. It is signed by twelve ministers and four delegates, and requests the call to be issued "immediately, and addressed to **Elder J. Winebrenner**," one of the signers. The Eldership met as per call, with twenty-five ministers and eight delegates present. **Colder** is enrolled as pastor of the church at Shippensburg; but, "**J. C.** does not claim to be pastor of the Shippensburg church, nor to represent it in the Eldership." The first and main business, being "Certain Charges against **Colder**, **Winebrenner** and **McFadden**, and against three ruling elders of the church at Harrisburg," these were at once "preferred and read." But there is no record of any but the first Charge, with three Specifications, against **Colder**, and that without the name of the accuser or accusers. The Charge is "Insubordination and violation of the Rules of the Eldership." The first Specification is that of "refusing to act with the Board of Corporation on the ground that he was no member of the Eldership, not having lifted his license; and then again consenting to act at the second meeting as a layman, or private member." The second, that he "attempted to introduce foreign Hymn-Books into the churches, for general congregational use, without authority from the General Eldership." The third, "Resigning his appointment at Shippensburg, and taking charge of the church at Harrisburg, without the approbation of the Standing Committee, and in direct violation of the Constitution, or Rules of Order, adopted for the government of the Eldership." Without any record of evidence or arguments, and after adopting, and then rejecting, a substitute for the first Specification, and considering the third, and then the second, Specification, **A. Swartz** presented a preamble, with three resolutions, which were adopted. The preamble recites that "the Eldership have learned the painful fact that a serious personal misapprehension is found to exist between **Brothers Colder** and **Winebrenner**, which has led to the preferring of a number of Charges against each of them, involving their moral character; but believing from their well known personal Christian character that these personal Charges are founded in a mistaken view of each other's conduct; therefore, we earnestly recommend to them as Christian ministers, the duty of burying forever these personal difficulties, and that they hereafter unite in our common work." The first resolution declares that "the church at Harrisburg erred in their late action in electing **Colder**, and he in his acceptance of their call as pastor without their referring it to the action of the Standing Committee." This affirms the third Specification, and the church is advised "to refer their action to the Standing Committee" and abide by the disposition it may make of it. The second Specification is also affirmed, and **Colder's** action is declared to have been "unconstitutional and in violation of the action of the General Eldership." It is then resolved that "if the above parties fail to meet the above recommendations, then the Standing Committee is authorized to proceed and deal with the parties according to our Constitution." All were then granted "liberty to withdraw their Charges." As much ill-feeling had grown out of the rejection by **Colder** of articles furnished for publication by **Winebrenner** and others, a resolution was adopted directing that such articles be referred to the Board of Publication, whose decision should be final. This trial led to the adoption of the Rule, that Charges and Specifications, with the names of at least two accusers, must be presented to the accused at least five days before the meeting of the Eldership. The Eldership was in session Tuesday forenoon, afternoon and evening, and Wednesday forenoon.

30th East Pennsylvania Eldership.—Although but four months intervened between the adjournment of the extra session of the East Pennsylvania Eldership in July, and the regular session, which met at Shiremanstown, Cumberland county, Pa., November 3, 1858, it at once became evident that not only was nothing settled at the extra session, but that conditions had become much more serious. The Eldership convened on Thursday morning. **C. Price** was elected Speaker; **J. Haifeigh**, First Clerk; **J. F. Weishampel**, Second Clerk, and **J. Ross**, Treasurer. The business was taken up and disposed of with unusual deliberation, as if the body were recoiling from a distasteful task. All day Thursday, and Friday forenoon, were taken up with practically routine business; such as constituting the Eldership, adoption of Rules, election of Board of Missions, Stationing and Standing Committees, and action on the Report of the Committee on Journals. This Report laid before the Eldership "a document from a part of the church at Harrisburg, who claim to be the Eldership party, setting forth the unhappy and deplorable state of things in the church brought about through the

influence and intrusion of **Elder J. Colder**. . . and preferring Charges against **Elder Colder** and that part of the church they believe he has misled." This document was made the first order for Friday afternoon. The Charges were prepared "at a meeting of a number of the members of the church of God at Harrisburg, held on the 26th of October, to deliberate on our unhappy church matters and consult each other as to what course to pursue." **Isaac Stees** was made Chairman of the meeting, and **Henry P. Rodearnel**, Secretary. The deliberations resulted in the framing of Charges against **James Colder**, and "against certain officers of the church at Harrisburg." These are all presented over the signatures of the officers of the meeting, no other names appearing as accusers. There are three Charges against **Colder**:

I. "Insubordination and factious conduct." Under this Charge are six specifications, viz.: 1. Refusing to submit his case to the disposition of the Standing Committee. 2. Refusing to abide by the decision of the Standing Committee. 3. Refusing to pay over Hymn-Book money in his hands to the Treasurer. 4. Getting up a meeting, August 16th, and declaring himself the legal pastor of the church before the proceedings of the Standing Committee were read. 5. Refusing to publish the Speaker's call for an extra session of the Eldership. 6. Getting up an illegal proceeding against **Brother Isaac Stees**, one of the elders of the church, and having him suspended.

II. Colloging with **Elder George Sigler** in an unlawful detention of a certain letter and package.

III. Falsely accusing and misrepresenting **Elders John Winebrenner** and **William McFadden** before the late extra session of the Eldership, and on other occasions. **Colder**, joined by two other ministers and an elder and delegate of Fourth Street church, offered a "Protest against the reception, consideration and publication of the document" containing the charges; but the Eldership refused to "agree to the Protest." The Eldership then proceeded with the trial, **Winebrenner** acting as attorney for the prosecution, and **Colder** conducting his own defense. When both sides "rested" and the case was submitted upon the evidence adduced, the verdict was as follows: Under Charge I. the first Specification was "sustained" by a vote of 32 to 5; the second by a vote of 25 to 9; the third by a vote of 23 to 15; the fourth Specification was divided, the first item being sustained by a vote of 20 to 9, and the second, 17 to 5; the fifth Specification was lost by a vote of 13 to 15. The second Charge was lost, the vote against it being unanimous. The third Charge was sustained by a vote of 13 to 9. The first Charge was then sustained by a vote of 28 to 8. There, so far as official action is concerned, the trial ended. No censure, no penalty was imposed. It is stated that "by mutual consent **Brothers Colder** and **Winebrenner** were authorized to submit their personal difficulties for adjustment, as soon as practicable, to the Standing Committee." "**Colder** reported. His report was accepted and license renewed." "**Winebrenner** reported. His report was accepted and license renewed." Was it "the truce of God?" **Winebrenner** was generous, sometimes to a fault; he however was also possessed of that staunch and invincible manhood which in the face of what he conceived to be wrong made him inexorable. A scene at the trial revealed these traits. His address in summing up was a masterpiece of affecting, convincing, incisive reasoning. As he reached its culmination, **Colder**, under the charm of his impassioned eloquence, arose, walked toward **Winebrenner** and reached out the hand of reconciliation and fellowship. "No!" slowly said **Winebrenner**, withholding his hand; "the time is not yet for the hand of reconciliation!" But when the court had rendered its decision, he would not ask for punishment, and he was ready for peace and amicable relations. **Colder** was not removed from Harrisburg, but for the year beginning April, 1851, he was appointed to Camp Hill. He announced editorially that he is "willing to acquiesce in the decision of the Eldership in the difficult and unpleasant task it had to perform."

The "Charges against certain officers in the church at Harrisburg" were, in substance, as follows:

I. Greatly misrepresenting **Winebrenner** and **McFadden** in a published letter.

II. Assailing and slandering **Winebrenner** in said letter.

III. Conspiring with **Colder** to break down the Rules of co-operation of the Eldership.

While testimony was submitted by plaintiffs and defendants, no vote on either Charge is recorded.

The Board of Missions was "instructed to settle with the missionaries in Texas." **P. D. Collins**, known as the Indian Preacher, a native of Virginia, and minister in the Methodist Protestant Church, received license at this Eldership. He became "one of the most successful as well as faithful ministers." He was later transferred to the Illinois Eldership, but returned to Pennsylvania. When the Maryland and Virginia Eldership was organized he became a member. He died at Warfieldsburg, Md., May 13, 1875. The Eldership closed hopefully.

31st East Pennsylvania Eldership.—It was not in the fruition of the hopes which had been cherished at adjournment in 1858 that the Eldership convened at Goldsboro, York county, Pa., November 2, 1859. The gravity of the situation had increased after the close of the session of 1858. The "personal difficulties" which the Standing Committee was expected to adjust, continued, and became more insuperable. **Colder**, with a majority of the church at Fourth Street, resisted the authority of the Eldership, declared themselves independent, and refused to accept the services, as supplies of the pulpit, of **Flake** and **Winebrenner**, and the regular appointee of the Eldership from April 1, 1859, **A. X. Shoemaker**. Charges were preferred against **Colder** by **Isaac Stees** and **Henry Clay**, and he was notified to appear before the Standing Committee on January 18, 1859, and answer to the same. This he "neglected to do." Hence, at said meeting the Committee "suspended him from the functions of the Christian ministry in the Church of God, until such time as he retraces his steps, and submits to the proper authorities of the Church." On a motion to adopt this Report, the vote was 36 yeas, and 1 nay. Following this vote, a resolution of expulsion was offered, declaring, that "**James Colder** be, and he is hereby, expelled from this Eldership," etc. On the adoption of this resolution the yeas were 42; nays, 0. Ministers of the Eldership who "continued to fellowship **James Colder** after they knew that he was suspended" were warned not to continue such acts of fellowship. The course of the Committee in instituting "a suit in equity against the seceding party in the church at Harrisburg," to recover possession of the church building and other property, was approved, and the Eldership agreed "to assist and sustain them in defraying the expenses of the prosecution."

The Roll of the Eldership as constituted showed a membership of sixty-six ministers, of whom thirty-one were absent, and twenty delegates. An organization was effected by the choice of **A. Swartz**, Speaker; **Joseph Ross**, Treasurer; **J. Haifleigh**, First Clerk, and **J. F. Weishampel**, Second Clerk. In addition to the Report of the Standing Committee in the **Colder** case, it also reported charges against three of the elders of the church at Harrisburg, and had notified them "to appear before the Eldership at Goldsboro and answer" to the same. This they failed to do. And the Eldership believing "from the testimony before it" that "the charges are fully sustained," "declared the said elders excommunicated from the ecclesiastical body associated together by the name, style and title of the East Pennsylvania Eldership of the Church of God in North America." The Standing Committee was "authorized and instructed to cite the deacons and members of said church who have aided, abetted and adhered to the factious and disorderly proceedings of said elders to trial for their conduct, and, if they cannot be reclaimed, to deal with them according to the Constitution." **Shoemaker**, the pastor since April, 1859, and who was reappointed, was instructed "to reorganize the church under the provisions of their charter." The Eldership adopted a resolution "disapproving of preachers forming the habit of reading their sermons." Also against preachers "complaining in the pulpit of their support," and "advising churches to pay their preachers quarterly." The importance of "pastoral visitation" was emphasized. The proposition to "open a new mission in parts of Schuylkill, Carbon and Luzerne counties," was referred to the Stationing Committee, but it made no appointment. **Winebrenner** was made General Missionary by action of the Eldership, and was also, by resolution, appointed to preach the opening sermon in 1860. An action on church polity was taken, giving it as "the opinion of this body, that the preachers in charge and the ruling elders in the churches do constitute the scriptural authority before which disorderly members should be tried."

32nd East Pennsylvania Eldership.—When the Clerk called the Roll at the East Pennsylvania Eldership, which convened at Bainbridge, Lancaster county, Pa., November 8, 1860, there was no response when the name of **John Winebren-**

ner was called. He had been "transferred" to "the general assembly and church of the first born, which are enrolled in heaven." **McFadden** was substituted in **Winebrenner's** place to preach the opening sermon. **Mackey** was appointed "to write out and prepare for publication a sermon on the life and death of our late and lamented **Father Winebrenner**," which he had preached before the Eldership. The Committee on Obituaries also reported resolutions, speaking of "the sterling character and success of his ministry, associating his name with the most noted and acknowledged reformers of modern times." It also included in its Report the name of **William Clay**, who was licensed in 1849, "a young man of genius, talents and usefulness," and an active, successful minister during his brief period of service. Also **Christian T. Forney**, "a lay preacher of extraordinary talents and gifts for usefulness in the church and in the world;" a delegate from the Dauphin circuit for a number of years, and several times a delegate to the General Eldership, and a close personal friend and admirer of **Winebrenner**. As these older workers came down from the walls of Zion, younger men stepped forward to take their places. **C. H. Forney** had been licensed on September 25, 1860, by the Standing Committee, on their own initiative, and for the first time took his seat in the Eldership at this session. **W. L. Jones** and **H. E. Reeve** were licensed at this Eldership and added to the active working force in the field. The Eldership organized by electing **J. C. Owens**, Speaker; **Joseph Ross**, Treasurer; **J. Haifeigh**, First Clerk, and **C. H. Forney**, Second Clerk. There were present thirty-five ministers and twenty-three delegates, while thirty-two teaching elders were absent. There was a fair number of judicial cases before the Eldership; but they were settled without extreme measures being necessary, except in one case, in which the Special Committee concluded "that under existing circumstances we as a body can use the accused no more as a minister among us." Immediate action was taken "to publish a Life of **Elder Winebrenner**," authorizing the "Publishing Committee to employ an Agent to collect funds for that purpose." As the revision of the Constitution was in the hands of a Committee, **Harn**, in a letter addressed to the Eldership containing his Report, offered a resolution "to alter and amend the title of the Eldership so as to read, The East Pennsylvania Eldership of Churches of God, and that we recommend conformity to this style by all other Elderships, Synods, Conferences, or ecclesiastical conventions of like nature." The Eldership was in no mood to entertain such a resolution by the newly made grave of **Winebrenner**, champion of the negative of this proposition, and so without debate it "laid the preamble and resolution on the table." The appointments made this year were fifteen stations, twelve circuits and three missions. Altoona was added to the list, and was made a mission station, with **S. S. Richmond**, of the West Pennsylvania Eldership, as pastor.

33rd East Pennsylvania Eldership.—The Eldership in 1861 was the first one to sit after the opening of the War of the Rebellion, and there were several painful reminders of this fact. From some of the homes in Mechanicsburg, Cumberland county, Pa., where the session was held, sons, or fathers, or husbands had gone to the army, and as well from all the other churches represented in the Eldership. The session began with the Opening Sermon by **A. Swartz**, on Wednesday evening, October 30th. There were present forty-three ministers and twenty-six delegates, twenty-seven ministers were absent. Forty-two ministers were classed as "Local Preachers." The officers chosen were **E. H. Thomas**, Speaker; **Joseph Ross**, Treasurer; **J. Haifeigh**, First Clerk, and **C. H. Forney**, Second Clerk. The Eldership was so well pleased with the Opening Sermon that it ordered it printed in pamphlet form. Certain articles of the Constitution were amended, one of which increased the Stationing Committee from five to seven members. Among the difficulties brought before the Eldership were charges against the officers of the church at Mt. Joy by the pastor, whose services had been rejected; and charges against one of the ministers "for preaching in the Fourth Street Bethel, Harrisburg, Pa., for a party who are in open rebellion against the Eldership, and especially while the suit of equity was pending." The Committee on Slavery has given way to the "Committee on the State of the Country." The Report of this Committee declared "in unmistakable words our unwavering confidence in, and loyalty to, our Constitutional obligations;" tendered to "the Government our warmest sympathies and prayers for its final and triumphant success," and recognized the duty "always to remember in our private and public devotions the numerous brethren we have at present in the army." The Report was adopted, and later reconsidered, and again adopted,

when on Roll Call twenty-eight votes were cast in favor of adoption, and none against. The project of purchasing the Mt. Joy Academy was brought before the Eldership, and **Thomas, Swartz and Forney** were appointed a committee to confer with **Principal Moore**. **Forney and Moore** were "granted cordial permission to go throughout the bounds of this body to obtain subscriptions of stock for the contemplated purchase of said Academy." Arrangements were made "to publish the Life of **Elder John Winebrenner**," and also to erect a monument over his grave. "The increase and prosperity of the last year," said the Committee on the State of Religion, "will not compare with some years of our past history;" yet nearly four hundred persons were received on profession of faith. The total number of members reported was 2,607. The two-year Rule being in force, **Shoemaker's** reappointment was "noticed as a specialty" on the Journal. A committee consisting of **J. Keller and C. H. Forney**, of the East Pennsylvania Eldership, and **George M. Hepler**, of the German Eldership, met a committee of the "Union Brethren" at **Dr. George Ross's**, Lebanon, Pa., January 1, 1862. Said Committee consisted of **Elders Christian Sechrist, David Zimmerman and Henry Flowers**. The object of the conference was to determine a basis of union between the two bodies represented. After carefully canvassing the material points of faith and polity of the two Churches, "it was agreed by the undersigned Committees, that since there is no material difference that could hinder a union from being beneficial to both Societies, from henceforth we mutually co-operate for the purpose of consummating a more perfect union at our next annual Eldership." This received the signatures of all the members of the Conference. The Eldership by resolution expressed its judgment, that "it is inexpedient for any member of any of the churches of God within the bounds of this Eldership to administer the rites of Christian baptism, the Lord's Supper and matrimony without a license from this body." A "Course of Studies for our young ministers" was prescribed, in which they were to be examined annually.

34th East Pennsylvania Eldership.—**James Mackey** delivered as an Opening Sermon to the Eldership, which convened at Elizabethtown, Lancaster county, Pa., October 29, 1862, a discourse of a political character, on the rights of, and duties of citizens to, the Government, based on Matt. xxii. 21. He was chosen Speaker, and **Joseph Ross**, Treasurer; **J. Haight**, First Clerk, and **C. H. Forney**, Second Clerk. Friday and Monday evenings were set apart for general discussion of subjects selected by a committee. Said Committee submitted three questions, viz.: 1. What measures, if any, can the ministers of this Eldership adopt to make their labors more efficient, both in extending the cause of God within our borders, and in giving more permanency and stability to the churches, and to counteract the terrible reaction that so frequently follows great revivals of religion?" 2. "Are we as an Eldership following the apostolic practice in setting apart men for the Christian ministry?" 3. "Do we as a Church generally follow the practice of the Apostolic Church in the order of administering the ordinances?" Twenty ministers participated in the discussions. **Lavery, Swartz and Long** were the Examining Committee, and they reported in favor of a three-year Course of Studies, naming the studies. Each minister was directed "to preach at least one sermon on the subject of Temperance during the coming year." Churches which had been supplied by the German Eldership were coming back to the East Pennsylvania Eldership, and were received, thus creating contention between the two Elderships. A committee was named "to confer with the German Eldership" on the matter. Upon the Report of the Committee on Conference with the "Union Brethren" being received, **Forney, Keller and Petry** were designated as a Committee "to visit the Union Brethren's Eldership." As these brethren were located principally in the south-eastern section of Lebanon and the adjoining north-eastern section of Lancaster counties, a mission was created, to be known as the Lancaster and Lebanon County Mission. The Report of **J. Keller, C. H. Forney and J. S. Gable**, as Committee on Slavery, was the occasion of an animated discussion. It was considered *seriatim*, one resolution amended and three "stricken out," but published. The three-year time limit was suspended in the case of the Fourth Street church, to permit the reappointment of **Shoemaker**. In all itinerant Churches in those early years the time-limit at first was practically, if not constitutionally, one or two years. Such a rule furnished a splendid opportunity for sifting out the useless, or changing the unfit, or most effectually utilizing the strong when the list of strong men was unavoidably limited. The Stationing Committee reported fourteen stations, fourteen circuits and six mis-

sions. All the ministers were taxed \$1.00 a year for the Superannuated Fund. The total of \$255.00 was paid to widows of deceased ministers. Into this Fund each minister was also required to pay \$1.00 annually.

35th East Pennsylvania Eldership.—The exhortation of **Thomas** published a week before the Eldership met, October 28, 1863, at Middletown, Dauphin county, Pa.: "Let all the churches be fully represented, and let all the ministers of the body, whether local, missionaries, or itinerants, attend," doubtless had its effect, for of the thirty-one "itinerants" only five were absent. **Thomas** preached the Opening Sermon. **Shoemaker** was elected Speaker; **J. Rife**, Treasurer, to succeed **Joseph Ross**, deceased; **J. Haifleigh**, First Clerk, and **A. H. Long**, Second Clerk. The committee on topics for discussion submitted three: The purpose of the apostolic practice of the imposition of hands; the relation of children of one or both believing parents to the church, and the progress of the Church, is it commensurate with our privileges and duty. When the first subject was under discussion "**Elder Forney** offered the following resolution: 'Resolved, That in future the licentiates be specially dedicated to God by prayer, when the Report of the Committee is received, on the floor of the Eldership, and addressed by the Speaker.'" An amendment was offered—"that they be set apart by the imposition of the hands of four elders"—and then the resolution and amendment were postponed to the first day of the session of 1864. In line with this action, it was agreed that in future an ordination sermon be preached before the Eldership on the last evening of the session, by a minister appointed the previous year. **Laverty** submitted strong resolutions on the observance of the Sabbath, which were adopted. **C. H. Forney** was appointed First Clerk, *pro tem*. "**J. S. Stamm** and others of our brethren in the ministry having been drafted into the military service of the United States," the Eldership earnestly recommended the churches "to aid them in the payment of the commutation." The Eldership resolved "to raise \$1,500 the coming Eldership year for missionary purposes," on motion of **Thomas**, always the strong advocate of missions. At once \$242.00 were subscribed. There were still churches without Sabbath-schools, and so the Eldership urged "the brethren throughout the bounds of the Eldership to organize Sabbath-schools in all the churches." Books for libraries the churches were advised to buy from the Baptist Publication Society. The attention of the churches was specially directed to the importance of reading the Bible in the families, the observance of the Lord's day, the weekly prayer-meeting and the "training of children in the teaching and practice of the Church, so that, as they grow up, they may follow in the same way." The Eldership was emphatic in its insistence on discipline, declaring that "it is an essential element to preserve order and to secure the dignity and perpetuity of the Church of God," and "that such discipline can only be secured by a strict adherence by all the members of this body, and the churches in connection therewith, to the disciplinary acts and decisions of the proper judicatories of the Church." Having at times "been under the painful necessity of expelling unworthy and disorderly members," which were received into other Churches, the Eldership "highly disapproves of the course of such denominations as pay no regard to the disciplinary decisions of other Christian bodies." As many readers of *The Advocate* were annoyed by the personalities and often bitter reflections on each other by writers in their discussions, **Long** submitted resolutions, which were adopted, advising writers "to refrain from public crimination and improper personalities," and requesting the Editor "to refuse publicity to any article that contains such obnoxious features." The pastors were "requested to appoint female collectors to wait upon the members of their respective churches to collect funds for missionary purposes." The Rule was adopted, "that the Speaker of the Eldership hereafter preach the Opening Sermon at the next meeting of the Eldership." By a rearrangement of fields of labor, they were reduced to fourteen stations, eleven circuits and four missions.

36th East Pennsylvania Eldership.—Though **Shoemaker** was not appointed by the Eldership in 1863 to the Chicago Mission, he was enrolled in 1864, when on October 26th, the Eldership convened at Newburg, Cumberland county, Pa., as the appointee to the Chicago Mission. Holding his membership in this Eldership, he was entitled to preach the Opening Sermon; but it was preached by **B. F. Beck**. Theme:—"The Saints' Perseverance." **D. A. L. Laverty** was honored with the Speakership, and **J. Rife** was chosen Treasurer; **J. Haifleigh**, First Clerk, and **C. H. Forney**, Second Clerk. Among those ministers of other Elderships "received as full members of the Eldership during its present sessions" was **Mrs. M. J.**

Beecher, of the West Pennsylvania Eldership, the first woman to preach before the East Pennsylvania Eldership. A minister of the "Christian Connection," **John Hunter**, was received and a license granted him. When the postponed resolutions on Ordination came up, they were discussed, and then "the subject was indefinitely postponed." The serious condition of the country was strongly set forth by the Committee on the State of the Country, **Mackey, Thomas, Forney**, and was at once adopted. **Richmond, Beck and Sterner**, Committee on Temperance, were unusually concise in their Report, but recommended at least two sermons to be preached by all the pastors. On Education, **Forney, Stamm and Ross**, Committee, a recommendation was submitted and adopted, inviting all the Elderships to co-operate with the East Pennsylvania Eldership in "the erection of a suitable college building, centrally located, easily accessible and in a healthy locality." Instead of \$1,500 missionary money, the Board of Missions received only \$679.31. The Eldership decided "to appoint a meeting to be held annually on Whitsuntide, to be known as the Pentecostal Meeting." By the adoption of a new Constitution, making Maryland a free State, the Eldership saw enlarged opportunities for mission work, and recommended to the Stationing Committee the opening of a mission there. Frederick County Mission was accordingly placed with the list of appointments, with **S. Spurrier** as missionary. **Swartz's** Ordination Sermon, by direction of the Eldership, was published in *The Advocate*. **Thomas** was chosen to preach the Ordination Sermon in 1865. Though the subject of Ordination had been "indefinitely postponed" on Friday morning, on Wednesday morning **Owens** offered a resolution granting to any licentiate who desired it hereafter the right "to have the hands of elders laid on him," and that such ceremony shall take place "at the time of the Pentecostal Convention." But the Eldership postponed it "until after the Ordination sermon at the next Eldership." On the "state of religious enjoyment and external manifestations, such as refreshings at meetings and reformatations in the local churches," the Committee, **Soule, Hunter and Weishampel**, was "not prepared to speak flatteringly," "for there seems to be a lack at present," which, the Committee said, "is traceable to the present civil war, occasioned by this wicked rebellion in our land."

37th East Pennsylvania Eldership.—When the Eldership was in session in the Bethel of the Fourth Street church, Harrisburg, Pa., beginning October 25, 1865, **Thomas'** editorial appeared, in which he discussed the "Relation of the Churches to the Eldership." It seems that a number of "brethren regard the Elderships not only as separate and distinct bodies from the churches; but also as laboring for distinct, and even for antagonistic, interests and objects." The secret of this impression was the authority of the Eldership in the appointment of ministers, in which it was felt that the interests of the churches were subordinated to those of the ministers. The Opening Sermon was delivered by **D. A. L. Laverty**, on "The Christian Ministry." **C. Price** was chosen Speaker; **J. Rife**, Treasurer; **J. Haileigh**, First Clerk, and **C. H. Forney**, Second Clerk. There were eleven stations, sixteen circuits and four missions, including Wooster station and Chicago Mission. An animated and lengthy discussion arose over the report of the Standing Committee, in which it developed that one station had refused the appointee of the Eldership, and had called another minister of the Eldership. By this act the Committee declared that "a severe blow has been struck at the honor and integrity, as well as the future peace and prosperity, of the churches, and one which we think now demands a thorough sifting. . . . and such reproof as will prove a salutary warning against such open contumacy and insubordination in the future." The report was adopted by a resolution declaring that the Eldership saw no way "of escape from our duty," but to adopt it, "seeing that the harmony and co-operation of the Church of God in its various locations might be preserved and peace and harmony prevail in the whole membership." The action met a crisis which required some years wholly to overcome. The Committee on the State of the Country presented an elaborate Report, "hailing with joyful gratitude the complete subjugation of the slaveholders' rebellion;" deploring the assassination of **President Lincoln**; gratefully remembering the soldiers and sailors and pledging needed aid to them, and "the orphan children of the gallant dead," and insisting that the lessons of the war regarding slavery taught us by providence be impressed on all, and ever held sacred. The Licensing Committee was empowered "to determine whether a licentiate shall be a member of classes for examination. The Board of Missions consisted of **C. H. Forney, J. S. Stamm, E. H. Thomas, D. A. L. Laverty** and **J. Keller**. The Standing Committee, **E. H. Thomas, A. Swartz** and **J. C.**

Owens. A Committee on Revision of the Rules was created, consisting of **C. H. Forney, A. Swartz** and **W. O. Owen**. After a missionary meeting on Monday evening, by resolution, the Eldership discussed "the vicarious sufferings and death of Christ, and the Second Advent." The Committee on Education recommended that "we proceed forthwith to make an effort to establish an institution of learning." The Eldership heartily endorsed and recommended the American Bible Union translation of the New Testament. When the Philadelphia Mission project was discussed, a resolution prevailed to raise \$3,000 to purchase the house of worship on Diamond street. **Forney, Swartz, Thomas** and **Laverty** were appointed the Examining Committee. The time-limit was changed by a resolution submitted by **Thomas**, so that no preacher could remain longer than two years on one charge. The Rule was subject to change only by a two-thirds vote. This was the Methodist Rule at this time. Churches were strongly urged to build parsonages. **Mackey** was appointed to preach the ordination sermon in 1866. These sermons were a discussion of the affirmative and negative of the ordination question. Evils, or unwise plans, often change themselves. And so with the plan of building monuments to deceased ministers. After an experience of a number of years it was found advisable to drop the purpose entirely. The Eldership considered that the collections made personally by **Shoemaker** exonerated it from paying the \$300.00 per annum to that mission. The Chicago Mission was omitted from the list of appointments.

38th East Pennsylvania Eldership.—The Eldership in 1866 expressed its appreciation of the presence of **J. M. Domer** and **P. Loucks**, of the West Pennsylvania Eldership, by doing the unusual thing of receiving them "as full members of this body during its present session," and giving them places on two important committees. It met at Mechanicsburg, Cumberland county, Wednesday evening, October 31, 1866, when **C. Price** preached the Opening Sermon from John i. 29. Theme—"The Atoning Lamb of God." The Committee on Rules of Order—**Forney, Swartz** and **Owen**—reported a complete body of Rules, which with few changes have been the permanent Rules of Order since. By resolution **Thomas, Swartz** and **Forney** were "appointed a committee to revise the Article published by **Elder Winebrenner** in the History of All Denominations for publication." This committee favored the publication of the Article verbatim as the production of **Winebrenner**, except the section treating of Polity and Statistics, which it suggested should be revised and enlarged. Also, that there should be added resolutions on the Bible cause, education, deeding of church property, book concern, slavery and temperance passed at the first General Eldership, together with the Constitutions of the East Pennsylvania and the General Elderships. Authority was given to sell the Diamond Street Mission property, Philadelphia, and buy or build a more suitable house of worship. On a yea and nay vote a resolution to restore the three-year rule was lost by a vote of 31 nays to 5 yeas. A resolution declaring that "the use of instrumental music in the public worship of God is scriptural and beneficial, and should be encouraged by the ministers of this body," was laid on the table, after some discussion. The "action of the various Orders of Temperance in endeavoring to banish the demon rum entirely from our country" was heartily endorsed. A comprehensive system of mission work was proposed, by recommending "that the Board of Missions of the General Eldership open correspondence with the Boards of Missions of the various Elderships, with the view of providing a large missionary fund for the purpose of sending missionaries into the States and Territories of the mountains and the Pacific to open new territory, purchase properties, erect houses of worship and extend the cause generally." **Swartz**, by request of the Eldership, delivered "an able and eloquent address on the life and labors of **Elder G. U. Harn**." The licensing of exhorters was provided for by authorizing the Committee on License to "recommend applicants either as exhorters or preachers." The action of the General Eldership with reference to Centralia College and a Central College was endorsed, and the brotherhood was urged to respond liberally when the College Agent calls upon them "for funds for educational purposes." The Standing Committee was made the Camp-meeting Committee. A committee to assess the different stations and circuits for missionary purposes made an aggregate apportionment of \$1,955.00 for the following year. **Thomas, Swartz** and **Keller** were made a committee with instructions to "address a pastoral letter to the ministers and churches with reference to the general prosperity of the cause." The Eldership was pronounced "one of the most pleasant ones we ever held." It was presided over by **J. Haifeigh**, with **J. Rife**, Treasurer; **J. S. Stamm**, First Clerk, and **A. H.**

Long, Second Clerk, who received "a vote of thanks for the able manner in which they discharged their respective duties."

39th East Pennsylvania Eldership.—The General Eldership in 1866 had recommended the publication of Annual Eldership Journals in pamphlet form; but in 1866 the East Pennsylvania Eldership decided against doing so, and resolved to publish its entire Journal in *The Advocate*. But the session held at Newville, Cumberland county, beginning November 13, 1867, "appointed **J. F. Weishampel** as reporter of this body, to prepare a synopsis of the Journal for *The Church Advocate*." He was an advisory member, being a member of the German Eldership. **J. Haifleigh** delivered the opening sermon from Acts xx. 28. The Eldership was constituted with thirty-four teaching elders, and thirty-two ruling elders and messengers. The latter had no vote. **A. H. Long** was the Speaker; **J. Rife**, Treasurer; **C. H. Forney**, First Clerk, and **G. Sigler**, Second Clerk. The Eldership decided to make memorial services each year a regular order, "in honor of any ministerial members who may have died during the year." "A lengthy and spirited discussion" took place during two sittings, on several resolutions "relative to the continuance of the 'itinerancy among us.'" They were offered by **E. H. Thomas**, and declared that "the itinerancy, as we have understood and practiced it, is fundamental to our system of co-operation;" that "every effort to annul or set aside a fixed or specific period for a preacher to remain on any appointment is revolutionary and subversive of the system of co-operation practiced by this body," and urging "the General Eldership at its next session to pass a constitutional Article, declaring the system of itinerancy as it has existed among us for nearly forty years fundamental to the existence of our plan of co-operation." The resolutions were adopted. Eight brethren were licensed, and were addressed, and prayer offered for them, by **Long** and **Keller**. The Board of Missions was "directed to devise ways and means whereby the sum of \$500.00 may be secured as a partial remuneration for the highly efficient labors of this beloved father in Israel"—**E. H. Thomas**. Ministers removing within the territory of any other Eldership were requested to take Transfers. **Thomas**, **Swartz** and **Forney** were designated as a committee "to examine all the records of the Eldership to ascertain on what points of doctrine, practice and Church polity the Church has already declared her views." The report showed that the Eldership had: 1. Made all ministers amenable to it for their official and moral character and their theological faith. 2. Reserved to itself the right to fix boundaries and assign the ministers to their fields of labor. 3. That "plainness of dress" is a Christian characteristic. 4. That none but justified believers are fit subjects for baptism; that baptism prior to conversion is unlawful, and therefore a person should be rebaptized after he becomes a believer. 5. That the Spirit and the word are not to be confounded or identified with each other; that the Spirit may operate with or without the word. 6. That it is inexpedient for the members of the Church of God to intermarry with the unconverted. 7. Persons should be received into church membership by mutual consent. 8. On temperance, education and slavery the records were simply referred to. 9. Withholding from preachers by the churches of their promised support made them guilty of an act of immorality. 10. Refusing to interfere with the personal rights of members in the matter of benevolent and secret associations outside of the Church. 11. Enjoining on members the observance of public days of fasting, thanksgiving, etc. 12. The duty of members of the Church to assist in establishing Sabbath-schools. 13. Insisting on uniformity by all the ministers in the observing of the ordinances as held by the Church. 14. That the ruling power of the churches is vested in the teaching and ruling elders. 15. Against the followers of Christ mingling in the vain amusements of the world, such as the theater, the circus, dancing, trifling parties, light reading, extravagance and gaiety in dress and furniture. 16. The right of ministers is denied to leave their appointments without the consent of the Standing Committee, as also the dropping or neglecting of appointments. 17. Insisting on pastoral visiting. 18. That the itinerancy is fundamental to our system of co-operation. It can not be said that this report is exhaustive. The Eldership was in debt to the Treasurer to the amount of \$2,731.51, and the Board of Missions was empowered to employ an agent to collect funds to pay off this debt. Exhorters' licenses were to be limited to "persons contemplating the Christian ministry." **J. Rife** resigned as Treasurer, and **Dr. George Ross** was elected. By resolution of the Committee on Temperance, "temperance covers all excesses," but the "occasional or habitual use of spirituous, vinous, malt or fermented

liquors as a beverage" was declared to be "in direct antagonism with Christianity and unbecoming any professor of religion." Assessments for \$2,700.00 were made by the Board of Missions. The territory was divided into fourteen stations, fifteen circuits and four missions, including Wooster, Ohio.

40th East Pennsylvania Eldership.—On July 8, 1868, the Assistant Editor, **C. H. Forney**, announced in an editorial, that at the Eldership which would convene at Uniontown, Md., October 21, 1868, he would offer an amendment to the Constitution making "the Journalizing Clerk also the Stated Clerk of the Eldership, who shall take care of all the papers pertaining to the Eldership," etc., and for which extra work he was to receive ——— compensation. The reasons for this amendment were set forth. After the Eldership was constituted and **J. Keller** elected Speaker; **George Ross**, Treasurer; **C. H. Forney**, Journalizing, and **B. F. Beck**, Transcribing Clerks, **Forney** submitted the proposed amendment, which was referred to a special committee composed of **Thomas, Deshong** and **Long**, which reported favorably, and the amendment, covering the provision for a Stated Clerk, more fully defining his duties and those of the Transcribing Clerk, and creating the office of Financial Clerk and defining his duties, was adopted. Thereupon the resignation of **Forney** as Journalizing Clerk, offered when the amendment was submitted, was taken from the table and accepted, and he was elected Stated Clerk. As the East Ohio Eldership had recommended "the sale of the Bethel at Wooster, for the purpose of paying the debt and building a smaller house," the Eldership proposed "to assume all responsibility, pay the debt and supply that congregation with a preacher, provided the East Ohio Eldership transfer all its rights thereto to the East Pennsylvania Eldership." Members of the classes in the Course of Studies being somewhat negligent, the Eldership resolved that their licenses should be withheld after "having failed for two consecutive years to comply with the action of the Eldership." This session of the Eldership definitely fixed the months in which the various collections for its regular Funds are to be lifted. The Eldership's right to hold preachers amenable for doctrine taught was asserted in the case of **H. L. Soule**, who was "instructed that he be careful to preach only the gospel," and in the case of **J. S. Stamm**, concerning whom it was "reported that he is not in harmony with the views of this body in a particular point [feet-washing], and his license be placed in the hands of the Standing Committee." Dissatisfaction was expressed with the present liquor law, and the Legislature was "earnestly implored to enact a downright, positive prohibition law." A vote was called for to be taken "by the Maryland members of this Eldership," "whether they desire the delegates to the General Eldership to ask for an Eldership in Maryland." It was "decided not to apply for permission to organize said Eldership." The propriety of holding an Eldership camp-meeting was recommended to the churches throughout the Eldership. Ministers were assigned to seventeen stations, including Wooster, thirteen circuits and four missions. The first minister placed on the Superannuated list by the Eldership was **A. Swartz**.

41st East Pennsylvania Eldership.—The fears of the Eldership in 1868, that **Thomas** might not be one of its number, when on October 20, 1869, it convened at Washington, Lancaster county, Pa., were painfully realized. He who had "in a masterly manner conducted our Church organ for ten years" had ceased from his labors and entered into rest. The officers chosen were **A. Swartz**, Speaker; **C. H. Forney**, Stated Clerk (but no election was required); **George Ross**, Treasurer; **B. F. Beck**, Transcribing Clerk, and **J. Haifleigh**, Financial Clerk. The Standing Committee of which **Thomas** had so long been a member was now composed of **Swartz, Forney** and **Laverty**. By direction of the Eldership the funeral sermon of **E. H. Thomas** was preached on Sabbath morning by **C. H. Forney**, at which time an address which had been delivered by **J. Mackey**, was also ordered to be read. Text of the sermon, Heb. xi. 4, and the sermon was ordered to be published in *The Church Advocate*. The Report of the Committee on Temperance, which was adopted, recommended "petitioning the Legislatures of Pennsylvania and Maryland to pass laws doing away with the license system." If this is impracticable, then "petition the judges of the courts to license no liquor selling houses in the townships, boroughs and cities in which they are located." At his request, **J. S. Stamm** was "dismissed from the ministerial fellowship of this Eldership." An effort failed to amend the Constitution so as to admit one ruling elder from each organized church who shall be regularly appointed to represent the same." At a missionary meeting, held on the last evening of the session, "cash contributions and pledges to the amount of \$1,157.50 were given." Strong resolutions on the

death of **Thomas** were adopted, declaring that "his record will be cherished by the members of this Eldership as an able and efficient expounder of the doctrine of the Church of God and an able Editor of The Church Advocate."

42nd East Pennsylvania Eldership.—Presumably up to this date the East Pennsylvania Eldership and its members had been very innocent in the matter of prearranging tickets. It was the theory that in all ecclesiastical elections every member would, without bias or persuasion, cast his ballot for men he thought should hold certain official positions. But brethren had become more or less interested in politics, and learned political methods, so that immediately after electing **Mackey** unanimously Speaker; **Geo. Ross**, Treasurer; **E. D. Aller**, Transcribing Clerk, and **J. Haifleigh**, Financial Clerk, of the forty-second annual session, at Shippensburg, Cumberland county, November 9, 1870, a motion prevailed "to appoint a committee to investigate the movement to elect a picked ticket of the Eldership, consisting of **Keller, Laverty** and **Price**." The committee made no report. The office of Stated Clerk being permanent, **C. H. Forney** continued. On account of neglect by some pastors to lift collections for certain funds, they were required to return to their fields and lift them. An instance of the evil of misappropriating funds by religious bodies occurred at this meeting, when indirectly \$150.00 missionary money were appropriated "to pay a debt contracted by two churches" in consequence of a change in the appointments two years ago. By constitutional amendment it was made the duty of ministers on fields of labor to ask each member for ten cents annually for the Widows' Fund, and to lift other collections named during given months. Other amendments being desired, it was directed "that a committee of three be appointed, of which the Editor, **C. H. Forney**, shall be chairman, whose duty it shall be to revise the Constitution and Rules of Order." This committee announced a meeting in April and invited suggestions, so as to be ready to report at the next Eldership. The report of the Treasurer shows that he had received for the Missionary Fund \$1,252.14, and paid out \$1,690.32; for the Widows' Fund he received \$386.94, and paid out \$338.63; for the Contingent Fund he received \$215.67, and paid out \$128.93, and for the Superannuated Fund he received \$309.91, and paid out \$165.00. It was required that hereafter the Treasurer give bond in the sum of \$5,000.00. The tendency toward formal ordination is seen in a resolution, which was adopted, directing "the Speaker to appoint a minister to receive into the ranks of the ministry by the right hand of fellowship and an appropriate address and prayer those who receive licenses from this body;" and, "that said ceremony shall take place after an appropriate sermon on the work of the ministry on Monday evening of the Eldership." Payment for services by the clerks of the Eldership was made a rule. The appointments numbered seventeen stations, twenty circuits and six missions. The enrolled ministers at this Eldership numbered eighty-one, with seven exhorters. One of the most important actions of this Eldership was that directing "that a convention of ministers of this body be held at Harrisburg in January next" to form a Ministerial Association, "to promote the literary and spiritual improvement of the members." It was also recommended that "local poor funds be established by the various churches."

43rd East Pennsylvania Eldership.—It may be inferred that the Committee on Revision of the Constitution made important, if not radical, recommendations from the fact that the Eldership which met in Harrisburg, Pa., October 25, 1871, consumed nearly two whole days in the consideration of its Report. Yet editorially it was stated by **Forney**, the Chairman, that "the changes made are not of a material character." The Report being ready, it was handed in shortly after the organization, and its consideration entered upon. Its consideration was finished and the whole report, with a few changes, adopted on Saturday morning. The yeas and nays were taken on an amendment to the Committee's Report of Article I., changing the title from "Church of God" to "Churches of God," which prevailed by a vote of 40 to 28. In the Report of the Committee the former two-year limit for pastors was changed to three years. As there developed a tendency to still further lengthen the term, the provision being only a By-Law, subject to amendment by a majority vote, the friends of the fixed limit secured the adoption of an amendment giving it the character of a Constitutional Article, so that it would require a two-thirds vote to change it. In the organization of the Eldership **B. F. Beck** was made Speaker; **Dr. Geo. Ross**, Treasurer; **E. D. Aller**, Transcribing Clerk, and **J. Haifleigh**, Financial Clerk. **C. H. Forney**, Stated Clerk, resigned his office, "to take effect at the close of the session," and "**Bro. H. C. Dem-**

ming was elected to succeed him." **A. H. Chase**, Free Baptist, was present and participated in the deliberations, for which he received the thanks of the Eldership. He was especially "interested in our missionary operations." The delegates to the General Eldership in 1872 were instructed, (1) To vote as a unit; (2) for a Managing Editor; (3) for a Corps of Editors, and (4) rescinding an Article of the Constitution of the General Eldership. The name of **L. B. Hartman** and **W. O. Owen**, men of standing, ability and influence, were "stricken from the Roll of Ministers" for failure to co-operate faithfully with the Eldership. The Reports on Temperance and Education were brief and conservative. The disposition and power of the Eldership to guard against heterodox teaching were evidenced in the withholding of license from **J. W. Collins** because he was charged with advocating "soul-sleeping or materialism." A new form of Ordination, to take the place of one adopted in 1870, was incorporated in the By-Laws by the Committee on Revision, and was used at this session. Among the missions is "Freedmen's Mission—**J. H. Gaines**" (colored). There are eighteen stations, twenty-one circuits and five missions. The Eldership directed three Ministerial Associations to be organized so as to be within easy reach of all the ministers, and appointed **C. H. Forney**, **C. Price** and **G. Sigler** to fix the boundaries of the districts.

44th East Pennsylvania Eldership.—When the Eldership met at Mechanicsburg, Pa., November 6, 1872, it stood face to face with the question as to whether it would or would not accept the verdict of the General Eldership of 1872, directing all the Annual Elderships to use the singular form of the word "Church" in their titles. After the organization, which resulted in the election of **D. A. L. Laverty** for Speaker; **Geo. Sigler**, Transcribing Clerk; **J. Haifleigh**, Financial Clerk, and **Geo. Ross**, Treasurer, **Forney** offered a resolution intended to make submission as easy as possible in the part of the majority of 1871, which provided, "that, irrespective of our individual beliefs on this question, the East Pennsylvania Eldership acknowledges the propriety of uniformity in Eldership titles, and re-adopts the title by which it has from the first been designated, viz.: 'The East Pennsylvania Eldership of the Church of God.'" It was made the special order for Monday. When it was taken up the absence of "that mild and gracious temper" which **Milton** commends in him "who hears and judges," was evinced when **Swartz** "moved to strike out 'all after the word 'Whereas,' " in **Forney's** preamble, "and insert a preamble, declaring that 'the General Eldership is the creature of the Annual Elderships,' and that 'the Church of God modeled after the pattern contained in the New Testament, do not delegate the right to determine the appropriate use of Church title to the Annual Elderships, and through them to the General Eldership.'" This was followed by a resolution declaring that "legislation in response to the faith, practice and policy of the churches of God only belongs to Christ, their head, and that it is daring usurpation to appropriate the divine church title contrary to its significant meaning and use." But the consideration of the matter was again deferred, and on the fifth day the battle was fought out under the leadership of **Swartz** for his amendment and **Forney** against it and for his resolution, with the result that the action of 1871 was reversed, and "the original resolution of **C. H. Forney** was adopted. Yeas, 43; nays, 21." The Constitution was amended accordingly. This settled the question of Eldership titles for twenty-one years.

An important Board was added by constitutional amendment to the Boards of the Eldership, viz: the Board of Education. The statistics indicated encouraging growth in all departments of the Church. The number of members had increased to 4,270, with 426 additions during the year. There were 194 preaching points; 111 Sunday-schools, with 7,224 scholars, and 1,648 teachers. A mission was projected for Lancaster City, and at the missionary meeting \$1,000.00 were raised for missionary purposes.

45th East Pennsylvania Eldership.—The Free Baptist Church had for many years manifested such a friendly, fraternal spirit, and made unofficial overtures for co-operation, that it was no surprise when the Eldership met at Middletown, Dauphin county, Pa., October 29, 1873, to find **Dr. G. H. Ball**, Editor of "The Baptist Union," New York, and **Rev. Bryan**, in attendance. The Eldership by formal resolution expressed its pleasure at their presence and cordial greetings, and promised "heartily to seek to further any means whereby the various bodies holding sentiments similar to our own may be brought into closer and more general Christian and ecclesiastical fellowship." To this end a committee, consisting of **G. Sigler** and **B. F. Beck**, was appointed to "visit the Free Baptist Association next

Fall, in Providence, R. I." An organization was effected by electing **G. Sigler**, Speaker; **Dr. Geo. Ross**, Treasurer; **B. F. Beck**, Stated Clerk; **J. W. Deshong**, Transcribing Clerk, and **J. Haifleigh**, Financial Clerk. The Eldership refused to make it mandatory to elect one ruling elder on the Standing Committee and three on the Stationing Committee. Resolutions by **C. H. Forney** for a fuller accountability of ministers were adopted, which provided for a more "careful inquiry into the character and extent of their labors outside of the pulpit, and the faithfulness with which they have carried out the rules of co-operation." Reports of the delegates were also provided for in the resolutions in connection with the reports of the pastors, and a committee was empowered to arrange "a series of questions to be used in the examination of preachers." The Report of the Treasurer showed that \$2,637.16 had been received for missionary purposes, and \$3,967.28 expended. The Eldership made arrangements to furnish a preacher for the Maine mission, which had during the year been in the hands of the Standing Committee, and it appointed **J. C. Seabrooks** to that field, but he declined to go. The Eldership was not disposed to commit itself definitely on the matter of "Christian Union," on which **Mackey** had submitted a resolution, although **Dr. Ball** insisted that "the demand for union among liberal Baptists in these central States is imperative." He favored organic union between the Free Baptists and the Church of God. "Philadelphia Mission" in addition to the Philadelphia church, which had become self-supporting, was placed among the stations, with **B. F. Beck** as pastor. The spirit of Christian patriotism always characterized the Eldership, and accordingly it did not hesitate to act upon certain documents received from the Executive Committee of the United States Centennial Commission. A "Select Committee," composed of **C. H. Forney**, **H. C. Demming** and **J. Kennedy**, was appointed to consider and report on said documents. After canvassing the subject said Committee advised the appointment of a committee of three to collect the necessary data for "the writing and publication in suitable form of a history of the Church of God in the United States, which shall embody all the items of information called for by the circular letter of the Centennial Commission," relating not only to organization, but doctrines, articles of faith, polity and statistics. The committee was considerate enough to anticipate objections by those who would likely see a Creed in such a work by adding a separate resolution, "that nothing in this work, if published, shall be regarded or construed as a Creed, Confession of Faith, or authoritative Church Standard."

46th East Pennsylvania Eldership.—The forty-sixth Annual East Pennsylvania Eldership had an enrollment of one hundred and twenty-two members, divided as follows: Preachers, 64; delegates, 35; messengers, 22; Treasurer, 1. Eighteen enrolled were absent. In the organization **C. H. Forney** was chosen Speaker; **B. F. Beck**, Stated Clerk; **J. M. Carvell**, Transcribing Clerk; **J. Haifleigh**, Financial Clerk, and **Geo. Ross**, Treasurer. Many churches had become more or less embarrassed financially, and made appeals for help. The matter was referred to a committee; but the Eldership could only permit said churches to go out and canvass for funds. To shorten the session the device of early fixing the time for final adjournment was resorted to, and also the holding of night sessions. The attendance had become so large as to make the Eldership session burdensome to churches entertaining it. Two missionary meetings were provided for, at which a large sum was secured for missions. The first action was taken to change the time from Spring to Fall for pastors to go to their new fields by the appointment of a committee on the subject, which reported in favor of the change, but action was deferred "to the first day of the next Eldership." The opening of a Bookstore in Harrisburg, by **Dr. Geo. Ross**, was strongly commended, as was the action of the Board of Publication in deciding to begin the publication of "The Sabbath-School Record" in January, 1875. "Certain ecclesiastics of the Romish Church, alienated from our Constitution and laws by their supreme allegiance to a foreign Potentate," being charged with "openly and unqualifiedly avowing themselves enemies of our public school system," resolutions were adopted, disapproving in severe terms of their course, declaring "that intelligence, virtue and religion are the main pillars of the Republic; that our public schools are necessary to the one, and the Bible, without note or comment, in our public schools, is necessary to the other, and that the enemies of either are the enemies of the Republic." The delegates to the General Eldership having been elected, they were instructed to "use all proper measures to secure the freedom of the press so far as The Church Advocate is concerned;" "to vote for a corps of editors," and for "a just settlement"

of certain claims. Temperance having become a political issue, the Report of the Committee was more thoroughly discussed, and there was strong dissent by a small minority to a provision, declaring it to be "the duty of every Christian to use the ballot against this cruel system whenever opportunity is offered; and in order to do this we should vote only for men who are avowed temperance men, irrespective of party." Ecclesiastical electioneering was forcibly condemned, with a penalty for any one found guilty of deprivation of the office for that year for which he electioneered. The Committee on the State of Religion made a pessimistic report, stating that it was sensibly impressed with the fact that in the last year, and in years which have passed, we have failed and come short of accomplishing the good to the people of our generation which we might have done, and which we should have done in the name and strength of our divine Master." To secure well prepared obituaries of deceased ministers for the memorial services it was now made the rule to have the Committee on Obituaries appointed a year in advance. The Examining Committee was also to do its work before the Eldership convened. The session was held at Shippensburg, Pa., in 1874.

47th East Pennsylvania Eldership.—A conflict between the Standing Committee and the Board of Missions developed during the year, in the matter of control of mission funds. The former assumed authority to appropriate money out of said Fund, which the latter resisted. This was under an old provision of the Constitution, giving the Standing Committee all the powers of the Eldership. The Board of Missions resisted this, and was prepared to defend its position, and have the question determined in 1875. Accordingly after the organization on October 20th, by the election of **W. L. Jones**, Speaker; **B. F. Beck**, Stated Clerk; **J. M. Carvell**, Transcribing Clerk; **J. Haifeigh**, Financial Clerk, and **Dr. Geo. Ross**, Treasurer, the special order was suspended to take up the Report of the Standing Committee. All items containing appropriations out of the Missionary Fund were stricken out. The retiring Speaker, **C. H. Forney**, contrary to rule, did not read his sermon, and thus also broke the prevailing custom of publishing the opening sermon in *The Advocate*. The question of changing pastors in the Fall was again postponed for one year. Two of the doctrinal sermons ordered to be preached at this session were ready, and were delivered—one by **Swartz** and the other by **Beck**. **Dr. D. M. Graham**, Free Baptist, was in attendance, bringing the greetings of the Central Association of New York and Pennsylvania. A part of the church at Lancaster having withdrawn and organized a separate church, after a protracted discussion it was recognized and received into the Eldership. The effect of the Prohibition party organization was more clearly revealed at this session. The Committee on Temperance sought to avoid both Scylla and Charibdis, and so brought in a Report "reaffirming our former views on the temperance question." But **Sigler** moved a substitute in which it was declared to be "the bounden duty of all ministers, Christians and well-wishers of mankind to assume an attitude of uncompromising Prohibitionists," and that it be "our duty to withdraw our votes from parties which have hitherto only disappointed our expectations upon this question, and give them to a party pledged to secure all our interests that are at stake, and at the same time prohibit the liquor traffic." So entirely unprepared was the body for such a radical departure from its past traditions that it "laid the whole subject on the table" by a yea and nay vote of 37 to 13.

The Eldership prohibited the granting of certificates by pastors without the concurrence of the elders. It also expressed its favorable judgment on "the use of unfermented wine at the Lord's Supper." November 14th was named as "a day of prayer throughout the East Pennsylvania Eldership for a revival of religion," and the ministers were "requested to preach suitable sermons" on said day. Upon **Dr. Graham's** address to the Eldership, **Swartz**, **Kennedy**, **Ross**, **Gable** and **Forney** were appointed to draft recommendations for the Eldership to adopt. They reported in favor of a foreign mission in connection with the Free Baptist Mission in India; the appointment of delegates to the Free Baptist Association of New York, and favoring "a general convention of religious bodies holding similar views to those of our own and of the Free Baptists." **Forney**, **Sigler**, **Ross** and **Smuller** were appointed the delegates to the Free Baptist Association. The Eldership was held at Mt. Joy, Pa.

48th East Pennsylvania Eldership.—The Roll of the Eldership which convened at Middletown, Dauphin county, October 18, 1876, contained one hundred and forty-nine names. Of this number forty-two were pastors, thirty-two are classed as local ministers, forty-eight delegates and twenty-three messengers, the latter having no vote. **B. F. Beck** was chosen Speaker; **J. M. Carvell**, Stated

Clerk; **A. Wiley**, Transcribing Clerk; **J. Haifleigh**, Financial Clerk, and **George Ross**, Treasurer. The Eldership was favored with the presence of **Dr. D. M. Graham**, delegate from St. Joseph's Yearly Meeting of the Free Baptist Church, Mich., who addressed the body, whereupon, "to express our fraternal sentiments" the Speaker appointed **C. H. Forney**, **A. H. Long** and **W. L. Jones** a committee to draft suitable resolutions. As **Dr. Graham** dwelt upon union of "liberal Baptists," the Committee's Report expressed "belief in the propriety of the Christian people of all beliefs striving for the unity of the Spirit;" especially did it favor "a closer union between ourselves and all those Christian bodies whose sentiments are so nearly similar to our own;" expressed the belief that "it is possible to enter into some arrangement" for co-operation, but that "we cannot entertain any proposition looking toward organic union that would oblige us to compromise any of the distinctive Bible principles and doctrines which we hold," and suggested the "appointment of a commission by each of the bodies in contemplation of conferring together upon all matters in reference to which co-operation is proposed." **Forney**, **Sigler** and **Beck** were appointed "Commissioners." The question of changing preachers in the Fall, after receiving some consideration, was postponed one year. The temperance question became a live issue on account of the activity of ministers in promoting "local option;" yet the Eldership did not take definite action, but in a general way insisted that it is "the bounden duty of all ministers, Christians and well-wishers of mankind to assume the attitude of constant and untiring opposition to the liquor system." The terms "politically" and "ballot-box" were stricken out of the Report. The Stationing Committee was instructed to send a missionary to Maine, to prepare the way for the organization of a Maine Eldership. The Eldership prohibited any one from canvassing for funds who has not been "publicly accredited as such by the Standing Committee." The Committee on Education insisted that "the ministers of the Eldership endeavor to create a strong and wide-spread sentiment in favor of a Church College." The use of unfermented wine for Communion purposes was recommended. Arrangements were made to start a new mission in Huntingdon, county-seat of Huntingdon county, and a committee was named to canvass for funds. Also an agent was authorized to be appointed to visit during the year all the appointments in the Eldership "to work up our missionary interests, the collections for the various funds," etc. **J. W. Deshong** was appointed "to collect money and purchase a lot in Columbia, Lancaster county, for the future use of the Church for a mission." The Eldership now had twenty-two stations, nineteen circuits and three missions, with two new missions in contemplation.

49th East Pennsylvania Eldership.—While the Commissioners on union with other bodies had done nothing, and made no report at the Eldership held at Harrisburg, Dauphin county, beginning October 24, 1877, said action of 1876 did not create a breach in the friendly relations between the Eldership and the Free Baptist Church. **Dr. Graham** was again present, representing the Free Baptist Central Association, and **Dr. J. L. Phillips**, Free Baptist Missionary to India. Co-operation in foreign mission work was the burden of their message. Following their addresses before the Eldership, it was agreed to send "two representatives to their next General Conference;" to formulate "a plan of operation for foreign mission work," and to create a Board of Foreign Missions." The following directors, with the Treasurer, **Dr. Ross**, to constitute said Board, were elected: **A. Swartz**, **D. A. L. Laverty**, **C. H. Forney**, **B. F. Beck** and **J. Kennedy**, ministers, and **J. S. Gable**, **I. Frazer**, **Geo. Smuller**, **A. Hostetter** and **D. C. Kolp**, laymen. Balloting for officers of the Eldership resulted in the choice of **C. H. Forney**, Speaker; **A. Wiley**, Transcribing Clerk; **J. Haifleigh**, Financial Clerk, and **Dr. George Ross**, Treasurer. The Treasurer's report showed that collections for the year were:—Home Missionary money, \$1,900.94; Widows' Fund, \$378.19; Contingent Fund, \$107.18; Superannuated Fund, \$145.09. The Columbia mission project was reported in good condition, as a lot had been bought, and everything seemed encouraging. The Committee recommended that the mission be created, and **J. W. Deshong** appointed to raise the money to build. **W. L. Wright** received an "honorable dismissal to the Free Baptist denomination." **C. W. Cooper**, **J. Cooper** and **J. Jontz** also applied for honorable dismissals, but a committee on their cases reported that the last named only "be granted a dismissal from the body," and that it did not consider the first two "worthy of ministerial fellowship, and therefore recommend that their names be stricken from the Roll." The report of the Committee on Temperance, after being laid over for several sittings, was adopted,

which declared it to be "the duty of all Christian people to use the ballot as well as every other lawful means in the suppression of the whiskey system." An effort was unsuccessfully made "to institute an inquiry into the present inequality of the districting of the territory of the Eldership, with the view to equalize the labor, as well as the support, of the various ministers in the field." The secularizing of the Lord's day was emphatically condemned. The Standing Committee was empowered to act in the matter of "the semi-centennial of this body," and it was requested that "every member of the several churches make special donations into the treasury of the Eldership." The Eldership favored the holding of a general camp-meeting, and place the matter into the hands of a committee. The Eldership mourned the death of **J. Mackey**, **J. Stamm** and **B. Mateer**. After hearing the address of **P. Loucks**, fraternal delegate from the West Pennsylvania Eldership, **C. H. Forney** and **J. S. Gable** were appointed delegates to said body in 1878.

50th East Pennsylvania Eldership.—Step by step the organization of the East Pennsylvania Eldership was brought to its present state of perfection. Boards and committees were created to meet new conditions, or to do more efficient work. One of these new departures characterize the Eldership in 1878, which convened at Philadelphia on the evening of October 23rd, when the retiring Speaker, **C. H. Forney**, preached the Opening Sermon, from Acts i. 8. Theme:—"The Power of the Ministry." **A. Snyder** was chosen Speaker; **J. M. Carvell**, Stated Clerk; **A. Wiley**, Transcribing Clerk; **J. Haifeigh**, Financial Clerk, and **George Ross**, Treasurer. Upon report of the Standing Committee, **H. Mills**, of Maine, was received as a member of the Eldership. The Report of the Treasurer showed quite a decrease in the amount of missionary money received, being only \$1,091.91. A resolution was introduced by **C. H. Forney**, creating a new Standing Committee, to be known as the Judiciary Committee. This committee was to have charge of all judicial cases at the Eldership and during the year. It was a movement which aroused some suspicion, as there were at this time, and for some years, cases of alienation in the Eldership and latent enmities. The matter was referred to a committee, which, however, reported favorably, except that feature which made the committee a Standing Committee. Instead of sermons in the evenings of the sittings of the Eldership, a committee was named "to decide on subjects for discussion in the evenings during the Eldership." To meet and answer reports circulated westward, to the effect that in the East Pennsylvania Eldership the ordinance of Feet-washing "has been more or less neglected, and is becoming unpopular," a poll of the pastors was ordered, by resolution submitted by **Forney**, in answer to five questions, to wit: 1. Whether the two ordinances are observed together. 2. If not, how often, when and where do you observe the Lord's Supper? 3. How often, when and where do you observe the ordinance of Feet-washing? 4. If you observe them together, how often, when and where? 5. Are both ordinances generally observed by the membership? The answers were tabulated and published in the Journal, and were a complete refutation of the report. The Eldership camp-meeting was reported "a grand success," and one was ordered to be held in 1879. The licenses of half a dozen ministers were placed in the hands of the Standing Committee, some of which were never renewed. About as many cases went to the new committee—the Judiciary Committee—an evidence of its utility. The importance of the Ministerial Association was so fully recognized that ministers were "instructed to attend these meetings more regularly." The Eldership was painfully surprised when **B. F. Beck** "requested a certificate of his standing as a member of the East Pennsylvania Eldership." This was done in terms significant of his unimpeachable character and the high esteem in which he was held by the entire body. Authority was given to "the German brethren of the Eldership to start a Ministerial Association in addition to the one authorized in 1874." The starting of "a beneficiary fund for the education of young men for the ministry," as recommended by **Forney**, **Beck** and **Haifeigh**, Committee on Education, was duly authorized. The death of **John G. Price** and **W. H. Anderson**, as ministers "highly respected and esteemed," were duly memorialized. It was decided "to perpetuate the Board of Foreign Missions," with the membership unchanged.

51st East Pennsylvania Eldership.—Simultaneously with the publication of the Journal of the Eldership held in 1879, at Lancaster, Pa., the Opening Sermon by **A. Snyder** was published. It was based on I. Cor. i. 21, and was delivered on Wednesday evening, October 22nd. The theme was:—"The Preaching of the Gospel God's Plan of Saving the World." The Eldership elected **G. W. Seilhammer** Speaker; **A. Wiley**, Transcribing Clerk; **J. Haifeigh**, Financial Clerk, and **George**

Ross, Treasurer. But later in the session **Ross** resigned, and **S. Knisley**, Orrstown, Franklin county, was elected. **Sigler** was "specially commended for his able and faithful defense" of Feet-washing against **Dr. Swartz**, of the Lutheran Church. **Forney** moved the appointment of "a committee to prepare a program for the semi-centennial anniversary of this Eldership." The committee reported, that the session in 1880 meet one day earlier; that on Tuesday evening a "semi-centennial sermon" be preached; on Wednesday morning "a sermon on the mission of the Church;" Wednesday afternoon "a memorial service be held;" on Wednesday evening "a general reunion and ordinance service be held." **C. H. Forney** was appointed to preach the "anniversary sermon," and **A. Swartz**, "the sermon on the Mission of the Church." **Prof. Ege** and son submitted to the Board of Education a proposition for the sale of the Cumberland Valley Institute to the Eldership, which was considered, and again referred to a committee, consisting of **Forney**, **Ross** and **Long**, which reported in favor of appointing a committee to visit the Institute, and take such action as they may think advisable. The committee was **Ross**, **Frazer**, **Gable**, **Haifleigh** and **Esterline**. "The Religious Education of Children" was made the subject for general discussion on Saturday evening. "The religious interests of the State of Maine" were placed in the care of a committee composed of **Forney**, **Price** and **Hershey**, which reported in favor of organizing a Sisters' Eastern Mission Society; that one evening of each Eldership session be given this Society, and that bi-monthly or quarterly collections be taken in all the Sabbath-schools in the Eldership. The Society was duly organized. Every pastor was "requested to preach more frequently on the duty and obligation of the Sabbath, pointing out the numerous ways in which it is profaned, and showing the proper manner of its sanctification." The matter of the Salem church, Lancaster, came up in connection with the renewal of the license of **J. Tucker**, local minister, and member of said church. A committee, consisting of **Jones**, **Price** and **Forney**, was sent to confer with said church. The committee reported its visit to Salem church, and its answer, "that said church do not consider themselves members of the Eldership, and will not co-operate." The report being recommitted, a second visit was made to Salem church, after which the committee recommended "that the Eldership refrain from any further action at this time, but permit matters to remain as they are for the present." This was approved. "The permanent location for a camp-meeting ground" was placed in the hands of the Camp-meeting Committee. The Ministerial Association having ceased to meet, a committee, consisting of **J. M. Speese**, **J. H. Esterline** and **G. W. Getz**, was appointed to reorganize it. The Eldership appreciated the presence of **T. Hickernell**, of Ohio, and invited him to make an address, and the Committee appointed him to preach on the last evening of the session.

52nd East Pennsylvania Eldership.—This was the semi-centennial Eldership, though numbered here as the "fifty-second." Its official number is "the fifty-first Annual Eldership," three sessions having been held between October, 1830, and October, 1831. Very appropriately it was held at Harrisburg, where it was originally organized. It met in the Fourth Street Bethel, at 7 o'clock p. m., October 20, 1880. But a preliminary meeting was held during the preceding day. The afternoon was devoted to educational matters, when "the importance of immediate action by the body was urged in the direction of the establishment of a school under the control of the Eldership." In the evening a "memorial sermon" was preached by **D. A. L. Laverty**. On Wednesday morning **A. Swartz** preached on "The Mission of the Church." The afternoon was set apart for a regular memorial service, at which **C. Price** delivered an address on "The Faith of the Fathers," preceded by "the reading of the Roll containing the names of forty-four of our departed brethren and fellow-laborers in the ministry." The Opening Sermon on Wednesday evening was dispensed with, and a "re-union and ordinance meeting was held." It was the largest Eldership held up to this date, the enrolled membership consisting of eighty ministers, fifty-six delegates, forty-four messengers, seven exhorters and the Treasurer. The officers elected for this semi-centennial session were **C. Price**, Speaker; **D. S. Shoop**, Stated Clerk; **F. L. Nicodemus**, Transcribing Clerk; **J. Haifleigh**, Financial Clerk, and **S. Knisely**, Treasurer. The sermons by **Laverty**, **Swartz** and **Price** were ordered to be published in *The Advocate*. The W. C. T. U. was also in session in Harrisburg, and **G. Sigler** offered resolutions, which prevailed, heartily endorsing its work, and providing for the appointment of "a committee of three to convey to said meeting our greetings," and urging "our women to give their energies and influence to the furtherance of the end contemplated by the W. C. T. U." The actions of the Educational Convention held the

day preceding the Eldership were reported, and received the unanimous endorsement of the Eldership, which declared it "to be the sense of the Eldership that a school should be established for the education of the youth of the Church, as well as others, under the auspices of the Church." **C. H. Forney** offered the following, which was adopted: That the Eldership authorize and direct the Board of Education to appoint a proper person to canvass the territory to raise funds for the purpose of establishing a school under the auspices of the Church." The committee added to this the words "that the time has come when, without further delay, the Eldership should enter upon this work." A special sitting was held on Friday evening to canvass the whole subject more fully, when the sentiments of the Convention were more directly embodied in resolutions of its own by the Eldership. Thursday evening the special order was the consideration of a resolution offered by **G. Sigler**, as to "what can be done to make the work of the Lord committed to us more effective." At the same sitting **Forney's** resolution, that "during the coming year the special efforts of the Eldership and the Board of Missions shall be directed toward the strengthening and enlarging of the weak charges which at present are unable to give their pastors a living support," was discussed. After these subjects had been thoroughly considered they were referred to a committee, consisting of **Sigler, Forney** and **Hunter**. Said committee reported these items, which were heartily adopted: "Pledging ourselves anew to the heartiest co-operation to advance the cause of God within the bounds of the Eldership;" to give special attention to the weak fields of labor, and to mature plans to attach new points to them, or insure a living support to the pastors; requiring the Stationing Committee to appoint men to the weak charges who are best adapted to build them up; urging ministers on other fields to interest themselves and their churches in the work on these weak fields; advising that laymen on adjoining fields visit and encourage the membership at the weaker points; seeking to cultivate more of a sense of the vital unity of the body, so that the interests, the progress or the sufferings of one charge may be made the same to all the churches; the deepening of a sense of individual responsibility of each member for the success of interests committed to the Church, and recommending the creation of a Church Extension Fund and the appointment of a Board of Church Extension. Another new board created, under a resolution by **H. C. Demming**, was the "Board of Sunday-school Work." One minister, **Alexander Wiley**, had died during the year, concerning whom the Committee on Obituaries declared that "words are inadequate to express the sterling worth of this eminent servant of God." The sense of the Eldership was expressed by resolution, "that persons unbaptized, and who do not believe and practice the ordinances as preached by our ministers, should not be elected as elders of the church." The General Eldership was requested to prepare and publish "the Semi-centennial history of the Church of God in the United States, with a biographical sketch of the lives of the members connected with said history." The charges as fixed by the Stationing Committee were: Stations, twenty; circuits, twenty-two; missions, four.

53rd East Pennsylvania Eldership.—The number of deaths reported by the Committee on Obituaries, appointed the year before, was so much larger than usual as to evoke the inquiry, "Has the Great Head of the church a controversy with us that so many of our number have been removed by death?" They were **John Brown**, "reared under the bitter, cruel, accursed scepter of slavery," "cut down in the midst of his days;" **Israel Brady**, a convert of 1830, licensed in 1832, died "at the ripe age of 71 years and 2 months," who, "during all these years to the day of his death continued faithful to his trust as an honored member of this body;" **Ayers L. Hilsher**, "a young man of considerable promise," who was licensed in 1879, whose "pure life, irreproachable character and useful labors gained for him an influence which was full of promise for the future;" **S. S. Richmond**, aged 58 years and 5 months, licensed by the Ohio Eldership in 1843, a man with "natural abilities of a high order, a well-stored mind, and a power of penetration and a firmness of grasp which enabled him to grapple with the most intricate problems;" **G. W. Coulter**, licensed in 1848, a man "possessed of excellent natural qualifications for the ministry, of a meek, and quiet and patient spirit;" and among the prominent laymen, **Dr. George Ross**, twelve years Treasurer of the Eldership, eight times a delegate to the General Eldership, a member of the Board of Publication from 1857 to the day of his death, November 30, 1880, he was honest and conscientious as a steward and treasurer, served the Church with an enthusiastic zeal, and an intelligent devotion worthy of all commendation, and "excelled most other Christian men in the energy, activity and zeal with which he prosecuted

the Lord's service," and **John S. Gable**, who died August 11, 1881, one of the first members and elders of the church at Lancaster, for years a member of the Board of Publication, "a man of many admirable qualities of head and heart and mind." It was with these dark clouds hanging over it that the Eldership convened in annual session at Mechanicsburg, Cumberland county, October 19, 1881. On said evening **C. Price** delivered the opening sermon, from John i. 14. **J. M. Carvell** was chosen Speaker; **D. S. Shoop**, Stated Clerk; **F. L. Nicodemus**, Transcribing Clerk, and **J. Haifleigh**, Financial Clerk. **H. Mills** was transferred to the Maine Eldership, where he had been laboring as a missionary. The Judiciary Committee had considerable work, and proved to be a very useful committee, always elected by the Eldership. **S. Knisely**, Treasurer, made his Report, showing that \$1,096.10 had been received for the Missionary Fund; \$54.67 for Foreign Mission work; \$230.49, Widows' Fund; \$174.24, Contingent Fund; \$130.74, Superannuated Fund; \$38.84, Church Extension Fund; \$133.00, Educational Fund. A final settlement was made with **B. Ober**, missionary to Texas in 1856, by the payment of \$50.00 on appropriation which had been withheld. What was known as "Speculative Life Insurance" was declared to be "of the nature of gambling; and as all gambling is immoral and against all law and order in all cases, and especially is it so when human life is the subject of the transaction," and accordingly "all the brethren, whether in or out of the ministry, are urged to abstain altogether from all business schemes, which are of a doubtful, suspicious or speculative character." The observance of the ordinances during the session of the Eldership, which had been required by the By-Laws, was made optional, at the request of the church where the Eldership holds its session. The sale of Mt. Zion Bethel, Lebanon county, was ordered, the proceeds to be applied on the Hummelstown church debt. The question of holding an Eldership camp-meeting in 1882 was considered by a committee, which made a favorable report, and an Eldership Camp-meeting Committee was appointed. In order to "cultivate more of a fraternal feeling, and for the spiritual edification of the churches," the Eldership advised "a more frequent exchange of pulpits on the part of the ministers on the various charges." Ministers were requested to give attention to "the reading of the Holy Scriptures as an important part of the public worship of God." A change was made in the use of the funds collected for Church Extension purposes, so that they are to be used "first for the payment of interest on church debts, and, secondly, for the helping of weak charges and the opening of new ones." The Eldership manifested quite a degree of concern over "the lamentable falling off in our missionary and other collections, thereby hindering the carrying forward of the work of the gospel." The ministers were directed "to make special efforts to lift all collections as speedily as possible." It congratulated "the brotherhood at large upon the auspicious inauguration" of the College enterprise. In some respects the Report of the Committee on Temperance was radical. It affirmed the Eldership's "inflexible opposition to the importation, manufacture and sale of all intoxicating liquors, and the use of narcotics, opium in all its preparations and modifications, tobacco in all its various forms," and asked "of our legislative branch of the State government a constitutional prohibitory statute against the manufacture, importation, licensing and sale of the above-named beverages, drug and weed." Ministers who "sign any application for the sale of intoxicating liquors shall be deemed guilty of a misdemeanor, and shall answer to this body," and churches were "requested to require of all their members to refuse to sign such applications under penalty of reproof or expulsion."

54th East Pennsylvania Eldership.—As an evidence that the sanguinary hopes of strengthening of weak points entertained in 1880 were not fully realized, the Eldership in 1882 received the Reports of two committees which in 1881 were empowered to sell two houses of worship. Mt. Zion Bethel was sold for \$150.00, which was paid toward the liquidation of the debt on the Hummelstown Bethel. The church property at Carlisle was sold for \$1,171.25, of which \$1,060.93 was paid **George Ross & Co.**, cancelling their claim against the Hummelstown Bethel, and the balance was paid to the Treasurer of the Eldership. The Board of Incorporation was "authorized and empowered to make sale of the property of the Eldership situated in the city of Reading, Pa." The session of the Eldership was held at Mt. Joy, Lancaster county, beginning on Wednesday evening, October 18th, when **J. M. Carvell** preached the Opening Sermon from Col. i. 28—"Christ the Theme of Our Ministry." **J. W. Deshong** was elected Speaker; **D. S. Shoop** continued in the office of Stated Clerk; **F. L. Nicodemus**, Transcribing Clerk; **J. Haifleigh**, Financial

Clerk, and **S. Knisley**, Treasurer. A singular case was disposed of by the Special Judiciary Committee elected in 1881. A minister of the Eldership had secured a divorce upon grounds disapproved by the Eldership, and said Committee reported its findings, and the penalty. The Report was re-committed, when in view of the fact that the guilty minister had "applied to this body in the year 1878 to have his official relations with it dissolved, and the Eldership neglected to do its duty in complying with the request," the Committee reported "that his name be now stricken from the Roll of Ministers." The Eldership then adopted the further report of the Committee, "That it is the decided opinion of this body that any one putting away his wife except for the cause assigned by the Great Head of the church, and marrying another woman, is guilty of the sin of adultery, and that any minister marrying such parties is accessory to said sin." The growing sentiment against the three-year limit of the pastorate evidenced itself in the action laying on the table the Report of the Committee on Art. X. of the By-Laws, which "deemed it inexpedient at this time to make any change" in said Article. Yet it was not strong enough to extend the time-limit. The death of but one minister occurred during the year, that of **John C. Owens**, aged 77 years, 6 months and 16 days. He was a native of Cecil county, Md.; was converted at a Methodist camp-meeting, and became a member of said Church and was by it ordained to the gospel ministry. He became a member of the Eldership in 1843, having been baptized during the session by **Winebrenner** at Angle's Mill, near Shippensburg. "His ministerial character was uniformly affectionate and unusually attractive, and was inviting to the people, and it therefore received public approval and commendation." The "Foreign Mission Fund" was "incorporated in the Home Mission Fund." The "Hymnal prepared by the Committee of the General Eldership" received the hearty endorsement of the Eldership. **D. S. Shoop** resigned as Stated Clerk, which was accepted, and **H. E. Reeve** was elected.

55th East Pennsylvania Eldership.—The sentiment in favor of a change in the time-limit of the pastorate continued to grow, and manifested itself in an amendment by **G. Sigler** to a resolution by **J. H. Redsecker**, appointing "**C. H. Forney, J. M. Carvell** and **D. A. L. Laverty** a committee to collect the various amendments to the Constitution and Rules of Order, and publish a new edition." The amendment directed "this Committee to revise the Constitution, and report at this Eldership," and it was adopted. A number of important changes were recommended, among which was the creation of a Board of Education, and the elimination of the time-limit. The first Board of Education elected under this new provision of the Constitution consisted of **C. H. Forney, George Sigler, J. M. Carvell, S. D. C. Jackson** and **J. B. Lockwood**. A spirited discussion of the recommendation on the time-limit was had, when by a yea and nay vote of 36 to 31 it was agreed to. But the point of order was raised that it required a two-thirds vote to amend the Constitution. This was over-ruled by the Speaker on the ground that this provision does not apply when the entire Constitution is undergoing revision, and so making every minister subject to removal "at the end of any one year," and give the Eldership power to reappoint for an indefinite number of years. This session of the Eldership was held at Altoona, Blair county, and began November 7, 1883. **J. W. Deshong** delivered the Opening Sermon on said evening, from Rom. viii. 31. The enrollment showed 60 ministers, 8 exhorters, 39 delegates and 24 messengers. The election for officers resulted in the choice of **C. H. Forney**, Speaker; **H. E. Reeve**, Stated Clerk; **F. L. Nicodemus**, Transcribing Clerk; **J. Haifeigh**, Financial Clerk, and **S. Knisley**, Treasurer. **Rev. Joel Baker**, of Bell Vernon, New York Central Free Baptist Association, was received as Corresponding Messenger. A special order was made for Friday afternoon to hear his address to the Eldership. The expressions of "fraternal greeting, and the cordial and kindly spirit" evinced in **Baker's** address were reciprocated in resolutions adopted, and "a messenger" was directed "to be appointed to represent us to our Baptist fellow laborers in Christ at their next Annual Association." The actions of the Convention of Liberal Baptists held at Minneapolis were approved. They provided for the publication annually of a Year Book, containing the names and post-offices of all the ministers in all the bodies represented, with a sufficient history of each body; the publishing of a quarterly, or magazine, in the interest of a closer affiliation; the union of all these bodies in foreign mission work; the change of ministers from one body to another "without considering himself as having left his society, and the patronizing of the literature of the different churches represented." Four of the eight items as adopted by the Convention were not agreed to. The death of **A. Swartz**,

which occurred December 30, 1882, in the sixty-seventh year of his age, was fittingly commemorated. He was converted under the labors of **Winebrenner**. "His early educational advantages were limited; but he was gifted by nature with a strong intellect, clear perceptive faculties, a retentive memory, sound judgment and a thirst for learning, and soon acquired a fund of solid and useful knowledge." He was licensed in 1842, and "was a man of marked ability and distinguished worth." The sale of the Reading church property had been effected for \$3,500.00, leaving a balance, after all liabilities were paid, of \$487.30. Strong resolutions were adopted on the observance of the Sabbath, and the ministers were advised by their example upon this subject, and by faithful and repeated preaching on the same, to be ensamples to all the flock and a standing exemplification to their fellow men of the necessity, wisdom and blessedness of maintaining the distinctive Christian character and the strictly religious observance of that day which is emphatically contrasted with all other days as 'the Lord's day.' " The modern camp-meetings, as conducted by ministers of the Church and of other Churches, were condemned, and "our brethren are requested not again to countenance or participate in any camp-meetings conducted in such a manner as to violate the sanctity of the Sabbath." The Eldership placed itself on record against any one but a properly ordained minister of the gospel administering the ordinance of baptism, or performing the marriage ceremony.

56th East Pennsylvania Eldership.—In 1884 the Eldership convened at Lancaster, Lancaster county, on Wednesday evening, and listened to the Opening Sermon by **C. H. Forney**, on "The Ministry—Its Mission and Rewards." The enrollment consisted of 65 teaching elders, 45 delegates, 32 messengers and three exhorters. Four names were added to the Ministerial Roll during this session. The election for officers resulted in the choice of **D. S. Shoop**, Speaker; **H. E. Reevers**, Stated Clerk; **F. L. Nicodemus**, Transcribing Clerk; **J. Haifleigh**, Financial Clerk, and **S. Knisley**, Treasurer. The attempt to limit the election of members of the Eldership to but "one board, committee or office of this Eldership" failed of adoption after being "discussed at length." As a committee "on uniformity in the preparation for, and observance of, the ordinances of the Church, **C. H. Forney**, **J. Haifleigh**, **C. C. Bartels**, **H. C. Demming** and **John Rae**, recommended that "the matter be placed in the hands of the delegation from this Eldership to the next General Eldership." **E. O. Dare**, layman, proposed that "the Stationing Committee shall hereafter consist of three teaching elders, three delegates and one teaching elder who is not actively engaged in the ministry," was ruled out of order by the Speaker, who, upon an appeal being taken, was sustained by the Eldership. The agitation of the question, however, resulted in the election of one lay member on the Committee. But three of the nine members of the Board of Missions were laymen. **W. J. Grissinger** introduced the question of a change in the time for pastors to move to their new fields, when the Eldership decided that "they shall move on, and take charge of, the fields to which they have been appointed immediately after the close of the Eldership." The Roll of the dead this year contained four names. **Wm. Figard** died January 4, 1884, aged 67 years, 4 months and 23 days. He was licensed in 1871. "Religion was evidently a life work with him, for during all the years of service in his Master's cause he held on his way, and never faltered in the Christian race, nor looked back upon the world he had left behind." **J. E. Arnold** died February 4, 1884, aged 37 years, 1 month and 27 days. He was ordained in 1868. "His ministerial work was crowned with abundant success. He was an earnest, and fruitful revival preacher. His conversation and deportment were truly exemplary." **S. W. Naill** died February 24, 1884, aged 35 years, 9 months and 3 days. He was received into the Maryland and Virginia Eldership in 1872, and came into the East Pennsylvania Eldership in 1881. "As a Christian minister he was without a blemish. He was a respectable preacher, earnest, interesting and successful." **D. A. L. Laverty** died December 23, 1883, at Mechanicsburg, where he was born and converted, and ordained in 1846. He entered the active ministry in 1861. "He was an efficient minister, an earnest and valuable counsellor, and filled with ability, credit and general acceptance a number of the principal charges of the Eldership." The death of **Laverty**, on motion of **G. W. Seilhammer**, induced the Eldership to agree "that a fund be created for the purpose or erecting a suitable monument to mark his resting place," which, on motion of **G. Sigler**, was so enlarged as to provide for "the erection of suitable testimonials of honor to the memory of these brethren," and of other "prominent ministers of this body whose resting places remain unmarked by any token of honor." An

effort made to restore the three-year pastoral limit failed of success, a resolution to that effect being "indefinitely postponed." Allowing trafficking at camp-meetings in "such articles as ice cream, watermelons, candies, peanuts and tobacco on the Lord's day" was attempted to be made "a misdemeanor, and the brethren having charge of such camp-meeting shall be held amenable to this body;" but the resolution was "laid on the table." The tendency to regard the validity of ordination as dependent upon its being performed by the Speaker was checked by an action of the Eldership to the contrary. The Eldership provided for an annual sermon on Mission Interests, on Educational Interests and on Publications and General Benevolent Interests, and for the session of 1885 appointed **J. B. Lockwood**, **J. M. Carvell** and **C. H. Forney** to preach these sermons, and **J. Haifleigh** to preach the ordination sermon on Sabbath evening, as provided for. A Mutual Beneficial Society having been organized, a committee appointed for the purpose reported "Articles of Association," which were adopted. The object of the Society was to secure "a mutual benefit in case of death." The Eldership pledged itself to "use all legitimate means to bring about an amendment to the State Constitution prohibiting the manufacture and sale of intoxicating liquors in this Commonwealth, except for mechanical, medicinal and scientific purposes."

57th East Pennsylvania Eldership.—An enterprise of special interest to the East Pennsylvania Eldership in 1885 was the auspicious opening of the Bookstore at No. 335 Market Street, Harrisburg, Pa., by the Board of Directors of the General Eldership. The event was announced in *The Advocate* of September 9, 1885: "To-day the first step in this enterprise is a reality"—that is, in the large enterprise of establishing a Publishing House and Book Room. It finally settled the question, mooted for forty years, of some western location for the "Printing Establishment." The Eldership naturally was enthusiastic in its "endorsement of said enterprise," and expressed "heartly approval," and promised "faithful support," and "recommended it to the favorable mention of the entire brotherhood." The Eldership held its session at Shippensburg, Cumberland county, October 21-27, 1885, the Opening Sermon being preached by **D. S. Shoop**, from Acts v. 20. Seventy ministers were enrolled, and fifty-two delegates and thirty-two messengers. **F. L. Nicodemus** was elected Speaker; **H. E. Reeve**, Stated Clerk; **B. F. Beck**, Transcribing Clerk; **J. Haifleigh**, Financial Clerk, and **S. Knisley**, Treasurer. **Forney**, **Sigler** and **Price** were elected on the Standing Committee. The Eldership welcomed **O. R. Bacher**, Free Baptist Mission of Bengal, India, as an advisory member, and instructed the "Committee on Arrangement to appoint him to preach the annual missionary sermon." The amount received for the year by the Missionary Fund was \$2,551.41; Widows' Fund, \$354.07; Contingent Fund, \$211.64; Superannuated Fund, \$219.61; Church Extension Fund, \$183.44. The amount of \$400.00 was received for "damages to the Chambersburg church property from the Western Maryland Railroad Company" on account of the laying of its tracks in close proximity to the Bethel. This money was ordered to be paid "into the Widows' Permanent Fund, as part repayment of a loan made by said Fund to the Board of Incorporation for the original purchase of the Chambersburg house" in 1859. **P. H. Woodworth** and **Mrs. M. B. Woodworth**, of the Indiana Eldership, were received as advisory members, the latter having gained considerable notoriety as an evangelist. Failing to secure sufficient means to erect a monument over the grave of **Laverty**, the money on hand was ordered to be paid to **Mrs. Laverty**. **Sigler** was appointed agent to receive funds for a monument in memory of **Mackey**. The Committee on Resolutions affirmed that the "changing of pastors in the Fall, and the unlimited Rule, are not proving satisfactory," and recommended a return to the old system of moving on the first of April, and re-establishing the three-year limit. The vote on the first question was: Yeas, 40; nays, 41. It was moved to indefinitely postpone the second question, on which the vote stood, yeas, 44; nays, 25. Yet the question was reopened, and on a direct vote to "restore the former limit of three years," the yeas were 37 and the nays, 36. But as it required a two-thirds vote to amend the Constitution, the resolution was lost. The obnoxious term "expelled," in the statistical table, was ordered changed, and "disfellowshipped" substituted. Co-operation with the Free Baptist Church in foreign mission work, as per action of the General Eldership in June, 1884, was endorsed, and each church was to be given the privilege to contribute toward this work. On temperance a moderate report was adopted, yet rejoicing over the "aroused public sentiment and the security of legislation which is a sure earnest of a grand and glorious victory in the near future all over our land." Unfermented wine was

recommended to be used at the Lord's Supper. The Judiciary Committee had an unusual amount of work, and several ministers received adverse verdicts, one name being directed to be stricken from the Roll "as the Committee cannot approve a recommendation that he be given an honorable dismissal." A peculiar case was that of **S. D. C. Jackson**, who purposed removing to California, and desired a special "certificate of membership in this Eldership," as he had prospects of a call to some other Church. **Beck, Forney and Sigler** were named as a committee to prepare a certificate, who reported a form, stating **Jackson's** "good character and eminent qualifications as a minister," and giving "the consent of the Eldership to transfer his membership to any other ecclesiastical organization." The Eldership seemed dissatisfied with the disproportionate amount of time which was annually "given to merely secular affairs of the churches," and ordered, "that in the future a larger proportion of time shall be devoted to the preaching of the word." There were twenty-five stations, twenty circuits and one mission. The total membership of the churches was given at 5,308.

58th East Pennsylvania Eldership.—At the Eldership in 1885 there were no deaths reported in the ranks of the ministry; in 1886, two had answered the question, with **James Hurdic**,

"What is death

To him who merits it with an upright heart?

A quiet haven, where his shattered bark

Harbors secure, till the rough storm is past."

One was the veteran **Simon Fleegal**, born January 9, 1808; converted about 1828, an elder of the first church of God organized in Maryland; ordained in 1843, and died December 1, 1885. He "was specially gifted with the power of exhortation; had always a pleasant word for every one; was of a cheerful and confiding nature," and a very acceptable and useful preacher. The other was **John Hunter**, a native of Ireland, who died July 16, 1886, having attained the age of 69 years. Raised in the Presbyterian faith, he began his ministerial life as a missionary. He preached experimental religion, and was cruelly persecuted. He came to America in 1847, where he became a member of the Christian Connection; but becoming acquainted with the Church of God, he began his labors as a member of the Eldership in 1864, and continued in the active work to the end of his life. He was specially adapted to revival work, and was often called "the eloquent Irishman." It is no disparagement to a body of people co-operating under an organic law somewhat frequently to amend its Constitution. Motion is the law, the essence of life. If organic life stands still it degenerates into inevitable machinery, and becomes mechanism. Rules and orders need to be frequently recast, except fundamentals, so that theories may be made to fit to new facts. Hence, amendments were frequently made to the Constitution, in the Rules and the working plans of the Eldership. The loose order of Elderships in earlier years gave way to new and flexible, but stringent, regulations. In 1886 several radical ideas were embodied in an amendment to Art. XVIII.: "That the relation of pastor and people established by authority of the Eldership shall not be severed except by previous consent of the Eldership, or of the Standing Committee." The Eldership in 1886 convened at Middletown, Dauphin county, October 6th, when the retiring Speaker, **F. L. Nicodemus**, delivered the Opening Sermon, from Rom. xv. 30-33. **J. H. Esterline** was chosen Speaker on the morning of the 7th; **H. E. Reeve** continued Stated Clerk; **B. F. Beck**, Transcribing Clerk; **J. Haifleigh**, Financial Clerk, and **S. Knisley**, Treasurer. The Board of Missions elected had on it three laymen, while the other elective boards and committees, except the Board of Church Extension which had one layman on it, were all composed of ministers. The Evangelical Temperance Association addressed a communication to the Eldership, on which the Committee on Temperance took action, directing the Speaker and Stated Clerk to "sign a petition to the Legislature for submission to the voters of Pennsylvania of an amendment to the Constitution prohibiting the manufacture and sale of alcoholics as a beverage." It repudiated all forms of license, and affirmed that prohibition is the remedy for the evil of intemperance. Greater stress was laid on the duty of members of the classes in the Course of Studies to pursue the studies diligently, and appear before the Board for examination. The Board was instructed to meet the classes at noon of the day the Eldership convenes, and it was tacitly agreed that the personnel of the Board be changed less frequently. The applicants for license were five for license to preach, one being a United Brethren minister; also five

for exhorters' licenses, one of them a sister, the latter being reported by the Committee with a negative recommendation, "because the East Pennsylvania Eldership does not license women to preach." This the Eldership approved. To prevent the constant loss of members of churches through removals without certificates, it was made the duty of pastors "to give them certificates, and to write to the minister in charge of the church into whose locality they move." The name "Bethel Church" was entirely repudiated, as "there is no scriptural authority for such title." "Annual fees" for clerks were fixed for the future. "Carefully prepared papers" were directed to "be furnished for the Eldership next year," by ministers named, on "The Interpretation and Authority of the Holy Scriptures," "The Divinity of Jesus Christ," "The Church and Its Mission," "Christ the Mediator," and "The Second Coming of Christ." A resolution was adopted, "that any person applying for a license to preach the gospel shall be required to pledge himself to abstain from the use of tobacco."

59th East Pennsylvania Eldership.—The "papers" directed in 1886 to be prepared and read at the Eldership in 1887 were read "during the first half hour of each morning session." In the organization of the body the question of "life elders" was indirectly decided. **J. B. Rae**, of Saxton, presented himself as a delegate from the Saxton circuit, having been elected an elder, some years previous, of the church at Fairplay. His seat was contested on the ground that elders are elected at Saxton for one year, and not for an indefinite period, and that an elder of one church on a field is not by virtue of that fact an elder of any other church to which he might remove. He was seated, as well as the contestant, because the circuit was entitled to two delegates; but "with the definite proviso, that this act shall not be a precedent for the future." The retiring Speaker preached the Opening Sermon when the Eldership convened at Washington Borough, Lancaster county, October 5, 1887, from John xx. 21. Twenty-eight stations and twenty-three circuits were represented by as many pastors, and there were twenty-three other ministers enrolled. **C. C. Bartels** was chosen Speaker; **H. E. Reeve**, Stated Clerk; **B. F. Beck**, Transcribing Clerk, and **S. Knisley**, Treasurer. The members of the boards and committees elected by the Eldership were all ministers, except one on the Board of Missions. Two ministers requested, and were granted, "letters of withdrawal from the Eldership." At this Eldership two brethren were ordained who have attained high places in the general body—**F. W. McGuire** and **C. I. Brown**. Formal ordination services were held on Saturday evening. **C. D. Rishel's** proposed Year Book received the endorsement of the Eldership. **W. P. Winbigler**, who had died at Uniontown, Md., shortly before returning to the East Pennsylvania Eldership, in October, 1886, was remembered, in suitable resolutions, "as a worthy brother, of no small talent; full of holy zeal for a righteous cause, and a bold defender of Bible truth." **H. L. Banzhoff** had succeeded in establishing a church in Hollidaysburg, Blair county, and the Eldership received both pastor and church, and made Hollidaysburg a station. While the holding of a camp-meeting at William's Grove, where the annual Grangers' Picnics were held, was disapproved. **C. H. Forney**, **J. M. Carvell**, **George Sigler**, **H. N. Bowman** and **Samuel Knisley** were appointed a committee "to consider the advisability of holding a reunion of the brotherhood, at such time and place as it may deem proper, during next Summer." A new and more complete form of statistical blanks was reported by a committee, and was approved.

60th East Pennsylvania Eldership.—While the Eldership in 1887 named Roaring Spring, Blair county, as the place for holding the session in 1888, the body convened at Maytown, Lancaster county, October 3rd, when **C. C. Bartels** delivered the Opening Sermon, from Matt. xxviii. 19. The following morning, the Eldership being constituted, **J. M. Speese** was elected Speaker; **H. E. Reeve** continued Stated Clerk; **B. F. Beck** was chosen Transcribing Clerk; **J. Haileigh**, Financial Clerk, and **S. Knisley**, Treasurer. The "papers" ordered to be prepared on doctrinal subjects were read at different sittings. The Standing Committee, **Forney**, **Carvell** and **Sigler**, who were re-elected, during the year had to deal with a matter vitally affecting the general polity of the Church. The General Eldership Constitution, Art. XXIX. of the Constitution of 1885, prohibits any "members of one Eldership from removing into the territory of another Eldership, or laboring within its territory, without becoming a member of said Eldership." **Mrs. Woodworth**, without becoming a member of the East Pennsylvania Eldership, and without the consent of its constituted authorities, came within its territory and held evangelistic services with several churches. The Standing Committee, believing that such meet-

ings would prove seriously detrimental to the churches and the peace and harmony of the Eldership, through her advocacy of trances, faith-healing and other peculiar views, ordered her to desist from these labors and leave the territory of the Eldership. It directed the Bethel at Chambersburg to be closed against her. It also formulated charges against her, and laid them before the Eldership of which she was a member. When the Committee reported, these actions provoked a lengthy discussion, but they were "unanimously approved." The Bald Hills Bethel property, York county, and the lots for a house of worship at Renova, Clinton county, were directed to be sold. **J. Ross**, who died during the Eldership year, made a bequest to the Eldership, which was ordered to be paid into the Superannuated Fund. He had reached the age of 79 years, having been a minister of the Eldership since 1856. "His Christian character was above reproach." Two other ministers, who had lived to a ripe old age, had heard the voice,

"I make you blessed—
I call you home to a glorious rest!"

These were **Henry Borgner** and **John Tucker**. The former was a German preacher, licensed in 1859, but at the time of his death he was a member of the East Pennsylvania Eldership. He died in the 66th year of his age. "He was a good and faithful man, and exerted a healthful influence in the community where he lived." **Tucker** had reached the age of 86 years. He had been a minister in the Baptist Church, but became a member of the Eldership in 1840. "He was a pious and godly man, and a strong believer in the personal, pre-millennial advent of Christ." All the churches were "requested to organize missionary societies at once." Extreme action was taken on temperance, recommending the "laying aside of all sectarian and political prejudices, and unite in one solid compact. . . . and either demand of existing political parties further legislation, or by constituting a party whose ultimate end shall be the entire prohibition of the liquor traffic." On the state of religion the Committee reported "that it is not satisfactory. There is much worldly conformity, powerless profession, cold formality and attachment to forms and outward ceremony." An additional incentive to the churches to pay larger salaries was adopted. The Speaker was directed to inquire of each delegate, after the pastor's report, "the amount of salary paid, and if the full amount has been paid." And "churches were requested to set a stipulated salary, and report the same to the Stationing Committee." There were twenty-six stations and twenty-five circuits. The Stated Clerk, elected for an indefinite period, resigned, and **I. A. MacDannald** was elected. He had been licensed in 1885; was the son of a minister, of whom, in 1886, the Examining Committee reported that he "has proved himself a good student, and has completed the course with credit to himself and satisfaction to the Committee."

61st East Pennsylvania Eldership.—A new enterprise was set on foot during the sixty-first session of the East Pennsylvania Eldership. "A communication was received from **C. H. Forney** in regard to an East Pennsylvania Eldership Beneficiary Fund," on which a committee was appointed for whose report a special order was made. It consisted of **C. H. Forney**, **Geo. Sigler**, **J. M. Carvell**, **D. M. Bare**, **G. W. Getz** and **W. J. Grissinger**, which reported favorably. The Board of Education was made the custodian of the Fund, the "Fund to be raised by donations, bequests, and in extraordinary emergencies by special collections." The unusual coincidence of the death of the Speaker marked this Eldership. **J. M. Speece** had died July 19, 1889, aged 41 years. He had been licensed in 1870. "He was a good preacher, kind, affable and courteous, and deserved the esteem of all." On the Roll of Death with his name was engraved that of **P. Stanton**, a colored minister, licensed in 1835. "As a preacher he was courteous, prudent and uncompromising, an acknowledged leader among the people of his own race." The session was held in the Fourth Street Bethel, Harrisburg, beginning October 2, 1889, when **A. H. Long**, appointed by the Standing Committee, preached the Opening Sermon, from I. Cor. i. 23. Twenty-six stations and as many circuits were on the list, and seventy-two ministers and fifty-seven delegates were enrolled when the Eldership was constituted by the new Stated Clerk. An organization was effected by the election of **C. H. Forney**, Speaker; **B. F. Beck**, Transcribing Clerk; **J. Haifleigh**, Financial Clerk, and **S. Knisley**, Treasurer. An innovation by the Speaker was the placing of every minister and delegate present on some committee. Williamsport, Lycoming county, with **J. A. Brown** (colored), pastor, was one of the fields of labor. The Treasurer's Report indicated a fair condition of the

finances. There were \$1,594.81 received into the Mission Fund; \$422.82, into the Widows' Fund; \$374.05, into the Superannuated Fund; \$104.34, into the Church Extension Fund; \$149.32, into the C. E. Contingent Fund; \$478.94, into the General Eldership Missionary Fund. Among the advisory members were nearly all the pastors of Harrisburg Churches, including **S. C. Swallow, D. D.**, late candidate for President of the United States on the Prohibition ticket; **J. A. Saxton**, of the Maryland and Virginia Eldership; **J. A. Shuler**, Illinois, for some years Treasurer of the General Eldership, and **W. J. Schaner**, Illinois Eldership, who brought with him his transfer. There was a prevalent feeling that "there is not that degree of prosperity among the churches that is desired," and so the Eldership adopted a resolution offered by **Sigler**, "that the third Sunday in December be set apart as a day of special prayer to God for his blessing upon the churches, and for an increase of earnest men for the ministry." Strong resolutions favoring prohibition and endorsing the W. C. T. U. were passed. The former order, to have a number of doctrinal essays prepared and read before the body, was changed so that the Standing Committee would "appoint from time to time a man to preach a doctrinal sermon during the session of the Eldership." The loss to the Church of children of Church families was deplored, and the "Eldership earnestly urged upon the brotherhood to put forth their earnest endeavors to have all their children saved to the Church." A general missionary was provided for, "to open new appointments and assist in holding protracted meetings." So varied and numerous were the preambles and resolutions of the Committee on Resolutions, that nearly one-fourth of them were tabled, one series being a denunciation in most vigorous language of "bands of outlaws, known as 'Regulators' and Roughs, who tortured and murdered innocent and inoffensive negroes in Louisiana, and imperiled the lives of several ministers in Tennessee while on their way to the National Colored Baptist Convention at Indianapolis, Ind." A uniform course of studies for ministers of all the Elderships was made a subject of instructions of the delegates to the General Eldership. Also to have the representation in the General Eldership reduced to one for every twenty ministers.

62nd East Pennsylvania Eldership.—With the sixty-second East Pennsylvania Eldership said body began to publish its Minutes in pamphlet form, as per action taken on the report of a committee on the subject. With this first Journal thus published the Opening Sermon delivered by the retiring Speaker, **C. H. Forney**, was also published in full. The new Speaker, **W. J. Grissinger**, and **B. F. Beck**, Transcribing Clerk, and **J. Haifleigh**, Financial Clerk, were not elected until after the Committee on Printing the Journal was provided for, and the Treasurer's Report had been made. **Ira A. MacDannald** was Stated Clerk. The Eldership held its session at Mechanicsburg, from October 2-7, 1890. The Eldership consisted of 74 ministers and 90 delegates and messengers. The Treasurer's Report showed the following amounts received during the year by the various Funds: Missionary, \$1,743.55; Widows', \$453.54; Contingent, \$222.87; Superannuated, \$255.32; Church Extension, \$135.23; General Eldership Contingent, \$54.47; Sinking, \$450.00. **Forney, Sigler** and **Carvell** were elected as the Standing Committee. The Examining Committee was made an elective committee. Considerable friction developed on account of the adoption of the following: "Resolved, That we are not fully satisfied with some actions of the Board of Missions of the General Eldership, and ask that the objectional features in past actions be obviated in the future, to the end that our efforts to collect needed funds may not be hindered." The Board of Missions resented this, and the controversy continued for several years. The "indifference manifested in our Eldership Missionary Meetings" is seen in the amount raised on Friday evening, after "an earnest missionary sermon by **B. F. Beck**—\$40.81." The Board of Missions consisted of **J. M. Carvell, C. H. Forney, D. S. Shoop, J. H. Esterline, Geo. Sigler, Geo. W. Getz, B. F. Beck, C. C. Bartels, M. M. Foose**. The Eldership's right to overrule actions of a local church was exercised in the case of the Saxton church, where a special election for church officers was ordered, at which the Chairman of the Standing Committee was directed to preside. Also in the case of the church at Shepherdstown, where names erased from the Church Record were directed to be restored, and the council "directed to act in regular order in all cases in dismissing members to other churches." It decided that "the minister of a church or churches is a member of the Board of Elders, and as such he has the rights and privileges of an elder; and that in the ruling of the church, the reception and disciplining of members, and in transferring members from one church to another, he has only equal powers with other elders."

A resolution was adopted, declaring "that it is the moral sense of this Eldership that electioneering and combinations of all kinds in the Eldership are wrong and injurious." Emphasis was laid on the order of attending to the ordinances. In "the apostolic order" Christian baptism comes first, "and the importance of making this order prominent in the teaching and practice of ministers" was urged upon all. The "alarming indifference manifested in regard to missions" was deplored. "Unity and co-operation" were made the subject of an earnest resolution. There were twenty-seven stations and twenty-four circuits. And while no appointments are designated as "missions," thirteen received appropriations out of the Missionary Fund, from \$15.00 to \$125.00. Rules were reported by the Board of Education, governing appropriations out of the Beneficiary Educational Fund. The money in this fund was directed to be "invested in good interest-bearing securities, in real estate, stocks, bonds, or scholarships, or loans on first mortgages." A form of bequests to the Fund was also approved. The new Board consisted of **C. H. Forney, D. S. Shoop, B. F. Beck, C. I. Brown, J. M. Carvell.**

63rd East Pennsylvania Eldership.—The session of the Eldership held at Altoona, Blair county, Pa., October 7 to 13, 1891, had a few exceptional incidents. **President Latchaw**, of Findlay College, was an advisory member, and by invitation spoke on the Report of the Committee on Education. By special action, laymen were placed on the Auditing Committee. The Constitution was amended in several Articles which had remained undisturbed for many years. One of these related to "messengers." The Eldership was becoming so large that a sentiment developed against "messengers," provided for in Art. II. They were also considered wholly unnecessary, as each charge was entitled to a delegate for the pastor and for each local minister living on the field. Letters to the number of eighty-six were also sent to the Eldership this year, representing the wishes of the fields. And so the provision for "messengers" was "stricken out." The echo of the discussion of "the Stationing Committee" was heard in a proposed amendment to the Constitution providing that said Committee "shall not have the power to sever the relations between pastor and people when harmony prevails." Another amendment to this Article, of which notice was given, proposed that all ministers shall be subject to change at the end of any one year, but may be reappointed for four consecutive years. The Opening Sermon was preached on Wednesday evening, by **W. J. Grissinger**. Theme:—"The Preacher's Intimacy With Christ." Text:—John xiii. 23. The presiding officer of the Eldership was **J. W. Miller**; Stated Clerk, **Ira A. MacDannald**; Transcribing Clerk, **B. F. Beck**; Financial Clerk, **J. Haifleigh**, and Treasurer, **S. Knisley**. The Eldership took favorable action on "tithing," affirming it to be "in accordance with the word of God, and that it should be so taught and practiced within the bounds of this Eldership." A unanimous protest against the keeping open the gates of the World's Fair at Chicago, in 1893, was adopted, and a copy of the resolution ordered to be sent to the President of the World's Fair Commission. It was proposed to have a "Children's Missionary Day;" but on account of its possible interference with Children's College Day it was made optional. The death of one minister was duly memorialized. **Isaiah T. Brown**, a colored man, "loved by his people, a zealous young man, whose labors were not in vain," "fell on the victor's field." The Christian Endeavor Society was "recommended to pastors of churches within the body as being helpful in bringing souls to Christ." A bequest of \$1,000.00 to the Church "by **Sister Ridenower**, of Chambersburg, was acknowledged, and it was ordered to be paid into the Beneficiary Educational Fund. The Bethel at Paradise, Clearfield county, was ordered to be sold, with a view of building a new Bethel in West Clearfield. The pressing needs of Findlay College for funds were fully realized, and **President Latchaw** was requested in person to bring them before the churches of the Eldership. The ministers were "urged to prepare the way for him, and to render him all necessary assistance." The appointments consisted of twenty-nine stations and twenty-three circuits. While no appointments are classed as missions, fifteen had received appropriations from the Board of Missions the previous year. The total amount of missionary money reported by the Treasurer was \$1,732.43. The "State of religion within the bounds of the Eldership," the Committee reported, "is quite encouraging. More accessions to the Church have been reported this year than last year." The ministers were exhorted "to devote their time, their strength, their talents to this one thing, viz.: The saving of souls."

64th East Pennsylvania Eldership.—The Eldership in 1892 adopted a new rule "to facilitate and expedite the business." It made the election of delegates to

the General Eldership in 1893 a special order. It provided that no sitting should be held on Friday afternoon; but that all the committees were to meet and prepare their reports, and the Board of Missions was to hold a meeting to finish its work. The session was held at Lancaster city, from October 5th to 12th. **G. Sigler** was elected Speaker; **B. F. Beck**, Transcribing Clerk; **J. Haifeigh**, Financial Clerk, and **Samuel Knisley**, Treasurer. **Dr. J. J. Summerbell**, of the Christian Church, was given permission to present "the greetings of the American Christian Convention." The committee to "prepare a suitable memorial in reference to the overtures "which he presented to this body," reported that the "Eldership cordially reciprocates the generous overtures so fittingly presented," and "requested the Eldership to send a Commissioner to represent this body at the next meeting of the Christian Convention." **B. F. Beck** was named as the fraternal delegate. The Eldership decided that a local minister can not serve "as a delegate from a local church." On temperance the Eldership declared "that all sanction of the liquor traffic, by high license or low license, by ballot or by indifference, is a great sin." The state of religion was represented as revealing "the lamentable fact that there is a lack of deep and ardent piety among us as a people; a growing conformity to the amusements of the world; an increasing spiritual apathy and indifference, and a marked neglect of the divinely appointed means of grace." "Days of fasting, confession, humiliation and prayer on all the charges within the bounds of this Eldership, "were recommended." The Eldership mourned the death, during the year, of **D. W. Keefer**, for the entire body felt that "over our hearts and over our lives" a deep shadow had fallen. His labors were limited to a few years, as he was ordained in 1886. He was a faithful preacher of Christ, and always "endeared himself to his people." The change of sentiment in the Eldership on several constitutional questions was strikingly evidenced by the votes on three pending amendments. The first was on "changing ministers at the end of four years." The vote stood: Ayes, 13; nays, 54." On "discontinuing the sending of messengers" the vote stood: Ayes, 41; nays, 36. On "vesting in the churches and ministers the power of stationing preachers," the vote was: Ayes, 32; nays, 49. An analysis of the vote shows that of the 32 aye votes 24 were by ministers and 8 by laymen; of the 49 nay votes, 32 were by ministers, and 17 by laymen. However, the proposition to do away with the Stationing Committee was referred to the Committee on Revision of the Constitution, which consisted of **C. H. Forney**, **J. M. Carvell**, **D. S. Shoop**, **B. F. Beck** and **George Sigler**. Action was taken "recommending the appointment of commissioners by different nations which shall constitute a Supreme Council or High Court, to which shall be referred all differences or difficulties existing or arising between nations for adjudication, without resort to war." Opposition was expressed against boards of the General Eldership employing any of their members in salaried positions. The College was strongly endorsed, and the President's services commended; but there was an implied conviction that there was lacking at the College "a definite Church sentiment," which the body positively favored. The Standing Committee was empowered, by amendment to Art. x. of the Constitution, "to nominate persons to fill vacancies on the Board of Trustees of Findlay College." An effort was made to restrict membership of any one person to not exceeding three boards or committees. The matter was referred to the Revision Committee. The Eldership placed itself on record against annual licenses by instructing its delegates to the General Eldership to vote for life certificates. The question of holding "an Eldership camp-meeting" was placed in the hands of a committee of five to report in 1893.

65th East Pennsylvania Eldership.—Great changes occurred during the year, so that when the Eldership met at Shippensburg, October 4, 1893, instead of the presence at its session of the first President of Findlay College, **W. N. Yates**, Acting President, was received as an advisory member, and "the Eldership accorded to him an expression of entire confidence in his qualifications and adaptation to his responsible vocation." Continuing **Ira A. MacDannald** as Stated Clerk, the Eldership made choice of **C. D. Rishel** for Speaker; **F. L. Nicodemus**, Transcribing Clerk; **J. Haifeigh**, Financial Clerk, and **S. Knisley**, Treasurer. The revised Constitution was discussed during four sittings. The Article changing the title of the body to "East Pennsylvania Association of churches of God" was adopted by a vote of ayes, 44; nays, 13. Two Articles are recorded as "defeated," though the vote on Art. viii. is given as, "yeas, 40; nays, 28." But the opposition united on the final vote, and "the Constitution as a whole was rejected by the following vote: Yeas, 18; nays, 52." The funds of the Eldership were in satisfactory con-

dition, the Treasurer's Report showing Missionary Fund, \$1,696.73; Widows', \$567.31; Contingent, \$158.96; Superannuated, \$347.16; Church Extension, \$609.95; General Eldership Contingent, \$83.52; Sinking, \$100.00; General Eldership Mission, \$398.03; G. E. Delegate, \$281.93; Foreign Mission, \$37.11. Three men, "with tidings of salvation shod," dropped out of the ministerial ranks during the year. **J. M. Stouffer**, licensed in 1856, died January 25, 1893, "an excellent helper of his pastor," as he "labored almost exclusively as a local preacher." **Thomas Still**, ordained in 1861, died August, 1893; "a successful laborer, and possessed the happy faculty of endearing himself to the people he served." **John W. Swank** was received from another Church in 1875, died shortly before the Eldership, at the time being Chaplain of the Lancaster County Almshouse and Prison. "His memory survives." The Eldership disclaimed all authority "to influence the vote of any member or church on any political question, or in favor of any political party." Yet it expressed the belief that "it is not only the duty of every Christian to abstain from the use of intoxicating drink, but also to vote always and only for men and measures which openly favor the vigorous enforcement of present laws and the enactment of laws prohibiting the sale and manufacture of alcoholic beverages." The committee created the year previous reported negatively on the matter of holding an Eldership camp-meeting. A much more elaborate course of studies was reported by the Revision Committee, which was adopted. It provided for an "Entrance Course" of four branches; a Three Years' Pre-Licentiate Course, of five and six branches in each year, and a Four Years' Post-Licentiate Course, with five and six studies in each year. The Stationing Committee, according to a new Rule, reported one sitting before the final one. There were 32 stations, and 23 circuits. Very positive resolutions were adopted against whatever "tended toward the secularization of the Christian Sabbath;" advising "ministers and church members to discountenance the Sunday paper, excursions of all kinds, traveling on the railroads on Sunday, as well as all forms of Sunday desecration."

66th East Pennsylvania Eldership.—A new and pleasant incident at the first sitting of the Eldership at Middletown, Dauphin county, October 3, 1894, was the introduction to the body, by the pastor, **C. I. Behney**, of the members of the Middletown Ministerial Association. Through its Secretary, **Rev. J. H. Groff**, of the Presbyterian Church, a series of resolutions was presented, "extending most heartily the fraternal greetings to the Eldership of the Church of God, and bidding them welcome to the town." **H. E. Reeve** was elected Speaker; **F. L. Nicodemus**, Transcribing Clerk; **J. Haifleigh**, Financial Clerk, and **S. Knisley**, Treasurer. The enrollment showed that the membership consisted of 55 active ministers, 50 delegates, 16 local ministers, 4 superannuated, 1 general evangelist, 1 editor of *The Advocate*. **C. H. Grove** was received on Transfer from the West Pennsylvania Eldership, and **J. A. Staub** from the Maryland and Virginia Eldership. Seven applicants for licence were also received.

During the year \$1,356.32 was paid out of the treasury for missionary purposes. In anticipation of a change of place for the holding of the General Eldership in 1896, a Petition to the Executive Board was adopted, asking that Harrisburg be selected. Advancement was reported to have been made during the year "in every department of Church work. We believe that there are more consecrated, self-denying, active Christian workers among us at the present time than there have been at any former period in our history." During the year "the reaping angel has thrust in his sharp sickle, and three of our number have been gathered home." It was a sad, dark sitting at which the Committee on Obituaries in mellowed tones recounted the virtues of **C. H. Blough**, **Henry Hackenberger** and **J. M. Carvell**. **Blough** was licensed in 1889; died June 26, 1894, aged nearly 36 years, and "was an active, energetic minister and pastor." **Hackenberger** was ordained in 1870; died June 9, 1894, aged a few days less than 76 years. **Carvell** was received into the Eldership in 1866, and died September 1, 1894, aged 51 years. He "was a diligent student, as well as minister and pastor; a faithful, earnest preacher of the gospel and an exemplary Christian in all life's varied relations." A communication "from **Rev. G. W. Reed**, United Presbyterian, touching the Sabbath question" was acted upon, by declaring that a day of rest "is a fundamental law in the divine government;" that our best interests demand "rest from all secular employment, except acts of mercy and necessity, and devoting the day to the culture of our spiritual natures." But "inflicting punishment upon persons who from honest religious convictions prefer to keep the seventh day instead of the first" was disapproved. The question of the "verbal inspiration of the

Scriptures" was by special action limited to one hour. After the discussion the resolution affirming verbal inspiration was "indefinitely postponed." The Eldership "most heartily approved of the action of the Incorporate Board" in assuming \$5,500 of the \$24,000 debt resting on the College, and which had "threatened its destruction as a Church school." There was a failure on the part "of a number of ministers and churches to observe Children's College Day," and "the duty and necessity of observing said day" was emphatically set forth.

67th East Pennsylvania Eldership.—The sale of church properties was always an unpleasant item of business for the Eldership, and action was at times too long delayed to dispose of them to advantage. The Board of Incorporation had the following properties to sell in 1894-5: At Crete, and at Barada, Neb., and at Paradise, Clearfield county, Pa. On October 2, 1895, the Eldership met at Landisburg, Perry county. The Opening Sermon was delivered by **H. E. Reeve**, from Zech. xii. 1. Theme: "Burden of the word of the Lord." The preacher received the compliment of a request "to hand the sermon to the Editor of The Advocate for publication." Officers were chosen, as follows: **J. T. Fleegal**, Speaker; **F. L. Nicodemus**, Transcribing Clerk; **J. Haifleigh**, Financial Clerk, and **S. Knisley**, Treasurer. The enrollment showed a membership of seventy-seven ministers, and seventy-one delegates and messengers. Being the year before the meeting of the General Eldership, arrangements were made at the first sitting for the election of delegates to said body, and "immediately thereafter, the questions handed down by the General Eldership shall be taken up and discussed." Accordingly, on Friday afternoon the question of a change of Eldership titles was taken up, when **C. H. Forney** introduced resolutions as the basis for discussion and action which affirmed, that the term "church of God" is used in two senses, the one to designate all true believers in the world, sometimes called the universal or invisible church, and the other, to designate a local body of Christians organized according to the New Testament. Also that the use of the term "Church of God" in a provincial, national or denominational sense is discordant with the New Testament; that the term as it occurs in the title of this Eldership is not according to New Testament usage, and that it should be changed to "churches." Also that the body of men in each local church known as "elders" is the Eldership of that church, and that there is "no other body in the New Testament called an Eldership, and that what we call an Eldership is not known, and hence not so called, in the New Testament. Thus the conclusion was reached that "the Eldership of the Church of God" should be called "Association of churches of God." These resolutions were adopted by a vote of ayes, 39; nays, 37. The Eldership also voted in favor of Life Ordination, and of Certificates of Ordination in lieu of "Preachers' Licenses." To revive the Ministerial Association a committee, consisting of **C. H. Grove**, **C. I. Brown**, **G. Sigler**, **J. W. Deshong** and **O. E. Houston**, was appointed. On temperance it was determined as "the sense of this body, that when a Christian exercises the right of suffrage he should vote for men and parties who are openly pledged in favor of the absolute prohibition of the liquor traffic." The posture in public prayer was the subject of action, in which it was declared that "the most appropriate and scriptural attitude is that of deep humiliation," and, hence, the Eldership disapproved of any other than the kneeling posture, and "urged upon all ministers and elders the duty of guarding against any innovations which will change this appropriate custom to any other posture in public worship." The "slow progress" of the Church was recognized, and it was recommended that "pastors and churches inquire into the causes and remove them as far as it may be in their power," and to "pray earnestly for the reviving, sanctifying influence of the Holy Spirit." The total membership is given as 6,492.

68th East Pennsylvania Eldership.—On its Journals the East Pennsylvania Eldership does not, as a rule, distinguish its colored ministers and churches from the others. The Roll of ministers and delegates in 1896 had on it the names of three colored ministers and five churches; but the fact is nowhere indicated. And the ministers enjoyed a perfect parity of rank and privileges. The session of 1896 was held at Elizabethtown, Lancaster county, from October 7th to 13th. It had the gratification of welcoming to a seat as an advisory member, **Clara Landes**, shortly to sail as missionary to India. She was given the privilege "to address the Eldership in its official capacity," and one evening was set apart for her to make a public address. The Opening Sermon was preached by **J. T. Fleegal**, from I. Cor. iii. 11. Theme: "Christ the Foundation and Chief Corner-stone of

the Church." The number of appointments was fifty-six, served by as many pastors. There were also thirteen "local ministers," and four superannuated. The Eldership was organized by electing the following officers: Speaker, **J. W. Deshong**; **W. J. Schaner**, continued Stated Clerk; **C. H. Grove**, Transcribing Clerk; **J. Haifleigh**, Financial Clerk, and **Samuel Knisley**, Treasurer. A fund of \$100.00 was raised to secure a home in an institution for incurables at Philadelphia for **W. Sanborn**, a superannuated minister. The Eldership at this time had eight different Funds, all in fair condition. The receipts during the year were \$1,387.38, Missionary money; \$467.77, Widows' Fund; \$90.42, Contingent Fund; \$211.39, Superannuated Fund; \$500.00, Church Extension Fund; \$546.72, General Eldership Missionary Fund. The Memorial Services were more than ordinarily impressive, as two comparatively young ministers had gone to "inherit some holier cause, some vaster trust." These were **F. L. Nicodemus**, ordained in 1869, and **M. M. Foose**, in 1884. Strong resolutions were adopted, which gave suitable expression to the deep sense of loss sustained in their death. The standard of activity and attainment reached by these men is worthy of study and emulation by aspiring young ministers. Arrangements were at once made to raise money from the Young People's Societies of Christian Endeavor for the purpose of erecting a monument over the grave of **Foose**, as he had been one of the most active promoters of the organization. Action on the temperance question was embodied in more moderate terms, but it favored prohibition in that it declared that our "aims and our efforts should be unceasingly directed toward the abolishing of the liquor traffic, until our State is free, and we can touch hands with Maine and rejoice with Iowa and all other States which are uniting in one common brotherhood of States in shaking themselves free from this monster evil." Increased stimulus was given the missionary work of the Eldership and its Woman's Missionary Society by the prospective opening of a mission field in India. Pastors were directed "to present the subject of missions to the churches by sermons or otherwise as frequently as possible, and to assist in organizing societies" and raising funds for home and for foreign mission work. The Eldership held that "camp-meetings in which Sunday trafficking, railroad excursions and the toll system are conspicuous features, are not in harmony with the true idea of worship, and are generally more derogatory than helpful to the cause of the Christian religion." It also placed its seal of condemnation "on the transformation of the pulpit into a stage, and the church of God into a play-house in which secular and unchristian performances are given." It also "denounced the 'Santa Claus' farce and like exhibitions as subversive of the true spirit of worship, and destructive of the spirituality of the Church." The deed of conveyance of a fine grove in Huntingdon county was accepted, the grove to be used as a permanent camp ground.

69th East Pennsylvania Eldership.—"The proper time to do a thing is now," is an old aphorism. Has it been improved by the sage remark of a more recent age: "Whatever you are going to do, do it yesterday?" The Stationing Committee in 1896 reached a compromise on the appointments to two charges, by which a certain minister was to be appointed to a given station in 1897. The Committee in 1897 failed to do this, which resulted in the calling of an extraordinary session four weeks after the regular annual session closed, and in complications and antagonisms which required years to adjust and tranquilize. Both the regular and the extraordinary sessions were held at Mechanicsburg, Cumberland county. The former convened October 7, 1897, the Opening Sermon having been delivered the previous evening by **J. W. Deshong**, from Jer. xxxi. 7. **C. I. Behney** was elected Speaker. **W. J. Schaner**, who had been elected Stated Clerk at the close of the session of 1895, was continued without re-election, according to the provision of the Constitution; **C. H. Grove**, Transcribing Clerk; **J. Haifleigh**, Financial Clerk, and **S. Knisley**, Treasurer. A pleasant incident occurred on Saturday, when, upon invitation of the President of Irving College, the Eldership visited said institution in a body. Much time was given to the discussion of the report of the Committee on Revision of the Constitution, said report involving the discontinuance of the Stationing Committee, and the substitution of the call system. The result was the adoption of a compromise proposition, whereby the "question was postponed, and the matter ordered to be sent down to the churches for consideration and action." This action was to be reported in 1898, and "the delegates shall be instructed to vote in harmony with the action of the churches, and the matter shall be decided by popular vote." The amendments were to strike out of Art. viii. the words "Stationing Committee," and to replace Articles

xiii. and xiv. with two others, vesting in the churches themselves the power to secure ministers; denying to the Eldership the power to dissolve the relation of pastor and church except by their previous agreement, and making "the Standing Committee an Advisory Board to which churches having no ministers, and ministers having no charges, may apply, and mutual arrangements may be made between churches and preachers." The month of September, 1898, was designated as the time when the churches shall vote on the questions submitted, and the ballots were to be printed respectively "For the Eldership," and "For the Churches." A majority of the former ballots would mean that the existing system should continue; a majority of the latter, that the call system should be adopted. No pastor was permitted to "seek to influence the vote of any church" on the subject. The Board of Incorporation was empowered to sell the Hollidaysburg church property. The state of religion throughout the Eldership was very satisfactory. There was "evident growth in membership," "new houses of worship were erected, and others remodeled and repaired;" "ministers and churches are alive and zealous," and "the labors of the brethren on the various stations and circuits have been graciously blessed." After a long life of usefulness, one member of the body, **J. W. Collins**, "was called from labor to reward" during the year. **G. W. Seilhammer**, who had removed to the Maryland Eldership, and who died during the year, was also "called home to wait the final gathering of the faithful." Affecting memorial services were held. There were one hundred and thirty-two organized churches in the Eldership, and one hundred and seventeen houses of worship.

The call for the extraordinary session of the Eldership, which convened at Mechanicsburg, November 18, 1897, was issued by the President upon "petition signed by fifty-three ministers and delegates of the regular session of October, 1897." The call, quoting the language of the petition, stated that the Eldership had failed to supply Fourth Street Church, Harrisburg, with a pastor, and that after having exhausted all its powers under the Constitution, the Standing Committee was unable to do so, and, hence the Eldership is reconvened for that purpose. All the committees of the regular session were revived, except the Stationing Committee, which at the regular session consisted of **C. H. Forney, D. S. Shoop, G. Sigler, C. I. Brown, J. W. Deshong, J. H. Esterline** and **C. C. Bartels**, was changed by a regular election to the following: **C. H. Forney, D. S. Shoop, C. I. Brown, F. W. McGuire, C. H. Grove, J. T. Fleegal** and **H. Whitaker**. This committee made three changes in the report of the Committee at the regular session, and approved six made by the Standing Committee. It also adopted, and handed down to the churches a proposition to re-establish a time-limit for pastors, making it 3, 4 or 5 years as the vote might result. The referendum was thus incorporated again in the practice of the Eldership.

70th East Pennsylvania Eldership.—Agreeably to the action of the Eldership in 1897, the vote on the proposed amendments to the Constitution by the churches was taken in September, 1898. The result was as follows: "For the churches," 641; "for the Eldership," 2,462. The former meant "the settled pastorate; the latter, the continuation of the system of appointment of pastors by the Eldership. On the time-limit the vote was: "Limit," 1,454; "no limit," 1,511. On the length of the pastoral term the vote stood: Three years, 857; four years, 340; five years, 865. The question of "messengers" from charges to the Eldership was decided in the negative by the following vote: Yes, 1,308; no, 1,660. On the method of voting for pastors the following was submitted: "An annual vote for pastor shall be taken in each church, but it shall be by the representatives known as the church council, said action to be submitted to the church at a congregational meeting for approval." The vote was: Yes, 1,269; no, 1,564. Less than half of the reported number of church members voted on any one of these questions; but they were thus finally settled, and all agitation ceased. The Eldership which computed the ballots convened at Saxton, Bedford county, October 13, 1898. The previous evening the Opening Sermon was delivered by **C. I. Behney**, from II. Tim. iv. 2. Theme—"Preaching the Word." Officers were chosen as follows: President, **F. W. McGuire**; **C. H. Grove**, Transcribing Clerk, and **Samuel Knisley**, Financial Clerk. After the Treasurer's Report was audited **Knisley** was re-elected Treasurer. One of the aged ministers of the Eldership mysteriously "disappeared during the year"—**S. Spurrier**—and the matter was placed in the hands of a committee, instructed to "make all possible investigation concerning his case." The Eldership felt the need of practicing economy in its contingent expenses, and a

reduction in sundry expenses was ordered. The bars were put up against the incoming of illiterate ministers on transfers from other Elderships, by "requiring them to appear before the Board of Education and pass a satisfactory examination under the same rules that govern our own men." Action was taken to "apportion the Eldership funds to be raised among the churches in the same manner and proportionate amounts as the missionary money is now apportioned." The Eldership deeply mourned the tragic death of one of its younger members, and the passing away of a beloved minister who reached the final goal and received his passport to life at a good old age. **S. G. Corbin** "met with a shocking and sudden death in a wreck at Altoona, December 20, 1897." He was ordained in 1883, but had retired from the active ministry some six years prior to his death. **J. B. Lockwood** died September 3, 1898. While he was only eleven years a member of the Eldership, he had been a minister of another body for a number of years. The Eldership was conservative in its deliverance on temperance, favoring local option by "recognizing the possibility of extending the work of prohibition into the different towns and communities and counties until the whole State is freed from the rum curse." But it insisted on "personal prohibition on the part of the believer." The delegates to the General Eldership were "instructed to use their influence to have the Board of Missions of the General Eldership open mission work in one or more of our larger eastern cities." Also to "vote as a unit for a change in the form of The Church Advocate," and against having published otherwise than in a condensed form the minutes of Elderships, church societies and church meetings. The body rejoiced in the encouraging work of the Woman's Missionary Society, "the grand and good work" of the Y. P. S. C. E.; yet regretted "that the Church as a whole is not meeting fully her high calling and obligations."

71st East Pennsylvania Eldership.—During the Winter of 1898-9 the Field Agent of the Eldership, **C. I. Brown**, with the active co-operation of the Treasurer, **C. H. Forney**, and pastors and trustees of the College, succeeded in raising enough money to pay in full, principal and interest, the obligation of the Eldership of \$5,500 toward the debt of said institution of \$24,000, or \$25,000, in 1894. "The entire Eldership rejoiced in the accomplishment of a purpose which means more than any other single act for itself and for Findlay College within the past fifteen years." "As we are giving more we are rejoicing more." Under such auspices the Eldership met in Washington Borough, Lancaster county, October 5, 1899, **F. W. McGuire** having preached the Opening Sermon the evening before, from Acts xxiv. 14, 15. Theme—"Paul's Confession." The Eldership as constituted by the Stated Clerk consisted of 51 stations, with as many pastors and an equal number of delegates, and 26 other ministers. **C. I. Brown** was elected President; **C. H. Grove**, Transcribing Clerk; **Samuel Knisley**, Financial Clerk, and also Treasurer. Three ministers during the year "departed in the triumphs of the faith for which they had long contended." **B. F. Beck** died March 20, 1899; **J. Haifleigh**, July 26, 1899, and **William Sanborn**, November 10, 1898. The Eldership expressed its "admiration for the character of these brethren, and rejoiced in the excellencies which adorned their lives, and will hold them up as patterns for imitation." While there are intimations in the Minutes of some internal troubles, the fraternal, co-operative disposition of the ministers and delegates proved as oil upon the troubled waters. The Funds were in gratifying condition. Missionary Fund, \$1,944.84; Widows' Fund, \$862.92; Contingent Fund, \$140.50; Superannuated Fund, \$426.30; Church Extension Fund, \$272.28; General Eldership Missionary Fund, \$610.31; Y. P. S. C. E. Church Extension Fund, \$196.62. The sum of \$114.68 was raised for the **Foose Monument Fund**. All bequests to the Eldership were ordered to be placed in "Permanent Funds, to be held sacred as such, and invested, and only the interest thereof to be annually used." The religious condition of the churches was so favorable that the Eldership "acknowledged with deepest gratitude to God the favor and measure of success which he has given in the accessions made both to the ministry of this body and to the churches, and an increase in interest in the Sunday-school and Christian Endeavor work." The committee, however, "recognized the great and essential need of the 'fulness of the Holy Spirit' dwelling in the heart, greater humility, more earnest prayer and a deeper sense of that co-operation taught in God's word and embodied in our Constitution." The number of stations was thirty-three; circuits, twenty. Apportionments were made to the fields of labor for six different Funds aggregating \$3,169.00. There were seventeen parsonages, one hundred and

seven houses of worship and one hundred and twenty-seven regular preaching places. Total membership, 6,740.

72nd East Pennsylvania Eldership.—In constituting the Eldership in 1900 the enrollment consisted of fifty-three pastors, three superannuated and seventeen local ministers, and fifty-seven delegates, a total of one hundred and thirty. The session was held with the Green Street Church, Harrisburg, where the Opening Sermon was preached on the evening of October 3rd, by **C. I. Brown**, from Ps. xvi. 8—"The Conscious Presence of God." Balloting for officers resulted in the election of **I. A. MacDannald**, President; **C. H. Grove**, Transcribing Clerk; **Samuel Knisley**, Financial Clerk and Treasurer. The Chairman of the Standing Committee returned to the Eldership the Certificates of Ordination of four ministers, which were annulled, and one other minister was requested to return his Certificate. The Report of the Treasurer showed the following balances: Missionary Fund, \$394.42; Widows' Fund, \$450.56; Contingent Fund, due Treasurer, \$80.45; Superannuated Fund, \$285.23; Church Extension Fund, \$17.87; General Eldership Contingent Fund, \$0.37; General Eldership Missionary Fund, \$346.81; Y. P. S. C. E. Church Extension Fund, \$4.80. The receipts in the same order were, \$1,887.40; \$940.56; \$197.83; \$460.23; \$434.06; \$52.12; \$646.81; \$168.68. The Judiciary Committee had an unusually aggravated case of immorality on the part of a minister to deal with, and recommended that the guilty party be "most solemnly deposed from the office of the ministry of the churches of God." Seven applicants were recommended for ordination. "Ministers, Sunday-school teachers, editors and all others engaged in the moral education of mankind" were called upon to "speak in clear and emphatic terms against every phase and form" of the whiskey traffic. Also, that it is "the duty of the Christian citizen to vote from the high conviction that he is responsible to God and society to the extent that his vote determines whether or not the evils of the whiskey traffic shall continue to be inflicted upon the people." The deaths of two of the young ministers of the Eldership occurred during the year. **David B. Herr**, born in 1868, was qualifying himself for his chosen work at Findlay College, when he was stricken with the fatal malady which ended his life. "He was faithful!" **Elias F. Eshleman**, who had made diligent preparation at College for the ministry, and was licensed in 1895, ended his promising career on July 14, 1900. He was a young man of "noble character, deep-seated piety and sanctified ambition." Conditions in the Eldership were regarded as in "a very encouraging state;" yet there is a "lack of piety and spirituality." There was a good measure of enthusiasm and a resolute purpose to continue earnestly to contend for the cause and to revive the churches into more hopeful activity, that the work might be prosecuted with power. The growing flippancy regarding conceptions of sin was considered one of the greatest moral perils of the age. The Statistics show that there were 53 charges, 124 appointments, 105 houses of worship, 19 parsonages, 6,819 members.

73rd East Pennsylvania Eldership.—Within six months after the adjournment of the session of 1900 one minister "laid down the cross to wear the crown." **William Palmer** died March 15, 1901. He was ordained in 1867. He was an earnest Christian, a zealous and devoted minister, a close student of God's word, spiritual in temperament and life, and free from a worldly spirit and worldly tastes. He had good controversial powers. He loved to dwell on the glorious certainties of the unseen world. The Eldership held its annual session at Mt. Carmel, Northumberland county, where on October 2nd **I. A. MacDannald** preached the Opening Sermon, from Rom. x. 14—"The World's Need, and Its Remedy." On the morning of the 3rd **O. E. Houston** was chosen President; **J. R. Stonesifer**, Transcribing Clerk; **S. Knisley**, Financial Clerk and Treasurer. In electing the delegates to the General Eldership the Eldership decided to make the first ballot a nominating one, when all receiving five votes and upward were to be considered in nomination. A petition to the Executive Board of the General Eldership was adopted, requesting it to change the place for holding the session of said body from Anderson, Ind., to some other point, and not accept the offer of the "Commercial Club" of Anderson, Ind., "to provide entertainment" on account of the weak condition of the Anderson church. The proposed reunion of the churches of the Eldership the following Summer was favorably acted upon. The Board of Education, under whose authority the Beneficiary Educational Fund had been placed, finding a demand from students at Findlay College for aid increasing, availed itself of a privilege granted to it for an offering from each church for the benefit of the Fund. The interests of the College were presented by the Agent,

J. C. Forncrook. The Eldership lamented the evident decrease "in the number of conversions and accessions to the churches during the past year;" but "the financial condition of the churches is very encouraging." The assassination of **President McKinley**, one of the greatest of our Chief Magistrates, having occurred on September 6, 1901, it was to be expected that such a loyal and law-abiding class of men as an Eldership of the churches of God would "utterly condemn and protest against anarchy and all other depredations against our Government, as well as those who are prompted by an evil spirit to lay violent hands upon those who are in authority." The Anti-Saloon League was endorsed, and it was declared that "all sanction of the liquor traffic, whether the sanction of silence or of the ballot, is a sin." A local option law was heartily recommended, making the unit wards, boroughs and townships; but the belief was expressed that the only successful way of dealing with "the giant evil is the total prohibition of the manufacture and sale of intoxicating liquors as a beverage." There were eighty ministers on the Roll, and fifty-one delegates were enrolled. The Eldership also received ninety-one letters from churches and ministers. There were fourteen "fields of labor on the Board of Missions," and these received an aggregate of \$1,690.00. The country churches were reported not in as flourishing a condition as those of the towns and cities. Conditions existed in the country which rendered successful church work more difficult.

74th East Pennsylvania Eldership.—The death of the Treasurer of the East Pennsylvania Eldership in office had never occurred until the year 1901-2, when **S. Knisley**, who was first elected in 1879, departed from the active scenes of mundane life. The Board of Incorporation elected his successor in the person of **H. M. Angle**, a most estimable and responsible member of the church at Shippensburg. He made his first report at the Eldership held at Columbia, Lancaster county, beginning with the Opening Sermon on Wednesday evening, October 1, 1902. He was later elected Treasurer for the following year by a unanimous vote. **O. E. Houston** preached the opening sermon from I. Cor. i. 24—"Christ the Power of God and the Wisdom of God." The officers elected were **C. H. Grove**, President; **J. R. Stonesifer**, Transcribing Clerk; **H. M. Angle**, Financial Clerk. The session had added interest by reason of the presence of **Brother and Sister A. C. Bowers** and **Sister Viola G. Hershey** under appointment as missionaries to India. The Board of Incorporation of the Eldership of 1901 was continued, and "recognized as the proper and legal representative of this Eldership, to make full and final settlement with the executor of the will of **Samuel Knisley**, and with his bondsmen as Treasurer of this Eldership." By amendments to the Constitution proposed by **C. I. Brown**, the Treasurer may be "a member of a church of God in the East Pennsylvania Eldership, or a bank, or corporation within its bounds." He was made a member of the Eldership ex officio. His bond was fixed at "\$8,000.00, by a Trust Company, or Bonding Company." Important "rules and conditions of the Beneficiary Educational Fund" were submitted and approved, according to which appropriations were to be made to students for the ministry. The matters relating to the Woman's General Missionary Society now became an important question for the Eldership. Resolutions submitted by **C. H. Forney** were unanimously adopted, endorsing the action of the General Eldership in 1902. On temperance the Eldership declared it to be "the imperative duty of the Christian citizens of the State and nation to use their votes, as well as all other lawful means within their power, to remove the terrible evil of the liquor traffic, inflicted by law upon society." The "tendency to formality in some of the churches" was deplored, and churches were "urged earnestly to labor to win souls for Christ, and to promote the piety of the members, that the world may see their good works." The "question of re-establishing a limit of five years to the pastorate" was submitted to the churches," to be voted on at the congregational meetings in 1903. In addition to the death of the Treasurer, two ministers paid the last debt of nature, **M. J. Hunter**, colored, and **D. L. Anderson**, both licensed in 1896. **Hunter** labored as a local minister, and "was earnest and interested in the work of his people." **Anderson**, too, "served largely in a local capacity," serving only one appointment. "God has called them from labor to reward."

75th East Pennsylvania Eldership.—Though the title of the Eldership was changed in the Constitution after the General Eldership in 1896, it was not until 1903 that the Board of Incorporation was "authorized and instructed to amend the Charter and change the seal." The Reunion of the churches, deferred in 1902, was held in the Summer of 1903, and proved a profitable meeting. The

ballot of the churches on the question of re-establishing a limit of five years to the pastorates was taken in September, 1903. It resulted in 1,034 votes for the "limit," and 1,167 votes for "no limit." The session in 1903 was held at Martinsburg, Blair county. The Opening Sermon was delivered on the evening of October 7th, by **C. H. Grove**, from II. Chron. xxv. 9:—"Compensations for Divine Service." Organization was effected by the election of **F. Y. Weidenhammer**, President; **J. R. Stonesifer**, Transcribing Clerk; **H. M. Angle**, Financial Clerk and Treasurer. **S. G. Yahn** was a welcome visitor to the Eldership. The various funds of the Eldership were in satisfactory condition. Missionary Fund, \$2,046.95; Superannuated, \$734.92; Widows', \$765.69; Contingent, \$219.65; Church Extension, \$465.01; C. E. Church Extension, \$283.51; G. E. Mission, \$520.24; Foreign Mission, \$1,036.52. On account of objectionable features of the Maryland Camp-meeting, largely kept up by ministers of this Eldership, it was "discountenanced by the Maryland and Virginia Eldership" and it requested the East Pennsylvania Eldership "to place a restraint upon its ministers so that they discontinue their assistance in keeping up the said camp-meeting." This was done, all ministers being forbidden to go within the boundaries of said Eldership against its action, or that of its Standing Committee. To more fully guard the Funds of the Eldership the power to loan out money was placed in the hands of the Treasurer and the Standing Committee. During the year two ministers "were called from labor to reward"—**J. C. Seabrooks** and **S. E. Herman**. The former was ordained in 1848; the latter, in 1883. **Seabrooks** was an aggressive minister; an excellent worker; a faithful pastor; an able preacher of the gospel. **Herman** "was a faithful and consistent member of the Eldership." He had served only two charges, while **Seabrooks** had served nearly all the circuits and several stations of the Eldership. A "Statistical Clerk" was provided for, and the office was first filled by the election of **J. A. Detter**. It was also arranged to eliminate the reports of ministers, and the time thus saved was to be occupied with addresses by ministers appointed in advance on the work of each Board of the Eldership and the Publishing interests. A new order was established for all elections, so as to minimize certain unpropitious practices in the Eldership. For every member to be elected to any position two were to be nominated, and these only were to be considered eligible. The Eldership considered "the prohibition of the liquor traffic to be the question of paramount importance to-day." It also recommended the organization of temperance societies among the young people.

76th East Pennsylvania Eldership.—The Eldership of 1904 was in some respects an exceptional one. It convened in "the beautiful new house of worship at Shippensburg, Cumberland county." Several items of business of unusual interest were transacted. The vote on the time-limit to the pastorate, resubmitted to the churches by the Eldership in 1903, was defeated by a large majority. The evangelistic meetings inaugurated in 1902, and for two years conducted at 4 p. m., by **W. N. Yates**, were this year conducted by **T. H. McAfee**. **F. Y. Weidenhammer** preached the Opening Sermon on the evening of October 5th. **McAfee** was chosen President; **J. R. Stonesifer**, Transcribing Clerk; **J. A. Detter**, Statistical Clerk; **H. M. Angle**, Financial Clerk and Treasurer. On the initiative of **C. H. Forney** a new method of securing the effective amenability of ministers was formulated. It substituted "the Ministerium of the Eldership" in place of ministers' individual reports. This was a "closed session of the Eldership, held on Friday afternoon," under the supervision of the Standing Committee, when the moral and official conduct of ministers was to be inquired into. Each minister could be asked a series of questions, and the Standing Committee testified to his standing. The "hearing before the Executive Board of the General Eldership" on certain "allegations against" officials of that body was taken up and the Report of the Executive Board adopted. The Report of **J. A. Detter**, Statistical Clerk, contained these items: Appointments, 116; charges, 55; membership, 6,531; baptized, 534; accessions, 915; removed by letters and deaths, 189; dropped and disfellowshipped, 303; Y. P. S. E's., 58; members, 2,418; missionary societies, 45; members, 2,325; parsonages, 26. While the Report of a committee, consisting of **G. W. Getz**, **H. Whitaker**, **C. F. Reitzel**, **W. H. Snyder**, **J. A. Detter**, **C. C. Bartels** and **James Curry**, which was adopted, provided a different method from the congregational system of annually electing a pastor, it had not received the support of the churches. The Eldership was deeply affected by the deaths of two of the oldest ministers of the body during the year. These were **Abraham Snyder**, ordained in 1846, and **Carlton Price**, ordained in 1841. Both were self-made men, of great force of char-

acter, and influential as teachers and preachers of the word. They left behind them imperishable monuments in the esteem of thousands who had been brought to a saving knowledge of the truth through their ministry. They were pre-eminently preachers of the word. Though not officially recognized, the death of **W. L. Jones**, ordained a minister in the East Pennsylvania Eldership in 1860, died June 11, 1904. He had resigned his membership in the Eldership and united with the Baptist Church some years previous, but without change of faith. He always had a warm heart for the Church, and on two recent occasions attended sessions of the Eldership. His natural eloquence, his gentleness of disposition, his staunch and unwavering friendship and his ready helpfulness were everywhere recognized. There was appreciable advancement in the spirituality of the churches, with ample room for improvement. The closing hours of the session witnessed a touching scene, when resolutions were considered granting a transfer to the Ohio Eldership to **C. I. Brown**, an efficient, able and honored member of the body since 1887. The resolutions voiced "the regret and sorrow the Eldership experienced in his removal" to assume the duties of President of Findlay College.

77th East Pennsylvania Eldership.—The question of Divorce was a heritage of the Eldership of 1905, which convened at Lancaster, Lancaster county, October 4th. It had been introduced in 1904 by **G. Sigler**, and was referred to the session of 1905, when, on Monday morning he offered a resolution expressing "the sense of this Eldership that none of its ministers is justified in performing the marriage ceremony for any divorced person, except for the innocent party in the case of divorce where the cause is fornication or adultery." After a somewhat exhaustive discussion of the resolution by a number of the ministers the Eldership laid the resolution on the table. The Eldership suffered the loss by transfer of **W. N. Yates**, who went to Ida Grove, Iowa, and **T. H. McAfee**, who was called to Findlay, Ohio, both "highly esteemed for their noble bearing and usefulness," and the Eldership expressed its "high appreciation of them as men of high and noble character, inspired with holy and unselfish purposes, and earnest in upholding the dignity and honor of ministers of the gospel." But the body gained three good and efficient ministers by transfer, viz.: **C. Manchester**, of Ohio, and **J. D. Clark** and **T. B. Tyler**, of Maryland.

The Opening Sermon was delivered by **T. H. McAfee**, from II. Tim. iv. 7, Theme—"Keeping the Faith." The Eldership consisted of eighty ministers and fifty-seven lay delegates. Fifty-eight of the ministers were pastors. **A. P. Stover** was chosen President; **W. J. Schaner** was the Stated Clerk; **J. R. Stonesifer** was elected Transcribing Clerk; **J. A. Detter**, Statistical Clerk; **H. M. Angle**, Financial Clerk and Treasurer. Following their Reports, Boards and Committees were elected as follows: Standing Committee—**C. H. Forney**, **D. S. Shoop** and **Geo. Sigler**; Board of Missions—**C. H. Forney**, **C. H. Grove**, **W. J. Schaner**, **G. W. Getz**, **D. S. Shoop**, **I. A. MacDannald**, **George Sigler**, **F. W. McGuire**, **J. R. Stonesifer**; Judiciary Committee—**C. H. Forney**, **A. P. Stover**, **F. W. McGuire**, **G. W. Getz**, **Geo. Sigler**; Board of Church Extension—**F. W. McGuire**, **C. F. Reitzel**, **O. E. Houston**, **J. A. Detter**, **C. H. Forney**; Board of Education—**C. H. Forney**, **A. P. Stover**, **J. R. Stonesifer**, **C. H. Grove**, **George Sigler**. Beginning at 4 o'clock p. m. each day evangelistic services were held. The Funds were all in good condition, showing balances to the credit of each Fund as follows: Mission, \$258.37; Superannuated, \$459.93; Widows' \$332.30; Contingent, \$127.62; Church Extension, \$115.73; C. E. Church Extension, \$8.82; Beneficiary Educational, \$64.91; Sinking, \$440.27; General Eldership Mission, \$556.50; Foreign Mission, \$1,139.07. The Treasurer had investments to the amount of \$6,381.25. The Report of the Statistical Clerk showed that during the year the total amount of all funds contributed by the churches aggregated \$64,314.49; that there were 124 appointments, 106 houses of worship, 7,323 church members, 538 baptized, 859 received into fellowship, 521 dropped from the rolls, removed and died; 11,861 Sunday-school scholars, 65 Y. P. S. C. E., with a total membership of 3,655; 37 missionary societies, with a membership of 1,918. The spiritual condition of the churches was "believed to be fairly good," yet prayer was urged in all the churches that "they may be revived." By a vote of 110 yeas and 19 nays the Eldership decided that "no member of this body shall directly or indirectly use his influence by electioneering to elect officers, members of boards or committees of this Eldership." Any one violating this action "shall forfeit his right to vote, hold office or serve on any board or committee of the Eldership for one year." The Eldership strongly endorsed the Anti-Saloon League and the W. C. T. U., and affirmed "that the only

attitude ministers of the gospel, Christians and good citizens can sustain toward the whiskey traffic is that of uncompromising opposition, and that in the exercise of the right of voting, as well as in every other way, they should have the overthrow of this evil in view." Two ministers were named as "trustees of the Anti-Saloon League." A favorable report was received of the annual Reunion of the churches of God, and a new Reunion Committee was appointed.

The Eldership placed itself positively on record on the question of education and the support of the institutions of learning under the control of the General Eldership and the West Pennsylvania Eldership, to wit: Findlay College, Barkeyville Academy and Ft. Scott Collegiate Institute. The Eldership had "completed the endowment of the chair of English Language and Literature in Findlay College," and had "already \$3,000.00 toward the endowment of the Latin professorship." It greatly rejoiced over the proposition of **C. H. Forney** "to make himself personally responsible for the endowment of the President's Chair in Findlay College." A series of resolutions prevailed by unanimous vote relative to the "difficulties and troubles arising in our general missionary work." They approved the measures adopted by the General Eldership in 1905 to secure "harmony and general co-operation under the W. G. M. S. of 1903." They also favored the appointment of a Commission by the Executive Board of the General Eldership, whose duty it would be to devise and put into effect a provisional plan of organic unity of all the Woman's Missionary societies.

78th East Pennsylvania Eldership.—The "Ministerium" which was to displace the old style of ministers' reports proved so unsatisfactory that the Committee on Resolutions in 1905 reported in favor of its discontinuance. And while the Eldership did not agree to this, the "method failed to give general satisfaction," and thus the way was prepared for the adoption of a new order, introduced by **C. H. Forney** on the first day of the session of 1906. This provided for "a closed session of the Eldership to be held on Friday forenoon, which shall be called the Ministerium of the Eldership, for the purpose of carrying into effect the provisions of the Constitution which empower the Eldership to inquire into the moral and official conduct of its members." This examination of the character and official conduct of ministers was "to be conducted by the Standing Committee, the President of the Eldership presiding. The examination related to doctrines, ordinances, filling appointments, pastoral visitation and observance of Rules and By-Laws. There being "no complaints or charges against a minister, his character shall pass without formal action." Complaints could be made against a minister at any time, to be called up by the Standing Committee at the Ministerium.

The Eldership convened at Saxton, Bedford county, October 11, 1906. On the previous evening **A. P. Stover** preached the Opening Sermon from Rom. i. 16. Theme—"The Gospel of Christ." After **W. J. Schaner**, Stated Clerk, had constituted the Eldership, elections resulted as follows: **J. M. Waggoner**, President; **J. R. Stonesifer**, Transcribing Clerk; **J. A. Detter**, Statistical Clerk; **H. M. Angle**, Financial Clerk and Treasurer. The Judiciary Committee, an important and responsible committee, consisting of **C. H. Forney**, **George Sigler**, **D. S. Shoop**, **F. W. McGuire** and **G. W. Getz**, was continued during the year by special action. The action of the Standing Committee on the appointment of a Commission on Unification of Missionary Societies was unanimously approved, and ordered to be made a part of the Journal. Additional action on the same subject was unanimously taken by the Eldership, emphatically insisting that "it is our high duty as a Christian brotherhood to seek by all possible means to remove all hindrances to harmony and union throughout all our borders, and to bring all our missionary societies into thorough and harmonious co-operation under one general management." The various fields of labor paid \$22,519.00 in salaries to their pastors; \$786.59 was raised on Children's College Day, and the grand total for the year was \$73,320.39 for all purposes. Thirty-three ministers were in the classes of the Course of Studies. Several important amendments to the Constitution were made, one of which rescinded the drastic Rule against electioneering because it "has been a dead letter;" one giving the Standing Committee power "by resolution or otherwise to reprove, counsel or advise ministers concerning whom there are reports, or complaints of improper or injurious conduct," and one providing that in the election of officers of the Eldership and all elective committees and boards nominations shall be made, the number of nominations to be at least double the number to be elected." While financially and otherwise the Reunion of the churches was successful, the recommendation of the Committee was approved, to discontinue the same. The total invest-

ments of funds by the Treasurer were \$8,750.00. The proposition of **Andrew Carnegie** to pay \$12,500.00 toward a \$50,000.00 endowment fund of Findlay College, provided \$37,500.00 be contributed by others, was enthusiastically greeted, and the Eldership pledged its "best efforts and liberal financial support in meeting **Mr. Carnegie's** proposition." The fields of labor numbered fifty-eight, including one which the Maryland and Virginia Eldership was "permitted to supply." The division of these fields into two classes had almost wholly disappeared, all being designated simply as "appointments." The Walnut Grove camp-meeting and the property located at Walnut Grove, Huntingdon county, were taken over by the Eldership by the appointment of "three trustees to take charge of said Walnut Grove camp-ground, and to have full control of the same." "A reasonable measure of success attended the labors of ministers and churches during the year," there having "been an increase over other years of 452 members to the churches of the Eldership." The churches lost 106 by death, 110 by letter, and 248 were dropped from the Rolls. The Eldership lost two ministers by death. One, **George M. Houston**, aged nearly twenty-five years, ordained in 1904, "loved and respected by all." The other, **W. S. Smith**, aged sixty-two, and ordained in 1874, an earnest, devoted minister, faithful to his trust. The Eldership reaffirmed its "most advanced position upon the question of the whiskey traffic;" rejoiced over "the quickening of the public conscience upon this and all other great questions of reform," and congratulated "the people for their unwillingness to be held within party lines by designing men, and a disposition to promote reform measures irrespective of former political affiliations." The next Legislature was petitioned "to pass a law known as the Local Option Law, believing it to be in harmony with the very genius of our republican form of government."

79th East Pennsylvania Eldership.—An important change in the Journal went into effect with the Eldership of 1907. The elimination of reports of ministers had reduced its length some years before, it was now to contain "all of the Reports of the Boards and Committees acting during the year, and all legal documents, in abridged form." This year's Journal thus increased to 72 pages, and became a document of much greater value. The session of the Eldership was held at Middletown, Dauphin county, where on Wednesday evening, October 2, 1907, **G. W. Getz** preached the Opening Sermon, from Col. i. 18. Theme—"The Pre-eminence of Christ." The enrollment having been completed by **W. J. Schaner**, Stated Clerk, elections for other officers followed, and resulted in the choice of **J. C. Forncrook** for President; **J. R. Stonesifer**, Transcribing Clerk; **J. A. Detter**, Statistical Clerk, and **H. M. Angle**, Financial Clerk and Treasurer. The Eldership again expressed strong sentiments on the missionary difficulties, submitted in a series of resolutions by **C. H. Grove**, endorsing the work of the Commission on Unification, the actions of the Board of Missions of the General Eldership and the Board of Managers of the W. G. M. S. The Eldership was intensely loyal to the General Eldership and all its interests. While the Statistical Clerk reported 540 additions to the membership of the churches, he also noted the fact that "the total membership is 351 less than last year." Fields of labor on the Stationing Committee's list numbered 59. Frequent deficiencies in collections for the different funds moved the Eldership to adopt an amendment to its By-Laws, holding "the delegate" of any charge "equally responsible with the pastor for shortages in Eldership funds." The Eldership expressed its sincere gratitude to **Abraham Hostetter**, late of Shippensburg, in making a bequest "of the balance or residuary of his estate," after certain other bequests, "to the East Pennsylvania Eldership of the churches of God." Authority was granted to **C. H. Forney**, attorney-in-fact, with discretionary power, "with reference to the sale of the church property at Palmyra, Lebanon county." The Board of Education continued its activity in increasing its Beneficiary Educational Fund. It made small appropriations to six students at Findlay College preparing for the ministry. It controls two scholarships, which were given to three of the students. Among the thirteen licentiates whose licenses were renewed, or full Certificates of Ordination granted, was **Preo Nath Biswas**, of India. Also three returned students of Findlay College and one of Dickinson College. The East Pennsylvania Woman's Missionary Society having petitioned the Eldership to grant "all the rights and privileges of the gospel ministry" to one of the missionaries in India, the Eldership again placed itself on record as "not in favor of the ordination of women to the gospel ministry." Church extension work was assuming large proportions, and the Eldership strengthened the hands of the Board by special efforts to in-

crease its receipts. Following its report an address was delivered by an appointee for the purpose, **O. E. Houston**. The Report of the Board of Education was followed by an address by **C. Manchester**; that of the Board of Missions by an address by **G. W. Getz**. "Advocate Day" was fully endorsed, and ministers were instructed on said day "to present the need of a Church paper, and make an earnest effort to place The Advocate into every home of the Church." The Eldership recognized the decreased spirituality of the churches, and admonished "the ministry and churches to seek a higher plane of religious worship, and to set up a more exalted standard of religious life. It also expressed its apprehension that "the spirit of evil, which often manifests itself in the form of hatred, animosities, jealousies and strife, was hindering our progress as a people," and hence "urged one and all to cultivate a sweet spirit of love and harmony." A day was designated "to be set apart as a day of prayer in all the churches of the Eldership for a blessed divine manifestation of power." The "spirit of compromise on some of the distinctive doctrines of the Church" was disapproved, and it was "required at the hand of every minister of the body to preach clearly and uncompromisingly all the doctrines of the Church, as found in the New Testament Scriptures, so that there may be an unquestioned uniformity in our teachings as a body." The Eldership expressed its "satisfaction over the continued victories that have come to the temperance cause, and reaffirmed its former utterances of uncompromising hostility to the liquor traffic in all its forms." Two names of ministers were taken off the Eldership Roll by the hand of death during the year. **J. F. Meixel**, aged nearly 66 years, and ordained in 1870, was a faithful minister, and "sought to live a godly life and to earnestly declare the word of God." **Samuel Smith** began as an exhorter in 1867. "He was a strong preacher in the English and German languages; a zealous, self-sacrificing workman in the Lord's vineyard, and a staunch advocate of the faith and principles of the Church of God."

80th East Pennsylvania Eldership.—The suit at law in the Court of Schuylkill county against the German Eldership, instituted in 1896, under authority of the General Eldership and the East Pennsylvania Eldership was still pending when the Eldership of 1908 convened. **C. H. Forney**, attorney-in-fact for both Elderships, reported the case ready for argument before Court. The object of the suit was the appointment of the Board of Incorporation of the East Pennsylvania Eldership as trustee of the Kimmel estate bequeathed to the German Eldership, whose Charter had been revoked and whose dissolution had been decreed by the General Eldership. A better system of accounts by church councils was urged upon pastors and churches, so that there may be "proper accountability and mutual checks to insure an honest administration of the finances of each church, and that the misuse or loss of moneys collected may be prevented." The Report of **J. A. Detter**, Statistical Clerk, showed that "the total amount collected for all purposes during the year was \$77,035.39." There was an increase in pastors' salaries of \$2,192.00, making the total salaries \$26,141.79. Four new houses of worship were erected, and two parsonages. Important action was taken on the matter of deeds of church properties, parsonages, etc., held by the Eldership. It provided that all such property be deeded to the local churches, and that each deed shall contain provisions that "the property shall never be sold, mortgaged, or converted into any other use without the prior approval of the Board of Incorporation of the Eldership; that it shall never be alienated from the East Pennsylvania Eldership, and that whenever the church holding the deed shall cease to co-operate with the Eldership, or shall become extinct, said property shall revert to the Eldership." The action taken on the matter pertaining to the W. G. M. S. approved the positions taken by the Board of Missions and the Executive Board of the General Eldership, and "pledged the delegation to the General Eldership in 1909 to stand with all other Elderships in upholding the constitutional authority of the General Eldership and in vindicating its Boards and agents in the firm stand taken by them in the adjustment of the difficulties which have vexed the churches and brotherhood during these years." The Eldership having at all times manifested a deep interest in Findlay College, placed itself again on record as true to all the interests of the College, and highly commended the Faculty and the Board of Trustees. The Day of Prayer for colleges and Children's College Day were specially commended to the pastors and churches, and a more general observance of these days was insisted upon.

Six ministers were called to their final reward during the year. **J. W. Jones** (colored), who was ordained in 1880, had spent twenty-five years in the active

work of the ministry. "He was an acceptable preacher among his people, and the good he did among them during his life-time God alone can reveal." **A. H. Long** had attained the age of nearly 85 years. He had been a member of the Church since September 7, 1851, and was ordained to the gospel ministry in November, 1853. "He was a Christian of unblemished character; a plain, honest worker; ever true to his convictions, sound in the faith and hope of the gospel. No man was ever more loyal to the doctrines and teachings of the Church than was **Dr. Long**." **S. E. Kline** was ordained in 1896. He was "a brother of true and honest purpose. In his measure he was faithful to his trust as a minister, and was an ardent lover of the Church of God, whose triumphs were a source of great joy to him." **Elias Sowers** died at the age of 76 years. He preached mainly in the German language, and for a number of years was a member of the German Eldership, and served several of its circuits. Being in the employ of the Philadelphia and Reading Railroad Company, he became known as "the railroad preacher." "He was respected and esteemed by those with whom he associated. There was that about him which at once distinguished him from men of the world, and also from those who have only 'a name to live while they are dead.' He was faithful." **C. Kahler** died at the age of 67 years. He was converted when sixteen years of age, but was not ordained to the ministry of the Eldership until in his forty-second year. He "was a man of excellent character, admired and loved by a large circle of acquaintances and friends, to whom he had endeared himself by his labors of love and purity of life." **David Shope** died at the age of 72 years. He was licensed to preach the gospel in 1866, and labored in a local capacity. He was for thirty-five years a teacher in the public schools of Dauphin and Schuylkill counties, and was also an earnest and successful Sunday-school worker, and an ardent and devoted advocate of the temperance cause.

The condition of the churches was gratifying. The number baptized during the year "was double that of the preceding year, and there was a net gain in the membership of 500." But the Eldership felt that "the churches need to cultivate a spirit to regard more sacredly the sources of spiritual strength and prosperity." It called "attention to the worldly and commercial spirit which threatens to distract and destroy the interest we should manifest in the teachings of God's Holy Word." The President of the Eldership was **J. A. Detter**; Stated Clerk, **W. J. Schaner**; Transcribing Clerk, **W. S. Sturgen**; Statistical Clerk, **W. H. Snyder**; Financial Clerk and Treasurer, **H. M. Angle**. **J. C. Forncrook** delivered the Opening Sermon, from I. Cor. i. 23; ii. 2. Theme—"Christ Crucified."

81st East Pennsylvania Eldership.—A strong effort was made at the Eldership in 1909 to effect "an amicable settlement out of court" of the German Eldership case. As the session was held at Auburn, Schuylkill county, near the territory still held by the German Eldership, it was hoped the two bodies could get together. The attorney-in-fact in his report asked "that such action be taken by the Eldership that any overtures to this end might receive proper recognition and consideration." The Eldership accordingly appointed a committee, consisting of **C. H. Forney**, **C. H. Grove** and **C. F. Reitzel**, "to confer with representatives of the German Eldership." A basis of settlement and co-operation was agreed upon by all parties, and was adopted by the Eldership; but when the German Eldership convened it failed to act upon it so as to give authority to a committee to ratify the agreement, and thus the matter ended. As one of the provisions of the "basis" was "that the legal proceedings in the courts of Schuylkill county shall be suspended until otherwise ordered," nothing further was done.

J. A. Detter preached the Opening Sermon on the evening of October 7, 1909, from Acts xx. 26, 27. Theme—"An Ideal Ministry." The officers elected were as follows: **H. F. Hoover**, President; **W. S. Sturgen**, Transcribing Clerk; **W. H. Snyder**, Statistical Clerk; **H. M. Angle**, Financial Clerk and Treasurer. To insure both greater accuracy and secrecy in elections it was provided that clerks to tellers be appointed; that no one but the tellers and clerks be present when ballots are counted; that after ballots had been counted they were to be placed in sealed envelopes, to be filed with the Stated Clerk until after adjournment, "when he shall destroy them unopened." It was also provided, that the practice of having the Clerk cast the ballot of the Eldership for any elective office, or for any board be discontinued, as being "contrary to good usage, and of doubtful parliamentary authority." The financial report shows total collections for all purposes, \$74,-833.58. Number of houses of worship, 103; parsonages, 32; total church membership, 7,430. This was a net increase of only 73, although the number ad-

mitted to fellowship was 1,163. The Sunday-school scholars numbered 13,037. At this session of the Eldership the laymen present organized a "Laymen's Association, having for its purpose a closer bond of Christian fellowship and greater usefulness in furthering the cause of our Lord." It received the hearty approval of the Eldership. One minister during the year received "the infinite gain of being translated to heaven to be with Jesus." **Israel Hay**, born November 20, 1838; died September 7, 1909, aged nearly 71 years. He became a member first of the German Eldership, and preached on its territory. In 1868 he united with the East Pennsylvania Eldership, but continued to preach on the territory of the German Eldership which the East Pennsylvania Eldership had reoccupied. "He was an excellent German preacher, a man of fine character, and of decided convictions. He was true and loyal to the Church, and faithfully preached its doctrines." While the Eldership lost **Dr. C. Manchester** by transfer to the Kansas Eldership, it received **Dr. S. G. Yahn** by transfer from the West Pennsylvania Eldership. The presence of **O. A. Newlin**, Field Secretary of Findlay College, was much appreciated, and his mission "to raise the funds still needed to meet the **Carnegie** proposition" was strongly commended. The Eldership expressed its disapproval of the practice of "churches or missions dependent on the Board of Missions making alterations and repairs to properties, and reduce their contributions toward the pastors' support, without the previous consent of the Board, as provided for in the Constitution." The Eldership "deplored the lack of real aggressive opposition against the unreasonable and injurious legalized license system of the rum traffic." It "emphatically urged ministers and churches to take a more definite stand against the rum traffic, and wage a relentless warfare against this determined evil." It placed itself on record in favor of "a national prohibitory law against this evil;" but meanwhile it resolved to "endeavor to do what we can in State prohibition and in local option."

82nd East Pennsylvania Eldership.—The Eldership of 1910, which convened at Altoona, Blair county, October 6th, was composed of eighty ministers and sixty-four delegates. Of the eighty ministers sixty-two were pastors. The Annual Sermon was preached by **H. F. Hoover**, from Rev. i. 8. Theme—"The Alpha and Omega." **Charles F. Reitzel** was chosen President; **H. R. Lobb**, Transcribing Clerk; **W. H. Snyder**, Statistical Clerk; **H. M. Angle**, Financial Clerk and Treasurer. One minister returned his Certificate of Ordination, and his name was erased from the Eldership Roll, and one was "solemnly deposed from the ministry, and expelled from the membership of the East Pennsylvania Eldership." One was "granted a letter of dismissal, with permission to unite with the Presbyterian Church." **W. N. Yates** returned with transfer from the Iowa Eldership. In terms of high appreciation the Eldership made record of the creation of a trust fund, by bequest of **John Miller**, of Dauphin county, to the amount of about \$25,000.00 "for the benefit of the churches at Linglestown, Mt. Laurel, Shope's, Progress, Penbrook and Pleasant View." Also a bequest by **Jacob Simonetti**, Harrisburg, Pa., of \$1,000.00 to the East Pennsylvania Eldership. The matter of the Walnut Grove Camp-meeting was adjusted by the adoption of a plan to form a Camp-meeting Association, accountable to the Eldership, but without official connection with the local church at Walnut Grove. Provision was made for the sale of stock at \$10.00 a share, interest bearing, the minimum amount to be sold being fixed at \$1,000.00. Under these provisions the Association was organized, and has conducted the camp-meeting and controlled the property. The Eldership insisted, that as it had the right of nominating but one person for each vacancy on the Board of Trustees of Findlay College, its nominee or nominees be elected by said Board. It also opposed the transfer of "non-interest bearing endowment notes," given some years prior, to **Mr. Carnegie's** proposition, to the Carnegie Endowment Fund. The Report of the Statistical Clerk contained the following among its many interesting facts: Pastors' salaries, \$27,159.48, being an increase of \$1,800.82; Mission Fund, \$1,914.21; Foreign Missions, \$1,300.60; Findlay College, \$1,971.77; Findlay College Day, \$1,252.29; total for all purposes, \$88,149.17. Number of appointments, 122; members, 7,655; fellowshipped, 679; Sunday-school scholars, 14,145; Missionary societies, 49. The practice by a few churches of holding Children's College Day and appropriating money raised to other purposes was "severely condemned." Two ministers of the Eldership were transferred by death to a higher ministry. **W. J. Grissinger**, aged 66 years, died February 27, 1910. He was ordained at the age of 33 years. He was a "methodical and painstaking sermonizer." "His life was conscientious, upright and virtuous." "He was of a

kind, agreeable disposition." "The Eldership was profoundly grieved because of his departure." **Alfred Young** (colored) died August 26, 1910. He was a member of the Eldership a comparatively short time. He was self-sacrificing and diligent in his calling, and possessed good natural talent, and maintained a good reputation for piety and morality. His entire ministry was spent in Carlisle, Cumberland county, where he built a neat brick bethel for the little church of which he was pastor. The Stationing Committee placed fourteen fields of labor on the Board of Missions, to be partly supported by the Board. With these included the stations and circuits numbered sixty-seven. Strong in its denunciation of the whiskey traffic, the Eldership also "deplored the growing vice of cigarette smoking," and "placed itself on record as being opposed to the manufacture and sale of cigarettes in general, and to the giving or selling to miners in particular." Fields of labor having no parsonages were urged "to work hard toward securing the same." Indirectly the system of doctrine "known as Arminianism" was endorsed by the passage of commendatory resolutions of the work written by **William Harris Guyer** on **James Arminius**. The Eldership manifested such an interest in good citizenship that it appointed **C. H. Forney**, **S. G. Yahn**, **J. A. Detter**, **G. Sigler** and **I. A. MacDannald** delegates to the Christian Citizenship Convention, to be held in Philadelphia, Pa., November 16-20, 1910.

83rd East Pennsylvania Eldership.—As there had been disturbing contentions and friction to quite a degree throughout a great part of the General Eldership, and for several years in the East Pennsylvania Eldership, the Executive Board of the General Eldership in June, 1911, requested that at all the Annual Elderships "special prayer for peace" should be offered. This was carried into effect by the East Pennsylvania Eldership at its second sitting at the session which convened at Penbrook, Dauphin county, October 4, 1911. The officers of this session were as follows: **D. S. Shoop**, President; **G. R. Hoverter**, Transcribing Clerk; **W. H. Snyder**, Statistical Clerk; **H. M. Angle**, Financial Clerk and Treasurer. The Stated Clerk, **W. J. Schaner**, who is elected for an indefinite term, resigned, after having filled that office for sixteen years, and **H. R. Lobb** was elected as his successor. The Opening Sermon was delivered on Wednesday evening by **C. F. Reitzel**, from John i. 67. Theme—"John a Witness for Christ." A very important change was made in the Constitution, when at the first sitting the Committee on Mission Work, **C. H. Forney**, **G. Sigler** and **W. J. Schaner**, reported, "that the members elected as the Stationing Committee shall be the Board of Missions, and that it shall consist of nine members." The Committee on "Laws and Rules for Judicial and Non-judicial Processes," **C. H. Forney**, **F. W. McGuire** and **H. N. Bowman**, not only recommended a new Manual to be used in such cases; but submitted a provision for the selection of a Commission to be selected in manner and form as in impanelling of juries, which was to act in all trials of ministers charged with wrong moral or official conduct. As some churches had been electing "honorary elders," it became necessary for the Eldership to define their status. This the body did, declaring that "our polity embodies the principle of rotation in office, and annual election of active elders." It, therefore, decided "that an honorary or life elder is not eligible as a delegate to this Eldership." It also took definite action "on the matter of doctrinal preaching, reversal of the order of the observance and frequency of the observance of the ordinances." It disapproved of any innovations in connection with the observance of the ordinances, such as the reversal of the order, or the private observance of the ordinances." The quarterly observance of the ordinances was recommended to all the churches. "More preaching upon the doctrines which have a vital relation to the maintenance of our identity as a separate religious body" was insisted upon. The "opening of playhouses and picture shows" on the Sabbath "for the purpose of raising money" for charitable purposes was condemned as "an uncalled for desecration" of that sacred day, and "an insulting reflection upon the liberality and readiness of the people to respond" to calls for aid to the needy and suffering. There was a radical departure from former customs in arranging the finances of the Eldership. An important committee, consisting of **A. P. Stover**, **C. I. Behney**, **C. S. Meek** and **F. W. McGuire**, after a careful study during the year, reported in favor of creating a "Board of Finance." It was to be "a joint Board of ministers and lay delegates, and shall consist of the Treasurer of the Eldership, three ministers and three lay delegates." This Board is to "fix all assessments, and exert every effort to collect the same." The first Board elected, following the amending of the Constitution, consisted of **H. M. Angle**, Treasurer; **A. P. Stover**, **H. F. Hoover** and **G. R. Hover-**

ter, ministers, and G. W. Fox, C. S. Meck and H. N. Bowman, lay members. The various funds made a creditable showing. The salaries of ministers had increased, and now aggregated \$28,090.24. Receipts during the year were as follows: Superannuated Fund, \$659.76; Contingent, \$186.66; Church Extension, \$478.59; C. E. Church Extension, \$145.87; East Pennsylvania Mission, \$1,808.48; General Eldership Mission, \$507.83; Foreign, \$1,341.17; Findlay College, \$408.60; Children's College Day, \$845.93; Widows', \$668.91. For all purposes reported the churches had raised the sum of \$80,772.44. The Church membership was given at 7,211, a decrease of 444 on the previous year, although there were admitted by letter and on profession of faith, 849. The Sunday-school scholars numbered 14,034. There were sixty-six fields of labor. The Eldership continued to provide according to its resources for the widows of deceased ministers and for superannuated ministers. Of the former there were twenty-two on the list, and of the latter, five. The somewhat singular fact that no lay delegates for years had been on elective boards, or elected to any office but that of Treasurer, was called to the attention of the Eldership by the Laymen's Association, which endorsed an effort to secure to the lay delegates "the privileges afforded them by the Constitution." But no action was taken. The Eldership rejoiced over the completion of the Carnegie Endowment Fund of \$50,000.00 for Findlay College. It also insisted that the young ministers of the body in the Course of Studies be diligent in pursuing these studies, as the Course "is admittedly of a superior character, and is highly beneficial to our young ministers and to candidates for the ministry."

84th East Pennsylvania Eldership.—One result of the system of raising funds for the Eldership was the tendency on the part of the churches to reduce their membership by "dropping" names from the Roll of persons not in active co-operation. In this way the membership in 1911 was reduced 350, and in 1912, 289. The total losses in 1912 by removals, deaths and dropped were 548. And while there were "evidences of progress," inspiring gratitude and courage in the Eldership; nevertheless the body was "forced to the conclusion that the results of the year's work and the present state of religion are not equal to the expectations which were justified by the men and money employed and the opportunities presented." There were assumed to be "certain weaknesses which ought to be strengthened." The material prosperity enjoyed begat a spirit of worldliness. There was still too much indifference in the matter of "teaching and practicing our distinctive doctrines." A body of people may lose its identity if it fail to keep prominent the articles of faith for which it stands. The Eldership convened at Shippensburg, Cumberland county, where on the evening of October 2, 1912, D. S. Shoop preached the Opening Sermon, from Phil. iii. 1. Theme—"Repetition of Old Truths." The officers elected were: President, W. N. Yates; Transcribing Clerk, G. R. Hoverter; Statistical Clerk, W. H. Snyder; Financial Clerk and Treasurer, H. M. Angle. Owing to taking a transfer to the West Pennsylvania Eldership, H. R. Lobb, Stated Clerk, resigned, and J. A. Detter was elected to that office. The Standing Committee consisted of C. H. Forney, D. S. Shoop, C. H. Grove. The Board of Missions which is also the Stationing Committee, C. H. Forney, W. N. Yates, G. Sigler, D. S. Shoop, O. E. Houston, F. W. McGuire, H. F. Hoover, I. A. MacDannald, C. H. Grove. Board of Church Extension, F. W. McGuire, A. P. Stover, J. A. Detter, C. H. Forney, C. I. Behney. Board of Education, C. H. Forney, G. Sigler, S. G. Yahn, W. N. Yates, A. P. Stover. The funds of the Eldership were in gratifying condition, there being an increase in each of them. Superannuated Fund, \$697.58; Contingent, \$207.05; Church Extension, \$508.58; C. E. Church Extension, \$167.05; East Pennsylvania Mission, \$1,908.57; General Eldership Mission, \$565.18; General Eldership Contingent, \$204.90; Foreign Mission, \$1,720.16; Children's College Day, \$1,639.06; Widows', \$707.58. The salaries of pastors had increased nearly \$3,000.00, being a total of \$30,954.97. For all purposes reported the churches paid \$87,510.90. The number of members, 7,239; fellowshipped, 747; died, dismissed and dropped, 548. Number of Sunday-school scholars, 14,924. There were 74 Y. P. S. C. E. societies. The fields of labor numbered 67. During the year two ministers to whom death came as a friend found "the grave itself a passage into the beautiful and glorious." These were Benjamin Dochterman and D. H. Mumma. The latter was ordained in 1871, and for some years labored on different circuits, and was instrumental in many conversions, and also built several houses of worship. He "had a warm, sympathetic heart, and his friendships were true and lasting." He "served both his country

and his Church with zeal and fidelity." **Dochterman's** labors were mainly local. He was a man of irreproachable character, humility and sincerity being his brightest ornaments. For these and other traits of character "his memory will long be cherished by those who were so happy as to know him." The deaths of laymen were seldom recorded by the Eldership; but this year the names of two laymen had this distinction accorded them. These were **Peter L. Rickabaugh** and **H. J. Forney**. The former in earlier life was an exhorter, and also preached some at points within reach of his home. He had been a delegate to the General Eldership. The latter was a successful business man, but always "greatly interested in the various general and local affairs of the Church, and he repeatedly served as delegate to the Annual and General Elderships. The Board of Finance this year, in addition to the Treasurer, were **Revs. A. P. Stover, G. R. Hoverter, H. F. Hoover**; elders, **C. S. Meck, G. W. Fox, J. P. Karper**. "Teachers' Training Courses" in the Sunday-schools were commended, and pastors were admonished to "fall in line and encourage this most helpful work in our Sunday-schools." A notable feature of the Report of the Stationing Committee of 1912 was the appointment as missionaries to Bogra, India, of **Howard W. Cover, A. E. Myers, Miss Viola G. Hershey** and **Miss Leah Becker**. The broader view of temperance was exemplified in the Report of the Committee on Temperance, which pronounced "the saloon the greatest foe to civilization," declaring that there "must be perpetual warfare between the church and the saloon." But "the followers of Christ must resist all evil, whether it be in self, in society, or in the State." Cleanliness and sobriety and temperance in all things were insisted upon as duties of ministers and churches everywhere. The Eldership manifested a commendable interest in securing funds for the erection of a new "monument on the cemetery lot of **John Winebrenner**" to replace the original one, and the last Sunday in October, 1912, was designated as the day for the lifting of an offering for said purpose in "all the churches, Sunday-schools and Christian Endeavor societies within the borders of the Eldership for the Winebrenner Monument Fund."

II. THE OHIO ELDERSHIP.

1st Ohio Eldership.—Having obtained permission of the Pennsylvania Eldership in November, 1835, for "holding a yearly Eldership in the State of Ohio," the elders in that State "met and held their business meeting at **Bro. John Beidler's**, in Holmes county, Ohio, commencing on the 17th day of September, A. D. 1836." **Winebrenner** was present, and "the meeting was opened for business with worship" by him. The meeting was organized by the unanimous election of **Winebrenner** for Speaker, and **John Greeger** was chosen Clerk. All brethren present were made "advisory members." The charter members of this Eldership were **John Greeger, John Funck, Samuel Sherrick** and **Peter Hartman**, teaching elders; and **John Beidler, Joseph Hummer, David Funck, William Adams, John Reiber, Samuel Metzler** and **Henry Rupp**, ruling elders. **Reiber** and **Adams** were ordained teaching elders. Besides **Winebrenner, Jacob Keller** and **Thomas Hickernell** were also present. These teaching elders, if not also the ruling elders, were all emigrants from Pennsylvania. **Adams** was a native of Perry county, Pa., and "was reared in the Presbyterian faith." Conditions in Ohio were reported "prosperous," and the ministers' reports at this Eldership "were highly interesting and profitable." **Keller, Hickernell** and **Greeger** were "appointed to travel on the circuit [the Ohio circuit] till next Spring," 1837. Then the Wayne county circuit was divided, with "the river Killbuck as the division line," called respectively "the eastern and western circuits of Wayne county, Ohio." "The Committee to Station the Traveling Preachers for the next year" "appointed **Keller** and **Adams** to the eastern, and **Hickernell** and **Greeger** to the western circuit." This completed the work of the first Ohio Eldership.

2nd Ohio Eldership.—The Ohio Eldership held its second session "at **Bro. Funck's** meeting-house, in Chester township, Wayne county, Ohio, October 16, 1837. **Emanuel Logue** had come from Pennsylvania to Ohio during the year, and was enrolled without transfer, thus increasing the teaching elders at this meeting to seven. **Keller** and **Hickernell** were also present, with two delegates from Pennsylvania, **McFadden** and **Smedmer**. Though **Smedmer** was a delegate from Pennsylvania, he was one of the two appointed to constitute the Eldership, and

was chosen Speaker, and **Thomas Hickernell**, Clerk. The teaching elders made "their usual reports, which "were all gratifying and satisfactory," and "their characters blameless." Five ministers "offered themselves to travel the ensuing year," and "the Committee appointed to arrange the circuits and station the preachers" gave them all work, putting **Samuel N. Miller**, newly licensed, and **Reiber** on the Richland county circuit; **William Adams** on the Sugar Creek circuit; **Emanuel Logue** on the Stark county circuit, and sending **Hickernell** to western Pennsylvania. A Standing Committee of five members was created and one of its first duties was to "appoint the camp-meetings for next year." **Smedmer** was so impressed with the character of the meeting that two days after he wrote **Winebrenner**: "We had a full meeting, and every item that came before us was taken up, discussed and considered with much calmness. Everything went off with as perfect harmony and regularity as clock work. I wish you and your brethren may copy our example and do your business in the spirit of unity, harmony and Christianity, as you have always done heretofore."

3rd Ohio Eldership.—On October 13, 1838, at Crooked Run meeting-house, Tuscarawas county, Ohio, the third Ohio Eldership began its session. **Jacob Keller** was elected Speaker, and **Wm. Smedmer**, Clerk. There were seventeen teaching and ruling elders present, including **Ulrich Staley** and **Michael Stevens**, delegates from Pennsylvania. Three teaching elders were absent. The characters of all the ministers were "found unimpeached." Three were ordained, one being **William Hood**, "a licentiate from the Protestant Methodist Church." The St. Mary's Mission was created, and **Hickernell** appointed missionary. The Pittsburgh mission was left unsupplied. **John Beidler** was assigned to the German appointments. **John Greeger** had ceased by some means to be included this year "among the ministers of the Eldership," and a resolution was adopted "disapproving of the liberty taken by the Editor of The Gospel Publisher for including" his name as a member. The Eldership put itself on record against receiving persons as "members of the Eldership of the Church of God unless first immersed," and also declaring its belief "that immersion is the only baptism, and believers the only subjects." It made the first methodical provision for a missionary fund "by subscriptions and collections," and appointed **Keller** "for that purpose." The money was to go into the hands of the Standing Committee, which was empowered to select a Treasurer. The Committee was to pay the funds to "the missionaries every three months." This Committee was reduced to three. It was made the Camp-meeting Committee.

4th Ohio Eldership.—**Michael Stevens**, who in 1838 was delegate from Pennsylvania to the Ohio Eldership, remained in the State, and so on October 21, 1839, "the Eldership of the Church of God in Ohio met at **Bro. Michael Stevens'**, Richland county." **Joseph Dobson** and **John Lenkert** were the delegates from Pennsylvania. **Samuel Sherrick** was elected Speaker, and **Thomas Hickernell**, Clerk. **James Richards**, one of the six who constituted the first Eldership in Pennsylvania, was an applicant for license. The case was referred to a committee, which, "after a minute investigation of the whole matter, recommended that a license be granted him." **Daniel Wertz** and **James Neil**, long useful ministers of the word, were ordained. The Eldership strongly "discountenanced the practice of preachers going into an article of agreement to hire themselves to preach for wages." Five appointments were arranged for by a committee appointed for that purpose, with one "missionary at large." These included **John Hickernell** and **Joseph Dobson** to the Pittsburgh Mission. The question of "ordination by the laying on of hands" came up, but was "laid aside till the next Annual Eldership." The Standing Committee was increased to five, and a separate committee of five traveling preachers was appointed to arrange for camp-meetings in 1839. **Adam Weiker** was made custodian of the Eldership papers "till the next Annual Eldership."

5th Ohio Eldership.—When the Ohio Eldership of the Church of God met at Moreland, Wayne county, Ohio, October 19, 1840, there were present seventeen teaching elders, and thirteen ruling elders and delegates. Also one delegate from Pennsylvania, with four teaching elders absent. **Jacob Keller**, delegate from East Pennsylvania, was elected Speaker, and **Thomas Hickernell**, Clerk. The work was reported as "progressing and reviving" through the instrumentality of the preachers, whose reports "were heard with satisfaction." "The subject of voting at political elections was taken up and discussed," with the result that a motion prevailed "that each and every brother ought to have the prerogative to exercise his own judgment in regard to the elective franchise, if it be in subserviency to

religion." "The Committee to fix fields and appoint preachers" arranged for four circuits in Ohio and four in Pennsylvania.

6th Ohio Eldership.—The Eldership in 1841 met October 18, "in the Sugar Creek meeting-house, Holmes county, Ohio." **Samuel Sherrick** was chosen Speaker, and **Thomas Hickernell**, Clerk. Three "messengers" were enrolled, with the twenty-one ministers and ten ruling elders. From the reports of ministers "it appears they are still extending their labors and preaching with considerable success." The Committee on Boundaries divided the territory into nine circuits, to which fourteen teaching elders were appointed. Adams county, Indiana, contiguous to Mercer and Van Wert counties, Ohio, was part of one circuit. A delegate was appointed to "the Pennsylvania Eldership." Twelve counties in Ohio are included in the territory occupied by the ministers of the Eldership, viz: Richland, Marion, Crawford, Mercer, Allen, Van Wert, Wayne, Holmes, Stark, Tuscarawas, Coshocton and Portage, and Butler, Beaver, Venango and Westmoreland, Pa. A Rule was adopted, "That no charges shall be received before this Eldership against any one of its members before the person charged shall have been duly notified, and in other respects dealt with according to the Bible."

7th Ohio Eldership.—On Monday, October 17, 1842, the seventh session of the Ohio Eldership of the Church of God convened "in the Chester meeting-house, Wayne county." **Edward West** was elected Speaker, and **Thomas Hickernell**, Clerk. "A Committee to examine communications" was created. **John S. Kerr** reported from Virginia, now West Virginia, and his labors were approved. Several new counties in Ohio were mentioned in the reports, as Knox, Summit and Columbiana. An Indiana mission was established, and one in Columbiana county, Ohio, on the Pennsylvania line. There were eleven circuits formed, with sixteen preachers.

8th Ohio Eldership.—The Eldership of the Church of God in Ohio, which "met on the 16th day of October, 1843, at Crooked Run meeting-house, Tuscarawas county, Ohio," was constituted with thirty-two members. It elected **E. West** Speaker, and **Samuel Scott**, Clerk. A committee was created "to receive and examine letters, etc., and report the same to the Eldership." Also one "to examine the Journal of the last Eldership, and report the result to this Eldership." By resolution, **Thomas Hickernell** was appointed to preach a sermon on Church Government the second day evening. A committee was "appointed to consider the propriety of forming another Eldership," which reported favorably, naming as the "boundary line on the East—the Allegheny mountains," and the West line to commence at the Ohio river, and run North along the West line of Columbiana county, Ohio, to Lake Erie." This report was adopted, but was made conditional upon the "approbation of the Pennsylvania Eldership." As the support of ministers was inadequate, the Eldership considered a plan "to raise a support for the traveling preachers." It was decided to "recommend that the same be raised by a subscription to be paid weekly." Two collections a year were ordered "for missionary purposes." Nine fields of labor were created, with fifteen pastors. Provision was made for "an extra session of the Eldership, to be held in the Union Bethel, Moreland, Wayne county, Ohio, on the 20th of December, 1843. Also one in Pittsburg, on the 24th of December, 1843, to regulate matters relating to preachers and circuits." A Board of Missions was appointed "to receive and pay over the semi-weekly collections, donations, etc." The Eldership was characterized with "more love, harmony and general union of sentiment than ever before."

The extra session met, as per previous action. A new organization was effected by the election of **Archibald Megrew**, Speaker, and **Homer Edwards**, Clerk. Sixteen elders and four messengers were present. Necessary changes were made in circuits and preachers. Indiana State Mission was created. A resolution was adopted appointing "a committee of nine to act in reference to the publication of a new hymn book."

9th Ohio Eldership.—A number of new names of ministers who had emigrated to Ohio were enrolled when the Ohio Eldership of the Church of God met October 14, 1844, in the Bethel in Perry township, Wayne county, Ohio. The number of members was twenty-eight. They elected **Edward West** Speaker, and **Thomas Hickernell**, First Clerk, and **Samuel Scott**, Second Clerk. **Winebrenner** and **John Hickernell** were "received as full members." A Treasurer was appointed for the Board of Missions, and "the same annual collections were ordered for the support of Bro. E. West." The Eldership "discussed the propriety of this body licensing preachers," and finally resolved to "proceed in this matter as here-

tofore; and that we advise the churches within the bounds of this Eldership to refer applicants for license to this body." The first official steps were taken to create a General Eldership by the adoption of a resolution agreeing "to co-operate with the East and West Pennsylvania Elderships" to that end. Six delegates were elected, and the naming of "the time and place of holding said General Eldership" was "left to the East Pennsylvania Eldership." The territory of the Eldership was divided into five circuits, upon which were appointed eight preachers, with three assistants. **Samuel Scott** was appointed missionary to Iowa, and **J. Martin, Wm. Hood** and **D. Neidig**, "to the State of Indiana."

10th Ohio Eldership.—The Ohio Eldership, when it assembled at Sugar Creek meeting-house, in Holmes county, on the 15th of October, 1845, its enrollment was twenty-seven teaching and ruling elders. They are all designated "elders." **John Hickernell**, who had become a member of the West Pennsylvania Eldership, was in attendance. **A. Megrew** was chosen Speaker; **John Reiber**, First Clerk, and **James McClintock**, Second Clerk. Without Constitution or Rules of Order, items were introduced and committees appointed by motion or resolution. One of the latter was directed "to examine the Journal of the last Eldership, and report the items of unfinished business." There were seven fields of labor as the Eldership was constituted; but when the Stationing Committee reported they were reduced to four, with six preachers. There were also thirteen "general missionaries," some of whom did successful work in enlarging the territory and opening new points. A "Committee on Overtures" was created; also one on Resolutions. The latter reported a resolution "in regard to the Bible cause, as being emphatically the cause of God," and commended it "to the special care and patronage of the Church of God." Also one "heartily and zealously recommending to all our brethren of the Church of God to avoid the desecration of the Sabbath by traveling, feasting, sleeping, working, or indulging in worldly conversation." A resolution on Slavery was offered, discussed and adopted, declaring that "the members of the Eldership of the Church of God in Ohio believe that the Bible teaches that slavery is a violation of the law of God." A Camp-meeting Committee was appointed. One minister was expelled for "heresy and insubordination." A serious condition touching the general polity of the Church in the United States developed when the Eldership "took into consideration the Constitution of the General Eldership held at Pittsburg," Pa., May 25, 1845, and "Resolved, unanimously, That it be laid on the table." There was deep-seated jealousy of the rights and powers of the churches, as against encroachments of any superior legislative body.

11th Ohio Eldership.—The Standing Committee having changed the place of meeting of the Eldership for 1846, it convened at "Kline's school-house, Franklin township, Richland county, Ohio," on the 19th day of October. Instead of the four circuits as arranged the previous year, there were six when the Eldership was constituted, one being the Indiana Mission. The Eldership was composed of eighteen teaching elders, twelve ruling elders, and three delegates. **A. Megrew**, Speaker; **Thomas Hickernell**, First Clerk, and **Henry Murray**, Transcribing Clerk. **Thomas Hickernell** was the great missionary of the Eldership. He had spent part of the year in western Pennsylvania; made a tour through the State of Indiana, working up the interest for the organization of an Eldership in that State, and "gone through the southern part of Ohio towards Cincinnati."

In electing the Standing Committee and the Stationing Committee the names of two ministers and two laymen were, on motion, resolved to be the Committees. By action of the Eldership, **Hickernell** preached a sermon on "Church Government." It was the practice of the Eldership thus to name a minister to preach on some special subject. One minister left the body and united with the Christian Church, and one was expelled. On the question of Secret Societies "the members of this Eldership are recommended not to identify themselves with them." This was popular sentiment then in Ohio. For the same year the Ohio Conference of the Evangelical Association adopted "its strongest expression concerning oath-bound secret societies in an out-spoken resolution with reference to one of its members, as follows: 'Resolved, That ——— shall withdraw from the order of Free Masons, and procure a certificate of dismissal from them, which shall be published.'"

A petition was received "to have an Eldership formed in the State of Indiana." Wholly ignoring the General Eldership, this Eldership resolved to "co-operate with the brethren in the West in forming an Eldership in the State of Indiana;" appointed two "delegates to said Eldership;" fixed "the second Saturday

in November next, in the neighborhood of **John Martins**, Milford township, La Grange county, Ind.," as the time and place of meeting, and established the eastern boundary:—"that one row of the western counties of the State of Ohio, extending north and south, be thrown into the Indiana Eldership." Some internal dissensions at this time "seemed to threaten a rent in the Church of God in Ohio; but the cloud apparently dispersed" during the Eldership. On account of the transfer of Van Wert, Mercer, Darke and other border counties to the Indiana Eldership, the number of fields of labor was reduced to five.

12th Ohio Eldership.—The opposition to the General Eldership had apparently crystallized when the Ohio Eldership met in annual session "in the Smithville meeting-house, Wayne county, Ohio, on the 18th of October, 1847." On the very day of the meeting **Thomas Hickernell**, a member of the General Eldership in 1845, and one of the committee which drafted its Constitution, wrote: "We could get no delegates appointed to go to the General Eldership, although it was hard pleaded for by some. The idea is still held that the Constitution of the General Eldership looks too much like a discipline—that a link is now formed, and after awhile we will have a chain." They saw that co-operation means restriction of the liberty of the units; that freedom is a thing incompatible with corporate life. But they did not yet see that every advance in richness of existence, whether moral, social or ecclesiastical, is paid for by a loss of liberty. And so they decided not to put their necks under what they regarded as a yoke. There were five circuits reported, with eighteen teaching elders, five ruling elders and nine delegates. **H. Rupp** was in Missouri, and **S. Scott**, in Iowa. **A. Megrew** was elected Speaker, and **T. Hickernell**, Clerk. **Hickernell** had labored in Indiana since Spring, and had opened thirty appointments, with more calls; that "prospects were very flattering." His county was put into the Indiana Eldership, and he went with it for the time.

The "subject of church elders was taken into consideration; a short discussion took place, which ended in a good feeling, but no definite decision." Preachers were urged "to make tours to those places in the West where they are requesting preaching, provided no one can be gotten to go there and spend all his time in laboring in the gospel." "The Constitution of the General Eldership was reconsidered," but "after an investigation of the subject it was laid over till the next yearly meeting."

13th Ohio Eldership.—The Ohio Eldership met in the Chester meeting-house, Chester township, Wayne county, Ohio, on the 16th of October, 1848. Five circuits were reported, with fourteen pastors, and seven delegates and eleven ruling elders. Six ministers were absent. **A. Megrew** was elected Speaker; **J. W. West**, Journalizing Clerk, and **David Baker**, Transcribing Clerk. The subject of Secret Societies was at once taken up, and a resolution adopted, that "we can not hold members identifying themselves with secret societies as members of this body." A decision was reached not to "receive charges against a member of this body from a person who has been legally expelled from any organized church."

The Eldership again took "into consideration the Constitution of the General Eldership," which had been amended in one Article in May, 1848, and "after mature deliberation, considering that body a delegated body for the transaction of general business, and it can not consistently act further than they are instructed by their constituents," the Eldership decided that it "can not accede to the present Constitution, as framed by the General Eldership; but that, nevertheless, we are in favor of a General Eldership, which shall be composed of delegates from the several Annual Elderships, and that said General Eldership shall transact such business as is of a general character and for the Annual Elderships, such as publishing books, papers, etc., but not to legislate laws for the government of either the Church or the Annual Elderships."

A committee was named "to form rules for the government of a Missionary Society." This was done, and it provided for the organization of "The Ohio Eldership Missionary and Charity Fund Society." Its object was "to employ, send out and support both domestic and foreign missionaries, and to support superannuated preachers, widows and orphans." All the details of the organization were prescribed in the eighth Article of this Constitution. Seven ministers were assigned to the six circuits, with eleven "missionagers." The members of the Eldership were instructed to "arrange their matters so as to stay one week at the next annual meeting, so as to spend more time with the brethren and friends in preach-

ing and other religious exercises." By request of the church at Chester the ordinances were attended to on Wednesday evening.

14th Ohio Eldership.—The Ohio Eldership held its session in 1849 "in the Madisonville Bethel, Wayne county, Ohio, beginning October 15th. **Abraham Hollems** delivered a discourse appropriate to the occasion at 9 o'clock, from II. Cor. ii. 16." There were enrolled seventeen teaching elders, thirteen ruling elders and four delegates. Three ministers were absent. **A. Megrew** was elected Speaker; **J. M. West**, Journalizing Clerk, and **Henry Murray**, Transcribing Clerk. The need of Rules was evidenced by the appointment of a committee "to form Rules for the government of this Eldership." It reported eleven parliamentary or "Standing Rules." The Standing Committee was censured for not informing ——— of the reasons why his request was not granted, and therefore owe him an apology." A new Standing Committee was appointed "to consist of three teaching and two ruling elders." Each minister was required "to preach a missionary sermon at least once a year at each regular place of preaching." Ministers were "to use their utmost influence toward the establishment of Sabbath-schools." On account of more or less neglect in holding ordinance services, the Eldership directed that they be observed more frequently. Seven circuits, with nine pastors, were reported by the Stationing Committee. There were fourteen unemployed or "local" preachers, among them **John S. McKee**, of the U. B. Church, who received license. The ministers were "requested to write out their biographical sketches for publication." The missionary funds were guarded by directing that "no moneys be drawn out of the treasury of the Missionary Society only on the order of the Eldership; or, in the time of its recess, on the order of the Standing Committee."

15th Ohio Eldership.—The Ohio Eldership held an interesting session at Sugar Creek Bethel, Holmes county, beginning October 14, 1850. On constituting the Eldership there were five circuits and one station, on which were fifteen teaching elders, with ten ruling elders and delegates. Five teaching elders were absent. **William Adams** was elected Speaker; **Henry Murray**, Journalizing Clerk, and **J. M. West**, Transcribing Clerk. "Rules for this meeting" were adopted. A rule was also adopted, prohibiting any member leaving without permission. Committees were elected "by nomination." The presence of four Free-will Baptist ministers indicated the Christian fellowship between the two bodies. **James Johnson**, Regular Baptist, was received, a license granted him, and his name placed among the "missionaries." A "**Brother Ray**, of the Free-will Baptist Society, applied for a union between the Church of God and the Society with which he labors." The Eldership appointed **H. Murray** and **B. Howard** to "visit them and supply them with preaching until next Spring." In March, 1851, the Standing Committee appointed **J. Dennis**, member of the Eldership, "to take charge of the Washington and Middletown churches of the Free-will Baptist Association and supply them with preaching." **B. Howard**, Free-will Baptist, was received into the Eldership, a license voted him, and appointed to "travel as a missionary among the churches and elsewhere." He was chosen to preach the opening sermon before the Eldership in 1851. The Eldership failed to elect delegates to the General Eldership, but the Standing Committee on March 3 and on May 5, 1851, appointed five. In the case of two ministers on the Superannuated list appropriations were made to them "out of the Missionary Fund." There was still a good deal of German preaching in Ohio. On the question of fellowshiping unbaptized persons **A. Megrew** offered the following: "Inasmuch as this body considers it unscriptural to receive unbaptized persons into church fellowship; therefore,

"Resolved, That the ministers of the Eldership of the Church of God in Ohio teach the churches not to receive unbaptized persons into the church."

"A spirited debate" followed, after which the resolution was adopted by a vote of 15 yeas, and 9 nays. Later a motion to reconsider this action was laid on the table. This action was a little later strongly antagonized by **Winebrenner** in several editorials on "Terms of Church Membership." **A. Megrew** and **James Neil** were appointed "missionaries to the western country," and the former taught in Iowa the sentiments of his resolution. Positive resolutions were adopted against "the habit of traveling and visiting on the Sababth day," and against the use of tobacco, "except as a medicine."

16th Ohio Eldership.—A peculiarity of the sixteenth annual session of the Ohio Eldership, which met "in the bethel of the church of God in Bethlehem township, Stark county, October 20, 1851, was the preaching of the Opening Sermon

after organization by the Speaker-elect, **A. Hollems**. **J. M. West** was elected Journalizing Clerk, and **J. Myers**, Transcribing Clerk. Of the twenty-seven ministers of the Eldership sixteen were present, with fourteen ruling elders and nine delegates. The delegates to the General Eldership were called upon to make reports, whereupon the Eldership "highly approved of the transactions of the delegates to the General Eldership, and that the plan of co-operation may be continued." Without debate, the Eldership rescinded the resolution passed in 1850 "on the subject of unbaptized church members." The churches in the counties in southern Ohio, Athens and Meigs, according to action of the General Eldership, were "received under the care of this body." They had belonged to the West Pennsylvania Eldership. Because the "preaching and proceedings of **Elder B. Howard**" could not all be "endorsed" by the Eldership, "we discharge him from this body, agreeably to his request." The Eldership strongly urged the publishing of a new hymn-book, and the project of removing the Printing Establishment to Wooster, Ohio, stating that they "have \$570.00 subscribed for this purpose, and we expect to obtain several hundred dollars more." Action was also taken in favor of establishing "a seminary of learning in Wooster, or any other suitable place." Until such an institution is established "we would recommend the brethren to patronize Oberlin College." This was based on the ground that "not only the sciences, but the fear of God and the principles of true Christianity are taught. . . upon genuine anti-sectarian principles." The field of operation by the Eldership was divided into six circuits and one station, without making provision for the churches in Athens and Meigs counties. The Eldership voted to "become an incorporated body." **E. Logue** was present "as a delegate from the West Pennsylvania Eldership." In turn "this body appoint two delegates to the West Pennsylvania Eldership, to be held in the year A. D. 1852."

17th Ohio Eldership.—During the year following the Eldership of 1851 the Standing Committee made a number of changes in the circuits, and also supplied the churches in southern Ohio. When the Eldership met "in the brick bethel of the church in Perry township, Ashland county, October 21, 1852," there were eight circuits, supplied by fifteen preachers. **H. Murray** was elected Speaker; **J. M. West**, Journalizing Clerk, and **J. Myers**, Transcribing Clerk. At 11 o'clock of the first session the Opening Sermon was preached, in which special stress was laid "on the unity which should exist in the Church of God in doctrine and practice." There were no permanent Rules, etc. "Standing Rules for this session were reported by the Committee to Form Rules," with an occasional special rule to meet an emergency. The irregular way in which certain matters were done at times is seen in the case of **J. C. Seabrooks**, a member of the East Pennsylvania Eldership, who was received "as a member of this body during this session," was placed on committees, offered resolutions, voted and made his report to the Eldership. The organization of Sabbath-schools was strongly urged, and the American Sunday-school Union recommended to their patronage. The "Eastern and Western Elderships" were solicited to co-operate with the Ohio Eldership in "the use of all honorable means for the establishment of a new printing press at Wooster, Ohio." **Winebrenner** editorially suggested in *The Advocate* the week following that this question "should be submitted to the decision of the General Eldership, and in their decision, under God, all should quietly acquiesce." The simple process whereby the Eldership was incorporated is embodied in an action providing for the "appointment of trustees, under Act of the Legislature, for the control of associated religious societies, and to define their privileges and duties, passed the 12th day of March, A. D. 1844." To prevent the loss or alienation of church property the churches of the Eldership were instructed "to insert a provisional clause in each deed, transferring said meeting-house or houses to the trustees of said Eldership." The "circuits of the Ohio Eldership" were also "advised to purchase a lot of land on each circuit and erect a suitable house for the use of the circuit preacher." Eleven appointments were mapped out, one being "Western Ohio," and in addition a minister was "advised to visit the churches in Athens county and preach for them, provided they will support him." The Committee on the State of Religion had stated that "we find the declension of religion amongst us owing to the inadequacy of ministerial support."

18th Ohio Eldership.—The custom of preaching the Opening Sermon of the Eldership after the organization was followed in 1853, when the Ohio Eldership met with the church in Blooming Grove, Richland county, on Monday, October 17th. There were twenty-two teaching elders present and thirteen absent; eleven

ruling eldrs, and eight delegates. **A. Holmes** was elected Speaker; **P. Hartman** and **J. Myers**, Clerks. Five trustees of the Eldership were appointed under the Act of Incorporation, viz.: **Samuel Metzler**, **David Baker**, **Peter Hartman**, **J. Myers** and **John Funk**. Wooster church was given the privilege to supply itself with a preacher. The ministers reported a fair number of conversions and accessions to the churches, with several new churches organized, one of them near Attica, Seneca county. **Henry Rupp** was transferred to the Illinois Eldership, which had recently been formed; and **Samuel Spohnhower** to the Indiana Eldership. By resolution the Eldership advised "brethren in the ministry, both those on circuits and stations, to pay pastoral visits as often as possible to the brethren and sisters in their families, for the purpose of conversing with them on the subject of religion; praying with and for them, and give them a word of encouragement." **Joseph White**, of Genesee county, Mich., asked for, and received, license to preach. The Stationing Committee created a mission in Michigan, and appointed **G. W. Wilson** missionary. The Athens county mission was also recognized, and a missionary appointed. Seven delegates to the General Eldership were appointed. The Eldership "highly approved of the great Temperance Reform, under the name of Prohibitory Law, and urge the propriety of the church in her universal capacity to use all lawful and honorable exertions in pushing onward the great Temperance Cause." It required each licensed minister to preach one missionary sermon during each year, and to do all they can in collecting missionary money. The inadequate support of the ministers was deeply lamented.

19th Ohio Eldership.—The nineteenth annual meeting of the Ohio Eldership was held at Smithville, Wayne county, beginning October 16, 1854. From the enrollment it appears that the Wooster church had secured the services of **John Hickernell**, of the West Pennsylvania Eldership. There were ten appointments, with Athens county and the Michigan Mission not on the list. The Stationing Committee at the close of the session reduced these to eight. The officers of the Eldership were **Henry Murray**, Speaker; **Jacob Myers**, Journalizing Clerk, and **J. M. West**, Transcribing Clerk. **Abraham Hollems** preached the Opening Sermon after organization. Troubles of various kinds developed at this Eldership, as during former Elderships, there being charges preferred in many instances without previous notice. This resulted in the adoption of a Rule that "no charges shall be brought against a member of this body, except he be previously consulted." Again the question, "Is it scriptural and according to the apostolic practice to receive unbaptized believers into the local churches of God?" was offered and discussed by **G. W. Wilson**, **John Hickernell** and **A. Hollems** in the affirmative; and **J. S. McKee**, **Henry Murray** and **T. H. Deshiri** in the negative. It was then laid on the table. A resolution respecting secret societies was also laid on the table, and it was declared that "the resolution prohibiting the members of this body from identifying themselves with secret societies be considered advisory." The ordinances were observed, after a sermon preached by **Jacob Myers**. **Moses Coates** had the best report, as he "traveled over 3,500 miles, preached 295 times, and baptized 125 believers in Christ." The Missionary Society reported the total amount received by collections and from Life Members to be \$296.29. The Eldership declared that it "has the authority to insist on the churches to support their preachers completely; therefore, if they fail to do so, to regard them as delinquent, and take measures to correct the evil." It also directed its Stationing Committee "to meet immediately after supper, in the school-house," and "that no person be admitted in the room with it."

20th Ohio Eldership.—**Harn** still a member of the East Pennsylvania Eldership, but pastor at Wooster, had the Eldership in Ohio to provide for which convened at Wooster, October 15, 1855, at 9 a. m. Monday. The Opening Sermon was preached that "evening at candle-lighting," by **G. W. Wilson**. There were ten fields of labor, two being missions, and Wooster station. Nineteen ministers were in attendance; fifteen were absent, and fourteen ruling elders and delegates were enrolled. **Wm. Adams** was chosen Speaker; **J. Myers**, First Clerk, and **J. M. West**, Second Clerk. The Eldership provided for the preaching of special sermons in 1856, on Systematic Beneficence, by **G. U. Harn**, and on Education, by **G. W. Wilson**. The state of religion "as far as the bounds of the Ohio Eldership extend" was reported "heart-cheering." The change of Eldership title came before the body in the form of a resolution from the Committee on Resolutions; but it was voted down, the vote being 8 to 10. A "Memorial" was addressed to the Eldership, signed by six sisters, members of the church at Wooster, petitioning it

"to take an action relative to the using of tobacco, the use of which creates so much filth in our bethels and around our firesides." And the Eldership by resolution declared that it "approbates the sentiments of the above memorial." The initial action was taken to form an Eldership in western Ohio, by recommending the matter to the General Eldership. There were eight circuits, one station and four missions mapped out by the Stationing Committee. To each mission a small amount was appropriated out of the Missionary treasury, which contained \$211.67. There were nineteen ministers who had no appointments from the Eldership. Each of these was assigned to a mission, two of which were in Michigan, and others in Jefferson, Ashland, Wayne, Hancock, Seneca, Wyandot, Richland and Van Wert counties.

21st Ohio Eldership.—The Ohio Eldership of 1856 convened near Reedsburg, at the Brick Bethel, on Monday morning, October 20th, when twenty-five ministers and fourteen ruling elders and delegates answered to their names. Then ministers were absent. These twenty-five ministers were located on fourteen fields. **James Neil** was chosen Speaker; **L. B. Hartman**, Journalizing Clerk, and **J. Myers**, Transcribing Clerk. The "opening discourse" was ordered to be preached in the evening of the first day. The effect of **Harn's** teaching on Eldership titles was indicated in a resolution from the Committee on Resolutions, of which he was a member, which recommended, "that the letters 'es' be added to the word 'Church' in the sentence of the Journal designating the title of the Eldership, so as to read, "Eldership of the churches of God, in Ohio." The resolution was adopted by a vote of 25 to 8. The same Committee also reported a resolution directing ministers to use the singular form, "doctrine," instead of the plural, as in the phrases "doctrines of Christ," "doctrines of the Bible," which was adopted. But a resolution changing "the reading of our preachers' licenses," so that instead of assuming the nature of Episcopal Authority, it would assume rather the form and appearance of a writing of recommendation," was postponed one year. And a resolution in favor of the laying on of hands in ordination was voted down. The support of ministers was so small as to call out serious complaints, and induced the Committee on the State of Religion to say: "This must not continue so any longer; the minister must be supported." The recommendation to the General Eldership to organize a "Western Ohio Eldership" was repeated. The Eldership placed itself unequivocally on record on the question of the "extension of slavery over the Territory of Kansas." In its opinion such an attempt was "a warfare upon Christianity." Disapproving of the "Ohio Liquor Law," it requested "the next Congress of the United States to enact a law prohibiting the importation of foreign intoxicating liquors into this country, contrary to any of the prohibitory laws of the several States." The "ministers and members" were advised "carefully to refrain from all evil speaking and writing, on pain of being dealt with according to the discipline of the Bible."

22nd Ohio Eldership.—Without authority from the General Eldership, the Journal records the meeting of "the Eldership of the churches of God at Madisonburg, Wayne county, on Monday, October 5, 1857." There were fifteen pastors representing the eight circuits, two stations and five missions. Twenty-two teaching elders were absent. **J. S. McKee** was chosen Speaker; **L. B. Hartman**, Journalizing Clerk, and **M. Beck**, Transcribing Clerk. By resolution the Opening Sermon "be now preached, which was done, in the course of two hours and a half, with much assurance and power," by the Speaker just elected. The Eldership insisted on annual examinations of all the ministers "in at least the following studies: Orthography, Grammar, Logic, Philosophy, Rhetoric, Chemistry, Astronomy, Anatomy and Hygiene and Moral or Ethical Sciences." The "doings of the General Eldership were endorsed." "The brethren of the Eastern Ohio Eldership" were "requested to meet with our Western brethren in the organization of the new Eldership." To authorize the publication of sermons delivered at Elderships in *The Advocate*, so usual in the East Pennsylvania Eldership, was introduced in Ohio, and **McKee** was requested to send in his opening sermon for that purpose, as was **Wilson** his sermon on Education, and **Harn** his on The Commission. Stimulated by the memorial of the sisters in 1856, the Eldership resolved "that all our ministers quit the filthy usage of chewing tobacco."

23rd East Ohio Eldership.—The Eldership in the eastern part of the State is now known as the East Ohio Eldership; but it continues as the successor of the Ohio Eldership, and so the body which assembled at Sugar Creek, Holmes county, Ohio, October 4, 1858, was the twenty-third meeting of the East Ohio Eldership.

It also retains the plural form of the title. It was reduced by the division to nineteen ministers, of whom five were absent; six circuits, one station and one mission. The election for officers resulted in the choice of **J. Myers**, Speaker; **L. B. Hartman**, First Clerk, and **G. W. Wilson**, Second Clerk. The Board of Missions was an outside organization, and so "its members were elected to seats in this body during its sessions." The Stationing Committee was composed of "one from each station and circuit." A new form of license was adopted, which certified "that _____ is a minister of the gospel in good standing in the East Ohio Eldership of the churches of God, and that we believe him qualified to discharge the duties and functions of his office." While the Eldership declared that it "does disagree with **Elder J. Winebrenner** in his views on slavery," it invited him "to become a member of this body, and heartily urge him, if possible, to move into our midst." It also expressed its "regard for him as a scholar, a gentleman and a Christian." Contrary to **Winebrenner's** views, the Eldership declared that "we cannot conscientiously and religiously unite in Christian and Church fellowship with any man or woman who persists in the sinful practice of buying and selling any human being in the bondage of slavery." And so also the Eldership could not "assist by contributions, or otherwise, any missionary operation which teaches that slaveholders are scriptural members of a church of Jesus Christ." But it at the same time strongly disapproved of an attack on **Winebrenner** on his views on slavery, calling said attack "injudicious, ungenerous and ungenteel." It also placed itself on record as unequivocally in favor of "prohibition as applied to the traffic of intoxicating liquors for common beverage." It appointed "the first day of January next as a day of fasting and prayer." All the Elderships were urged to use the plural form, "Churches of God." The territory of the Eldership was divided into one station, four circuits and one mission.

24th East Ohio Eldership.—The church near Reedsburg, Brick Bethel, Ashland county, Ohio, entertained the East Ohio Eldership which convened Wednesday, October 19, 1859. No session was held in the forenoon because "the brethren were slow in getting in." Eleven teaching elders responded at the Roll call, and ten ruling elders. Nine teaching elders were absent. **G. W. Wilson** was chosen Speaker; **M. Beck**, First Clerk, and **J. S. McKee**, Second Clerk. The Eldership had no permanent Rules of Order, and so adopted Rules reported by a committee. This being the session prior to the meeting of the General Eldership, the delegates to that body were "instructed to oppose any and every attempt to bring that body into a compromise, co-operation or religious fellowship with slaveholders." This was in harmony with the views of the Eldership "that slavery under all possible, probable and conceivable circumstances is necessarily sinful, and a sin against God and humanity." The Eldership was unanimous in "recommending to the General Eldership the propriety of assuming the title General Eldership of churches of God in North America." The Eldership was not ready to direct that ministers move to their new fields in the Fall. It was emphatic in its endorsement of Prohibition. Christmas was designated as "a day of fasting and prayer." A "Constitution of the East Ohio Eldership Contingent Fund" was adopted, and each minister in charge of a station or circuit was required to "collect ten cents for" this fund. Shippensburg Institute and Oberlin College were recommended to the brotherhood. The territory was divided into four circuits, one station and one mission, to which eight ministers were assigned.

25th East Ohio Eldership.—The East Ohio Eldership, which assembled at New Berlin, Stark county, Ohio, October 1, 1860, had no opening sermon preached, but **William Adams** "opened the session by religious exercises." There were fifteen teaching elders present from five circuits and one mission, and eleven ruling elders and delegates. Nine teaching elders were absent. **G. U. Harn** was elected Speaker; **L. B. Hartman**, First Clerk, and **J. Richards**, Second Clerk. A new Rule was added, prohibiting members leaving without favorable action by the body. The Eldership made an effort "to extricate the Wooster church from their pecuniary difficulties in relation to their house of worship," and named a committee for that purpose. The Committee on Slavery, **M. Beck**, **J. Beidler** and **S. Metzler**, reported briefly, but radically, declaring the Eldership's "uncompromising opposition to the existence and further extension of slavery," and resolving "that we will use all possible lawful means, both at the ballot box and in the pulpit, for its ultimate abolition." It was an inauspicious time for such a resolution, and "after some warm discussion the yeas and nays were called, and it was lost—13 yeas and 14 nays. Then the resolutions of 1859 were adopted and "inserted in

the Journal." In general terms the "use of spirituous liquors was condemned, and the Eldership pledged against its manufacture, even declaring against "selling our grain to the distillers, for them to convert into a curse." The death of **Winebrenner** was feelingly recorded as that of a man "whose ministerial career as a reformer, evangelist and Christian has ever shone as a star in the constellation of his age with unsurpassed brilliancy." **Harn** was requested to deliver a discourse on the life of **Winebrenner** the same evening, and did so, from Acts. viii. 2. Funeral sermons were also directed to be preached in all the churches of the Eldership. The erection of a suitable monument by the different Elderships was favored. Less than \$100 missionary money was raised during the year. The old Board was excused, a new Board appointed and a committee created to "draft a new Constitution for the Board of Missions." The conversion of "about one hundred and thirty" was reported. To supply the "need felt in many places, in towns where we have no houses of worship and at camp-meetings" a project was matured to secure "a large and commodious canvas tent." The necessity of education was emphasized as a means of protection and prosperity. Five circuits, one station and one mission were arranged for.

26th Ohio Eldership.—When the Eldership adjourned in 1860, it did so to meet at Vermillion, on the Richland circuit, on October 28, 1861. It was a session at which "there was more love and union manifested by the brotherhood" than its Clerk ever recollected. There were however, some "fiery ordeals of investigation" of which no public record was made. The Journal was directed to be "published in pamphlet with the Journals of all the other Elderships," a plan the East Ohio "Eldership adopted, as suggested by our Editor," but which failed to be put into effect. **M. Beck** was Speaker; **L. B. Hartman**, First Clerk, and **J. Myers**, Second Clerk. The Clerk revealed his own enthusiastic patriotism in the statement that "the Committee on the National Crisis," whose names are not furnished, "appeared in patriotic and sanguine colors. Their report will be read with interest and enthusiasm by thousands of liberty-loving citizens." To save the house of worship at Dalton collections were required to be lifted immediately at every church. The new Constitution of the Missionary Society was adopted, and was deemed of such importance that "it should be actually studied by every member of the churches of this Eldership." **Oliver, Myers, Beck, McKee** and **Hartman** were assigned to the five fields of labor.

27th East Ohio Eldership.—The Eldership which met at Mechanicsburg (Winfield), Tuscarawas county, Ohio, Monday, October 2, 1862, realized the failure of the plan to publish all the Journals in one pamphlet or book, and so declared that "The Advocate being established for the purpose of publishing all the Eldership Journals and other Church documents" "all the families of the Church should feel it their duty to patronize it." The Eldership organized by electing **L. B. Hartman**, Speaker, and **J. Myers**, Clerk. A church organization was reported at Crestline, Crawford county. **Louis Kraft**, general missionary of the German Eldership, was made a member of the body during its session. His labors were confined to the German people, among whom he had preached one hundred and seventy-six sermons. The church at Smithville was advised "to build a meeting-house on a large plan, with an upper story for a school." While "it appears that some souls have been gathered into the churches, and some new places have been opened up, the cause has dwindled away in part at other places." The "Committee on the National Crisis," **Beck, McKee** and **Beidler**, characterized the war "as one of self-defense, in favor of the preservation of constitutional liberty, for free speech, free press, free homes and all the freedom peculiar to our free institutions," and so the "war inaugurated for the preservation of these has our unqualified approbation." They endorsed and highly approved the President's Emancipation Proclamation. "Young men expecting to enter the ministry" were urged "to attend to the educating of their minds and storing them with all necessary knowledge so as to make themselves proficient and acceptable among the churches and people."

28th East Ohio Eldership.—**L. B. Hartman** on Sunday evening, October 25, 1863, preached the Opening Sermon of the session of the East Ohio Eldership which began its twenty-eighth session at Smithville, Wayne county, Ohio, on Monday morning, the 26th. **J. Myers** was elected to preside, and **J. H. Hartman** to record the Minutes. There were ten teaching elders present, and nine absent, with fifteen ruling elders and two delegates. The Stationing Committee, "appointed by acclamation," consisted of "one from each circuit and station," making

six, of which four were laymen. The Illinois Eldership is given credit for having "undertaken to establish a mission in the great city of Chicago," and as Chicago is "a great commercial center, and in short one of earth's high places," hence the Eldership resolved "to encourage the enterprise with our means, our influence and our prayers." Intemperance being characterized as "this abominable compound of crimes and vices," the Eldership deplored "the want of a downright, positive prohibition law." The "Committee on National Crisis" declared that the "avowed purpose" of "the armed traitors" in rebelling against the government is "to overturn the fabric of free government, and rear another whose great statute is that capital shall own labor." To "crush the infamous conspiracy is the will of God," and the "work when done will break yokes and fetters from the neck of slaves, and become the terrible argument of the righteous Lord against all oligarchies, aristocracies and slave powers." Slavery being "the cause and power of the rebellion," the Eldership regarded "the Proclamation of freedom as the ax laid at the root of the tree." The Committee believed in the use of the negro in the army, and also deemed it "the duty of the gospel minister to use all his efforts, private and public, in order to create a sound public opinion concerning the great issues now agitating the American people." **M. Beck, J. S. McKee and M. Stevens** were the Committee, and their Report was sustained. **L. B. Hartman, M. Laird and M. Stevens**, "Committee on Rules of Order, or System of Co-operation," reported a Constitution "for the better government of our deliberations and success of our co-operative plans," which was "considered item by item, and adopted as a whole." The title of the body is "The East Ohio Eldership of the Churches of God." The membership is to consist of "all ministers holding a regular license from this body, together with all the ruling elders representing the churches within its bounds." Or "any church may, in lieu of one or more elders, send a delegate, who shall be entitled to the same privileges as ruling elders." "All members of the Board of Missions, and also the Board of Incorporation, shall be considered ex-officio members of this body." The organization, duties of officers, sessions, order of debate, and voting are made parts of the Constitution, being Articles IV., V., VI., VII., VIII., IX., X. A Stationing Committee of one from each circuit and station is provided for. The Standing Committee is to "consist of three or five, as may be ordered." "It shall have all the rights and authority of the Eldership" when the latter is not in session. Licenses are to be renewed yearly. Transfers either by or to the Eldership are to be "in force and valid not more than fourteen months" from their date of issue. A Board of Trustees of the Eldership is provided for, consisting of five members, which shall hold their offices five years, or until their successors are elected. Said Board is to have charge of all the funds, notes, bonds, etc., belonging to the Eldership. The duties of ministers are carefully defined in eighteen sections of the last Article, some of which are at least considered as insinuations that virtues enumerated were not a common possession. And "all members and churches which fail to comply with these Rules of Order or Co-operation shall be liable to rebuke, suspension or expulsion, as the case may require, by the Eldership." The Eldership requested the East Pennsylvania Eldership and **Dr. George Ross** to supply Wooster with a pastor. The Eldership expressed its readiness "heartily to acquiesce with the General Eldership in all its plans to gather funds for the erection of such a monument as will manifest all due respect and honor of that great reformer of the nineteenth century, **Elder John Winebrenner.**"

29th East Ohio Eldership.—If the stringent provisions of the Constitution were to be a prophylactic against certain evils which were gradually developing in the East Ohio Eldership, the result was disappointing. The Eldership which convened with the church at Reedsburg, Ashland county, Ohio, became painfully aware of this. This is seen in the licenses placed in the hands of the Standing Committee, the difficulties in several of the churches, the lack of support of pastors, which threatened to "silence ministers and compel them to resort to secular pursuits for subsistence," and the spirit of insubordination manifested in sundry places. The Eldership met on Monday morning, October 17, 1864. **A. H. Long**, of the East Pennsylvania Eldership, but pastor at Wooster, preached the Opening Sermon on Sabbath evening previous. Besides **Long, C. H. Forney**, of the East Pennsylvania Eldership, was also in attendance throughout the session. The former was placed on the Committee on Temperance, Overtures, Resolutions, Education, National Crisis and Stationing; the latter on those on State of Religion, Education, National Crisis, and the late **G. U. Harn**. **J. S. McKee** was elected

Speaker, and **P. Hartman**, Clerk. Positive action was taken against "countenancing the iniquity of intemperance by the use of intoxicating drinks, by selling grain or fruit to distillers or their agents, by trafficking in ardent spirits, or by signing the rum-seller's petition for a license." Any who do any of these things were to be disciplined, "and if they will not reform, that they be excommunicated." The numerical strength of the churches "has not been much augmented" during the year; the "spirituality is rather low," and "the necessity of revivals of religion among God's people everywhere is very apparent." The "want of cordial co-operation between different members and churches for trifling reasons in sustaining the gospel ministry and advancing the cause," "cannot but meet with unqualified disapproval." Such were statements embodied in the Report of the Committee on the State of Religion. Four circuits and two stations were mapped out and supplied by the Stationing Committee. While the amount of available funds in the treasury of the Board of Missions was only \$193.88, the amount of invested subscriptions of life and honorary members of the Society was \$1,600.00.

30th East Ohio Eldership.—Already at the session of the East Ohio Eldership which convened at Sugar Creek, Holmes county, Ohio, October 30, 1865, there were public indications of a tendency to reunite the two Ohio Elderships. There were unrest, friction and dissatisfaction in East Ohio, and a consequent want of zeal and of success. There was one station reported and five circuits, with Mansfield Mission. **A. H. Long** was chosen Speaker, and **L. B. Hartman**, Clerk. A committee was present from the West Ohio Eldership to canvass the question of the consolidation of the two Elderships; but after the matter was carefully considered it was "indefinitely postponed," and "a Visiting Committee, consisting of **L. B. Hartman, M. Beck, J. S. McKee, A. H. Long, J. Myers** and **W. H. Oliver**, was appointed to meet with the West Ohio Eldership with a view to cultivate acquaintance, familiarity, sociability and Christian fellowship." The Eldership declared it as "the deliberate and earnest conviction of the body, that the preacher in charge of a church, together with the ruling elders and deacons constitute the eldership of the local church, holding, however, that the presence of the deacons is not essential, but only discretionary." The duties of this eldership were stated to be "to rule the church, conduct religious services, receive and discipline members, expel the immoral and incorrigible." Rejoicing that the "war of gigantic proportions has closed in our land," it acknowledged "a debt of everlasting gratitude to God for saving and protecting us from our enemies both North and South, domestic and foreign;" rejoiced over the downfall of American slavery," and pledged its "zealous and Christian efforts for the intellectual, moral and political amelioration" of the ex-slaves. For a "professor of Christianity to traffic in intoxicating liquors, or to sell grain or in any other way to aid the cause of intemperance," the Eldership pronounced "highly imprudent." It more strongly favored "the purchasing or establishing of an institution of learning under the control of the Church." The "preaching of doctrines strongly tinged with Calvinism, as the final perseverance of the saints, etc.," it declared "we disapprove and discountenance in the strongest possible terms." It specifically named the sermon preached at the East Pennsylvania Eldership on the perseverance of the saints "several weeks since, as containing doctrine antagonistic to the teaching of the Bible, and contrary to the principles of the Church of God, believing that all such doctrines are heterodox." The "cause of religion has somewhat advanced," was the Report of the Committee on the State of Religion, "although not so materially and extensively as we desired to see," and "the spirituality of the Church is rather low." Six new Honorary Life Members, at \$100.00 each, were secured at this meeting of the Eldership. Each preacher was instructed to preach "a sermon at each point on his charge on the subject of education, and the importance of having a college in our midst." By resolution, the Eldership notified the churches that "we adopt the custom of changing ministers immediately at the adjournment of the Eldership, to take effect immediately after the next Annual Eldership."

31st East Ohio Eldership.—Fourteen ministers and eight ruling elders and delegates constituted the Eldership which convened at West Union, Wayne county, Ohio, October 29, 1866. Six ministers were absent. The election resulted in the choice of **J. Beidler** for Speaker, and **B. L. Davies**, Clerk. The Eldership at once adopted a substitute in place of the resolution of 1865, declaring that "the preacher in charge of a church, together with the ruling elders, constitute the eldership of the local church." But it also adopted a resolution, advising local church councils "to avoid as much as possible meetings for the settlement of petty

disputes between brethren." The delegates to the General Eldership made a report in which they "congratulated the brotherhood upon its important and timely doings;" that said body "at its late meeting awoke to a higher tone of improvement, and took a loftier stand in the field of progress than ever before," inviting "the attention of the churches in East Ohio particularly to the college movement." Provision was made "to issue a local preacher's license," which authorized the holder "to preach the gospel and attend to all other duties of his office, except to administer the ordinances, organize churches and solemnize marriages." **J. L. Jenner**, a United Brethren minister, received license, and an appropriation of \$200.00 was made to him to establish a mission in Canada West. The course of **Andrew Johnson**, President of the United States, was denounced in strong terms, as "derelict to the great cause of freedom and human rights." The Course of Studies of the East Pennsylvania Eldership was recommended to all the ministers, and directing examinations therein." The organization of Bible classes was made the duty of each minister in charge of a circuit or station. All preachers were also advised "in the discharge of their ministerial duties in the pulpit to repeat the Lord's Prayer more frequently as a part of their worship, especially on the Sabbath day." The translation of the American Bible Union was "recommended to our people as a true transcript of the original Hebrew and Greek." **J. B. Soule**, East Pennsylvania Eldership, was appointed to Wooster station, and plans were matured to liquidate the debt on the Bethel.

32nd East Ohio Eldership.—The Opening Sermon of the Eldership which convened in the Bethel at Greensburg, Summit county, Ohio, November 4, 1867, was delivered by **J. B. Soule**, of Wooster, but member of the East Pennsylvania Eldership, from Acts ix. 6. The first sitting of the Eldership was on Monday morning, when a ballot resulted in the election of **D. Blakely**, West Pennsylvania Eldership, for Speaker; **B. L. Davies**, First Clerk, and **J. B. Soule**, Second Clerk. As the General Eldership had made "a request that each Annual Eldership appropriate funds for contingent expenses," each pastor was required "to collect as much money from each appointment as will in the aggregate amount to ten cents per member" for that purpose. Later it was agreed to "form a Contingent Society to raise funds for the purpose of defraying these expenses." The state of religion was not very good, yet "the Lord has owned his word in the conversion of sinners. And while we regret that some local churches have become disorganized, but we rejoice that others have been organized elsewhere." The expediency of opening new mission fields was discussed, but no definite action taken. On the state of the country the Eldership recognized that we are still in a condition of "political strife and sectional discord, arising from the continued dereliction of the Chief Executive;" that "in this crisis of our country arising from the decision of the great question of reconstruction our hope is still in God and a loyal and faithful Congress and an incorruptible and liberty-loving people." On education, the Committee referred the Eldership to "sentiments expressed heretofore." The Eldership was quite deficient in active ministers. **L. B. Hartman** had been appointed College Agent, and then located in East Pennsylvania. Wooster station was unsupplied, as was West Lebanon, Upper Sugar Creek and **Stump's** Bethel charge, and **D. Blakely** had not united with the Eldership. The other preachers assigned to fields were **S. Lilley**, **L. H. Selby** (also not a member), **W. H. Oliver**, **M. Beck** and **J. S. McKee**.

33rd East Ohio Eldership.—Upon inquiry, **Editor Thomas** in September, 1868, stated, that as The Advocate has "now so much more space than heretofore. . . it will be best to publish the Eldership Journals in full." So this was done by all the Elderships. The East Ohio Eldership met at Reedsburg, Ashland county, Ohio, October 3, 1868, with thirteen teaching elders and eighteen ruling elders and delegates. The officers were **M. Beck**, Speaker; **J. Durstine**, Clerk, and **J. L. Jenner**, Assistant Clerk. The interest of the body in the translation of the American Bible Union was again manifested in the declaration that it "will sustain and encourage it in its commendable effort to translate correctly and faithfully into all the languages this inestimable gift of heaven to mankind." It resolved "to battle against the evil of intemperance in every Christian and lawful manner." **J. Myers**, Mansfield, in his report suggested the establishment of a mission in Mansfield, county seat of Richland county. The Eldership responded by resolving that "the time has fully come to open a mission in Mansfield;" pledging \$500.00 for that purpose; that "the mission shall be opened by the first of April, 1869," and directing the Board of Missions "to take measures to make the project a practical

success." The Eldership emphatically repudiated "the nick-name 'Winebrennerians' as unchristian and uncourteous, and in direct opposition to the spirit of Christian union," and that "the name 'Church of God' is the only God-given and scripturally-authorized Church title." A committee was appointed "to confer with the church at Wooster on the propriety of selling the meeting-house and property, paying off the debt thereon, and building a new house with the remaining proceeds." **S. Fasig**, of the Baptist Association, reporting as an advisory member, inspired the Eldership by "frankly endorsing the doctrine of the Church of God in full, and admitting the Baptist Church to be in the rear, and calling upon the brotherhood to give their friendly aid in bringing the Regular Baptist Church up to and on an equal footing with the Church of God," and the Eldership resolved "that all efforts on the part of the Baptist Church and brethren in that direction have our timely and brotherly aid." Feeling that "the doctrine of the Church of God is misunderstood by the multitude generally, and greatly misrepresented," the Committee on Arrangements was directed "at our several Eldership meetings to fill the pulpit with representative men, or Church of God ministers who will preach the truth as it is in Jesus." The Eldership selected Smithville as the place for the Pentecostal meeting in 1869. **J. M. Domer**, of the West Pennsylvania Eldership, was appointed to Wooster. Ministers were assigned to two circuits, leaving two unsupplied, and making no appointments to any mission fields.

34th East Ohio Eldership.—The Journal of the thirty-fourth East Ohio Eldership, which convened at Vermillion Chapel, Ashland county, October 15, 1869, shows that **J. M. Domer** did not go to Wooster, but that **O. H. Betts** was appointed by the Standing Committee of the East Pennsylvania Eldership. The Eldership consisted of three pastors, five teaching elders, ten ruling elders, two delegates and one messenger when constituted. It elected **J. S. McKee**, Speaker; **B. L. Davies**, Clerk; **J. Durstine**, Assistant Clerk. The question of "the consolidation of the East and West Ohio Elderships was at once taken up and discussed with great interest and sincerity until adjourning time," when it was laid over until 2.00 p. m. the next day, when, on motion of **G. W. Wilson**, "it was resolved to put the question straight." "After some further debate the question was carried in the affirmative by a rising vote of twelve to nine," and the matter referred to the Standing Committee. "Memorial services on the life and death of **Elder E. H. Thomas**" were held and "a discourse delivered by **J. S. McKee** to a large and weeping congregation." Text—I. Thess. iv. 14. The Committee on the State of Religion reported "no extensive outpourings of the Holy Spirit, yet the work has been going steadily on." The Mansfield mission had not been started; but the Board of Missions was instructed "to pay a visit to Mansfield and make arrangements for the establishing of said mission." **J. W. Senseney** was also assigned to the Mansfield and Shelby Mission. The Board of Missions also made an appropriation of \$200.00 to the Mansfield and Shelby Mission. Wooster church having "turned their eyes to the East Pennsylvania Eldership as the hill from whence they expected their salvation, and have been disappointed," "they now return to our embrace, and promise to co-operate with the East Ohio Eldership in all constitutional measures," instructions were given to the trustees of the property, in connection with the Standing Committee, to arrange for the payment of the debt. The request for a pastor was referred to the Stationing Committee, which appointed **M. Beck**, with an appropriation of \$200.00 from the Board of Missions. **B. F. Beck** was appointed to Smithville and Madison; but having a charge in East Pennsylvania Eldership, he did not accept it.

35th East Ohio Eldership.—The brief history of a young minister of the Church, whose labors were but of short duration, begins with the meeting of the East Ohio Eldership at Smithville, Wayne county, Ohio, October 7, 1870. The Minutes have this entry: "**Rev. Alex. Wiley**, of the M. E. Church, was received as an advisory member." When the Committee on License reported two brethren "as worthy of licenses from this body," one was **A. Wiley**. He was appointed to Sugar Creek circuit. But in October, 1871, he came into the East Pennsylvania Eldership, where he labored faithfully to the end of his earthly days. The Opening Sermon was deferred from the evening of the 6th to that of the 7th, "owing to the absence of many of the members of the Eldership." During the first day the regular business was transacted, beginning with constituting the Eldership, electing **G. W. Wilson**, Speaker, and **J. B. Hartman**, Clerk, and hearing the Report of the Standing Committee. **G. W. Wilson** was appointed to preach the Opening Sermon on the evening of said day, which he did from II. Tim. ii. 2—"The Minister—his authority, qualifications, rights and duties." In order to secure a bet-

ter support for the pastors it was directed "that in the beginning of the Eldership year the elders and deacons shall ascertain from their pastor the amount required to sustain him properly, and said officers shall levy a quota on each member according to his or her ability, or as the Lord has prospered, to be paid weekly, monthly or quarterly to the treasurer of the minister's salary." The Eldership voted "to support no man, whatever his political proclivities may be, for a position of trust in our civil government without he pledges, in good faith, to labor and vote for any and all measures looking toward the suppression of the abominable liquor traffic." On ordination it granted each licentiate the choice to be ordained with the imposition of hands. To increase the missionary funds each male church member was "required to pay the sum of \$1.00, and each female member the sum of 50 cents annually" for missions. The Eldership denounced "the modern heresy and new-fangled skepticism now so prevalent in many places, to wit: Materialism, or that the soul and spirit are mortal by nature; The unconscious state of the dead, and The Annihilation of the wicked. It favored holding a Sabbath-school Convention, and named Smithville as the place.

36th East Ohio Eldership.—The appointee, **J. S. McKee**, to preach the Opening Sermon, being absent, **T. H. Deshiri**, a visiting minister of the West Ohio Eldership, "preached an able and affectionate sermon," followed by **G. W. Wilson** with "an exhortation full of zeal and the Holy Ghost." The session was held at Greensburg, Summit county, Ohio, beginning October 12, 1871. When on the morning of the 13th the Eldership was constituted, **J. S. McKee** was present, and was chosen Speaker, and **O. H. Betts** and **J. H. Hartman**, Clerks. **McKee** was then directed to "preach the annual sermon at 10 o'clock," the second day. At a missionary meeting on Saturday afternoon, and also in the evening, when \$1,011.74 were secured in Life subscriptions and cash. In addition to the action of 1870 not to vote for any candidate for office who is not an avowed friend to anti-liquor legislation, the Eldership resolved not to "patronize any man in the business relations of life who is engaged in the sale of intoxicating drinks." It also endorsed "the idea thrown out by some of our brethren of holding a General Sunday-school Convention next season." After its action on "heresies and new-fangled skepticism," in 1870, the Eldership could not do otherwise than cite **M. Beck** to trial for holding and teaching such views. The Stationing Committee arranged for two stations, five circuits and two missions.

37th East Ohio Eldership.—The Eldership in 1871 adjourned to meet at Lattasburg, Wayne county, Ohio, the third Wednesday in October, 1872; but the place was changed, and the session was held in the Vermillion Chapel, Ashland county, Ohio, beginning October 16, 1872, when **L. H. Selby** preached the Opening Sermon from I. Chronicles xxvii. 16. **J. S. McKee** was re-elected Speaker, as was **O. H. Betts**, Clerk, with **J. A. Plowman**, Transcribing Clerk. The **Beck** case came up immediately, and was referred to a committee. The matter was adjusted by a compromise, whereby he was retained in full fellowship, but granting him his request "to retain the views in which he differed from the body as private property." He was reappointed to the Canton mission, as he was "commended" in a letter from the mission, and "his services for the coming year" asked for. The Eldership voted to aid the cause of temperance "by moral suasion and the ballot box." It "hailed with devout congratulations the great enterprise of holding a yearly Sabbath-school Convention throughout the different Elderships." It declared itself financially "not able to meet, for the present, the demands of the General Eldership relating to the general missionary interests," owing to its own "heavy missionary demands." While it approved the action of the General Eldership relative to the Hillsdale College Professorship, it more strongly recommended "an effort to establish a school of our own." A committee of five was appointed to superintend the Eldership camp-meeting, which it resolved to hold. A strong effort was to be made to place Mansfield mission on a good financial basis, and to this end a "general missionary and financial agent to operate in the interest of the Mansfield Mission" was put in the field, and the ministers were instructed to co-operate with him in "the hope of the greatest possible success." The Eldership had nine fields of labor, three of which were missions.

38th East Ohio Eldership.—Evidently the covenant into which the Eldership entered with **M. Beck** in 1872 was kept sacred by him, for not only did he preach the Opening Sermon on Tuesday evening, October 7, 1873, when the Eldership convened at Lattasburg, Wayne county, Ohio, but he was chosen to be the Clerk of the body, with **G. W. Wilson**, Speaker, and was reappointed to Canton and

Moreland. A weakness in the missionary system was the non-payment of interest on life memberships, by means of which it had been hoped steadily to replenish the treasury year after year. Accordingly it was ordered that "the outstanding dues on life membership be put into the hands of an attorney for collection." The Mansfield debt was \$4,000, and the Board of Missions was "authorized to borrow the money necessary to carry on the Mansfield mission, and give the property as security." The elders and deacons of the churches were declared "answerable to the local churches for their moral and official conduct," and charges could be preferred against them, "subject to investigation and trial by the church." By vote of "a majority of her membership voting" they could be "dismissed from their office," and even "expelled from the church." The "cause is still advancing" was the report of the Committee on the State of Religion. There was declared to be "a disposition to insubordination among some of the churches in the East Ohio Eldership," which was "highly disapproved," and "churches and ministers are advised to refrain from such a course of conduct."

39th East Ohio Eldership.—The forebodings of the Eldership of 1873 became more threatening as the months passed. And when the Eldership convened at Cedar Valley, Wayne county, Ohio, October 6, 1874, the clouds were lowering. With **McKee** in the Chair, and **Plowman** as Clerk, the first important item of business was the Report of the Standing Committee, which contained items revealing insubordination. But the "Eldership recognized the present Standing Committee as our regularly constituted and official Committee, and endorse their doings as official." The spark, however, which caused the explosion was "a letter from his brother, **B. F. Beck**, which **M. Beck** read before this body, speaking in a very unchristianlike manner, and stigmatizing the corroborators of the Standing Committee of the East Ohio Eldership." On March 4, 1874, the Standing Committee was in session to investigate "charges it held against **Beck** for persistently violating the Rules of Co-operation, and also for preaching doctrines not accepted by the Church of God." As he failed to appear and answer to the charges, the Committee, "feeling convinced under these circumstances, not only of **Elder M. Beck's** guilt, but that he ignored alike their authority and that of the Eldership," declared him to be "unworthy of membership in the Church of God," and that "he be, and is, expelled from among us, and that his license to preach among us is null and void." This called forth the offensive letter. But the Committee was sustained, yet not without the alienation of parts of several churches, and especially of the churches at Canton and near Reedsburg. The Canton mission remained unsupplied by the Eldership. Mansfield mission was thrown in with the Ashland circuit appointments. The resolutions of censure on **B. F. Beck** were sent to the East Pennsylvania Eldership of which he was a member, and the matter was satisfactorily adjusted, as offensive sentiments were retracted and misapprehensions corrected.

40th East Ohio Eldership.—With hardly any premonitory signs visible to those outside the East Ohio Eldership the final session of said body was held at Vermillion, Ashland county, Ohio, beginning October 5, 1875. The work of disintegration seemed to have begun, and consolidation with the West Ohio Eldership was regarded as the part of prudence and wisdom. The Eldership quietly met as usual and **John A. Plowman** preached the Opening Sermon from Ps. cxviii. 25. There were in attendance fifteen teaching elders, of whom eight are classed as pastors; thirty-two ruling elders; five delegates, and one trustee. **G. W. Wilson** was chosen Speaker, and **J. A. Plowman**, Clerk. The entire Standing Committee of the West Ohio Eldership was present, and the members, consisting of **J. W. Aukerman**, **James Neil**, **I. Steiner**, **T. Koogle** and **S. Kline**, were received as full members. **Wilson**, **Mitchel** and **McKee** "were appointed a committee to present to this body the consolidation of the East and West Ohio Elderships in a tangible form for action." All the usual committees were appointed by the Speaker; but no Stationing Committee was elected. The Committee on Temperance declared "intemperance in all its forms a great sin;" that "we in every way discountenance the manufacture and use of all intoxicating liquors," and advised "abstinence from the use of tobacco as far as practicable." A school at Ida, Hardin county, "being offered upon reasonable terms," it was thought advisable to secure it. The Committee on Consolidation reported: "Resolved, That the East Ohio Eldership, with its interests, be transferred to the West Ohio Eldership." It was thought advisable to defer action "till counsel be obtained as to the safety of the matter in hand." This having been done, the resolution was adopted by a viva voce vote.

The Standing Committee of the West Ohio Eldership then became the Stationing Committee, and made the appointments, consisting of eight circuits. Wooster was left to supply itself. Canton was put in with the Stark circuit, while no mention is made of Mansfield. The East Ohio Eldership "adopted this Report, and completed its transfer to the West Ohio Eldership."

III. THE WEST PENNSYLVANIA ELDERSHIP.

1st West Pennsylvania Eldership.—Pursuant to an action of the Ohio Eldership in October, 1843, "to form another Eldership," and defining its boundaries, seven ministers and two ruling elders within said boundaries "met in the city of Pittsburgh, on Monday, March 4, 1844," to carry said action into effect. These were **John Hickernell, Joseph A. Dobson, Daniel Wertz, Henry Rosenberger, Edward Wood, Jacob Myers** and **John S. Kerr**. The ruling elders were **John Koermer** and **Louis Kraft**. Three ministers residing in the territory were not present, viz: **Jacob M. Klein**, appointee of the East Pennsylvania Eldership to the Indiana circuit; **Abraham Ramsey** and **S. S. Richmond**. The officers elected were **John Hickernell**, Speaker, and **Jacob Meyers**, Clerk.

John Hickernell was born in Lisburn, Cumberland county, Pa., in December, 1814. His earliest religious impressions were received under a sermon preached to children by **Winebrenner** when he was eleven years old. When eighteen years of age he was converted. Not long thereafter he began "occasionally to exercise in exhortation, until he was impressed with the call to go into the gospel field." He was a man of extraordinary physical, mental and moral strength. In 1838 he attended the session of the East Pennsylvania Eldership held at Middletown, November 11th, made application for license to preach the gospel, and a license was granted him. When the Stationing Committee reported he was appointed to the Pittsburgh Mission, along with **Edward West**. **West** declined to go, and **Jacob Keller** was substituted in his place. As the pioneer missionary and able minister and wise counselor, he became a leader in West Pennsylvania, a position he held for fifty years. He was one of the delegates of the Eldership to the General Eldership in 1845, 1851, 1854, 1857, 1860, 1863, 1866 and 1893. He was appointed Corresponding Messenger to the Free-Will Baptist General Conference. Quite a number of times he was chosen Speaker of his Eldership. He had "so developed his natural talents that he had but few equals in pulpit power and pastoral prestige." He died October 30, 1897.

"The Journals of the last Elderships of Pennsylvania and Ohio were read." **David Glassburn** and **Louis Kraft** were granted licenses. There were no committees, and but little business was done outside of hearing the reports of preachers and examining into their moral and official characters. The work and standing of three ministers were in some doubt, but adjustments were affected, with censure in the one case. The Eldership handled all the business, including the stationing of the ministers, as follows: Harmony circuit, **Jacob Myers**; Rockland circuit, **Edward West**; Venango circuit, **Henry Rosenberger**; Pittsburgh Mission, **John Hickernell**; Westmoreland circuit, **Joseph A. Dobson**; Columbiana Mission, Ohio, **John S. Kerr**. The matter of buying the stereotype plates of the Revival Hymn Book, etc., was brought before the Eldership by a letter from **E. West**, of Ohio, and after due consideration it was decided "that an advisory letter be addressed to the Hymn Book Committee in Ohio."

2nd West Pennsylvania Eldership.—The second West Pennsylvania Eldership was held the same year as the first—October 28, 1844. Some of the ministers during the Summer had still been laboring under appointment by the Ohio Eldership of 1843. There were eight teaching elders present, and three absent; eight ruling elders, and three delegates. **J. Hickernell** was chosen Speaker, and **Jacob Myers**, Clerk. The delegates were received as advisory members. The Standing Committee was authorized to appoint the camp-meetings for 1845. **Winebrenner** was present, on his return from the Ohio Eldership, and was made a "member of the body." He was granted "leave to bring before this body certain resolutions passed by the Ohio Eldership, touching a General Eldership." After the matter was duly considered the Eldership resolved to "agree to co-operate with the Ohio and East Pennsylvania Eldership in calling and holding a General Eldership to

transact business of a general character." The election of two ministerial and two lay delegates followed. Action was also taken to co-operate with Ohio and East Pennsylvania in "obtaining funds to liberate the Printing Establishment from its present embarrassed condition," and the "traveling preachers" were authorized to solicit subscriptions for said purpose. Preachers were required to withdraw "after giving in their reports." "By nomination a committee of five, three preachers and two ruling elders, was appointed to assign the preachers to their circuits and stations." The territory was divided into six circuits, with seven ministers. Nine ministers are classed as "missionaries." Provision was made for a Standing Committee of three.

3rd West Pennsylvania Eldership.—The West Pennsylvania Eldership met in its third annual session at Harmony, Butler county, Pa., October 22, 1845. An additional circuit is entered on the Roll in constituting the Eldership, the Perryopolis Mission, Fayette county. There were sixteen ministers enrolled, two being absent; one delegate and five ruling elders. The officers were **John Hickernell**, Speaker; **J. Myers**, Clerk. **G. U. Harn** was received as "a full member," but not transferred from the East Pennsylvania Eldership. He served on several committees. Committees on Overtures, Resolutions and Journals were created. The Committee on Resolutions, **S. S. Richmond** and **Daniel Wertz**, reported the following, which prevailed without dissent: "Resolved, That this Eldership highly approves of the proceedings of the General Eldership of the Church of God in North America, held at Pittsburg, in May, 1845." There was considerable German preaching over the Eldership territory. **H. Barkey** "talked more or less every Lord's day, in the German language." The church at Robbstown was composed of "European Germans." A resolution adopted at the session of 1844, "denying absent members the renewal of their licenses, unless they send a communication," was rescinded. The death was announced of "**Bishop Edward Wood**," a member of the Eldership, and suitable action taken. On Secret Societies the Eldership adopted a resolution "advising the ministers and members of the Church not to identify themselves as members," mentioning "Free Masons, Odd Fellows, etc., etc." The Stationing Committee rearranged the fields so as to make six appointments, yet added Wood county (Va.) Mission. Church organizations were reported at Youngstown and McKeesport, on the Westmoreland circuit. While some of the ministers reported that "the churches are very liberal, so far as they have it in their power;" yet the Eldership adopted an action to "request and urge upon the elders the necessity of laying the subject of the support of the ministers before the churches in which they are."

4th West Pennsylvania Eldership.—When the fourth "Annual Eldership of the Church of God in West Pennsylvania met in the Union Bethel, Grass Hill, Susquehanna township, Cambria county, Pa., on the 28th of October, 1846," it was found that fields of labor had been largely rearranged, and partly consolidated, and Athens County (Ohio) Mission; Adams County Mission (Ohio), and Virginia Mission had been added. Athens county, Ohio, along with Columbiana, Jefferson, Belmont and other eastern counties had been given to the West Pennsylvania Eldership; but Adams county is the fourth county east of the Indiana State line. The Eldership elected **John Hickernell** Speaker, and **Henry Barkey**, Clerk. Considerable work was done during the year in Adams, Athens and Meigs counties, Ohio. Also in Greene and Washington counties, Pa. In Adams county, O., "a church for the Lord" was organized; also one in Meigs county, Ohio. German preaching was in demand in Venango county, Pa. The evil of ministers disappointing their congregations was strongly disapproved. The report of the Stationing Committee showed a remarkable rearrangement of fields of labor. Some circuits were composed of several large counties, like Westmoreland, Fayette and Cambria; or Venango and Butler counties (Pa.), and Columbiana (Ohio). And though Adams county, Ohio, and Athens and Meigs counties, Ohio, were each made a circuit, there were only five fields of labor, with seven preachers. The Standing Committee was directed to arrange the camp-meetings for 1847. Written reports were to be made hereafter by the preachers.

5th West Pennsylvania Eldership.—The place of meeting of the fifth West Pennsylvania Eldership is given as "the meeting-house in Irwin township, Venango county, Pa., the time "the 22nd of October, 1847." This is the place where one of the first churches in the territory of the Eldership was organized, and is where Barkeyville, named after Elder **Henry Barkey**, is located. **John Hickernell** was chosen Speaker; and **Henry Barkey**, Clerk. Several messengers present were

made advisory members, among them **Benjamin Ober**, who made application for license, which was granted, and, with **John Hickernell**, he was appointed to the Westmoreland and Cambria counties circuit. Few conversions and accessions were reported. Two ministers and two laymen were "appointed delegates for the General Eldership." On the matter of the support of ministers the churches were "advised to take up subscriptions for their support, and that the preachers present the same to the next Annual Eldership." The preachers were directed "hereafter to give an account of the number of churches and preaching places on their circuits. The churches were asked to "represent themselves either by delegation or letter, and give account of their numerical strength, and the number of sermons preached to them through the year by their preachers." The appointments were made by the Eldership, there being six fields, Pittsburg and West Newton among them. Fayette county, Pa., and the Virginia Mission are omitted; as also Columbiana county, Ohio. Adams County (Ohio) Mission was to be aided by collections in all the churches.

6th West Pennsylvania Eldership.—The sixth annual session of the West Pennsylvania Eldership was held "in the meeting-house in Brush Valley township, Indiana county, Pa., on the 10th day of October, 1848." Eight fields of labor were reported, and the enrollment shows the Eldership on the first day to have consisted of seventeen teaching elders, and four messengers, all from Cambria and Westmoreland circuit. **J. Hickernell** was elected Speaker, and **J. A. Dobson**, Clerk. The Standing Committee during the year had "authorized Elder **M. W. Cook**, Adams county, Ohio [on the Ohio river], to receive certain churches and preachers in the South into fellowship, giving the preachers written permits to preach the gospel." While Kentucky is "across the river," **Cook** reported that "he got across the Ohio into Virginia; that he saw much good done, and that prospects were favorable to the doctrine of the Church and Bible." He was appointed to Mason county, Va. [now West Virginia], and Adams county, Ohio, Mason county being four counties east of Adams. The delegates to the General Eldership were "called upon to give in their reports, and reasons for not attending to the appointment." They "were exonerated from blame;" but the "Eldership feels sorry for the failure of all the delegates to attend the General Eldership." **Joseph Glenn** reported having "extended his work into Clarion county." **Wertz** had "extended his borders on the Greene county circuit through the northern part of Virginia." A strong resolution was passed, urging the preachers to look to the organization of Sabbath-schools. Several items of statistics were required to be annually reported by all pastors. In the Stationing Committee's Report Pittsburg is made a station, with **Jacob Myers** pastor. Marshall county (Va.) circuit is added to the list. Mason county, Va., is part of **Cook's** field. Athens county, Ohio, is a circuit; but Columbiana county, Ohio, is not mentioned.

A new Article having been added to the Constitution of the General Eldership, giving it power "to review the Journals of all the Annual Elderships," the Eldership took up the matter, and adopted a resolution to "inquire of those whom it may most concern to give us satisfactory information."

7th West Pennsylvania Eldership.—The progress of the work in Virginia is indicated by the fact that the Eldership "met in the new meeting-house at Woodlands, Marshall county, Va., on the 24th day of October, 1849." The Eldership elected **Jacob M. Klein** Speaker, and **Daniel Wertz**, Clerk. The Committee on Unfinished Business reported but one item, viz: "The resolution relative to a mysterious resolution passed by the last General Eldership." It stated that "the mystery had not as yet been unfolded." However, the new Article had been published in *The Advocate* of July 1, 1848, in full. The camp-meeting spirit having perceptibly decreased, the Eldership advised "all the churches to strive and pray to revive the former camp-meeting spirit in all their members." Regular transfers were now granted to ministers removing to other Elderships. Eight fields of labor were mapped out by the Stationing Committee, with nine pastors. Columbiana county, Ohio, is made a part of Harmony circuit. Pittsburg is omitted. The Standing Committee is made the Camp-meeting Committee, and the hope is expressed that there "would be at least one camp-meeting on every circuit." Collections were ordered on all "the stations and circuits, and that the preachers bring the money to the Eldership at its next session, and that the same be applied to traveling preachers as they may have need."

8th West Pennsylvania Eldership.—In 1850 the West Pennsylvania Eldership met in the extreme western county of the State, near the part of its territory in

Ohio. The place of meeting was at Fayetteville, Lawrence county, November 20th. It occupied parts of Mahoning and Columbiana counties across the boundary line in Ohio, having a church at Youngstown, Mahoning county, and several in Columbiana county. Some distance south was the Marshall county circuit, West Va. On its list of circuits was Athens county, Ohio. The Eldership, as was quite usual, had trouble with several of its members, and in a few instances licenses were withheld. The tendency toward union between Free-Will Baptist churches located in the north-western counties of Pennsylvania and the south-western counties of New York was emphasized by the presence of two delegates from "the Crawford Quarterly Meeting of the Free-Will Baptist denomination," which "expressed the most friendly feeling towards the Church of God, and desired a more intimate acquaintance and union between the two bodies." In return "**J. Hickernell** and **E. Logue** were appointed delegates to the Yearly Meeting of the Free-Will Baptist denomination, to be held in Greene township, Erie county, Pa., June 20, 1851." The Eldership by resolution denounced the Fugitive Slave Law "as imposing duties on us subversive to the laws of God and our feelings," and resolved to "use all possible legal means for the immediate repeal of" said law. Without designating its object, the preachers of the Eldership were directed to "receive donations and lift collections, and bring the liberalities of the people to the next Eldership, for the purpose of establishing an Eldership Fund." **W. Vance** had removed to Iowa, but retained his membership in the Eldership. Two ministerial delegates, and one lay delegate were appointed to the next General Eldership. The fields of labor were rearranged so as to make but four circuits instead of eight, constituting McKeesport and Pittsburg a mission, and making no mention of the Athens county, Ohio, territory, nor Mahoning and Columbiana counties. But **J. M. Klein** is appointed to "New York State Mission." **J. W. Klein** was the Speaker, and **J. Hovis**, Clerk, of this Eldership. **E. Marple**, later missionary to Texas, received license at this Eldership.

9th West Pennsylvania Eldership.—Upon constituting the Eldership which met at Bethany, Westmoreland county, Pa., October 15, 1851, there is quite a variance between the fields of labor as entered on the Journal and as given in the report of the Stationing Committee in 1850. **J. Hickernell** was chosen Speaker, and **J. Hovis**, Clerk. Without a Constitution or fixed Rules, there was considerable disorder in managing the interests of the work. Parliamentary Rules were adopted, but these were limited to the transaction of business while the Eldership was in session. Neither of the delegates to the Free-Will Baptist Yearly Meeting had been in attendance. Two delegates to the General Eldership reported their presence at its sessions. They "were much pleased with the spirit of the body, and most of the doings; yet there were some things to which there might be exceptions." And by resolution the Eldership took exception to "the report of the Committee on Publication." This related to "a selection of congregational hymns," which the General Eldership proposed to publish "for the use of and as the property of the Church." The West Pennsylvania Eldership declared that "we disapprove of publishing the said book, or any other book or publication, as Church property, with further encumbrances thereon than that of defraying the expenses of publication." This referred to an "old debt" due **Winebrenner**, with reference to which the Eldership "petitioned the East Pennsylvania Eldership to give us some definite satisfaction." It also declared that "the Board of Missions of the East Pennsylvania Eldership acted disorderly and uncourtously to this body" in "inducing **Brothers Wertz and Klein** to leave their fields of labor and go into their employ [as missionaries to Illinois], without the consent and contrary to the wishes of this Eldership." The Eldership divided the territory into five circuits, omitting the Marshall county, West Va., circuit altogether; but it was inserted by the Stationing Committee. Agreeably to the action of the General Eldership Athens and Meigs counties, Ohio, were "transferred to the Ohio Eldership." It approved "the purchase of a Printing Establishment. . . . to be located west of the mountains." It recommended "to the patronage of the brethren the Free-Will Baptist institution of learning situated at Chester, Geauga county, Ohio," and also "the institution of **D. A. L. Laverty** and **S. Knisley**, situated at Shippensburg, Pa." It was resolved to "make a determined effort to raise the cause in Pittsburg," and petitioned "the East Pennsylvania Eldership for **Bro. McFadden** to take charge of the Pittsburg Mission." The Eldership proposed to "purchase an Eldership Library for the benefit of the younger ministers."

10th West Pennsylvania Eldership.—The tenth session of the West Pennsyl-

vania Eldership was held in the bethel in Irwin township, Venango county, Pa., beginning October 28, 1852, with **E. Logue**, Speaker, and **H. Barkey**, Clerk. One of the first items of business was the Pittsburg Mission, in reference to which nothing had been done as no missionary had been secured, and the request was repeated, that one be furnished by East Pennsylvania, as "prospects are still flattering." The "25-cent plan to liquidate **Bro. Winebrenner's** claims" was approved and recommended to the churches. Three trustees were appointed "to receive and hold funds and bonds in trust for the Eldership," in the matter of purchasing a "new Printing Establishment." The "efforts making to introduce the Maine Law into our respective States" was "highly approved," and "each of the preachers of the Eldership" was recommended "to give a lecture or sermon in favor of" said liquor law. But seven out of the sixteen ministers on the Roll were present at this session, a fact which the Eldership "deeply regretted," and expressed the hope that "a deeper interest will be taken in our yearly meeting in the future." "Numbers of appointments declined for the want of preaching," and the Eldership "recommended and hoped that the ministers and elders will make a more vigorous effort to extend their labors and raise the cause." Wheeling Mission, being principally the district of which Wheeling is the center, was placed on the list of circuits. Also "Canal Mission," making eight fields in all, with nine pastors and four assistants.

11th West Pennsylvania Eldership.—But half the ministers enrolled answered to their names when, on October 29, 1853, the West Pennsylvania Eldership was constituted to hold its eleventh annual session. It convened at Slippery Rock, Beaver county, Pa., one of the first churches organized by **Hickernell**. On Sunday morning the new bethel was dedicated, **E. Logue** preaching the sermon, while Saturday evening, the day before, **William Davis** preached. On Monday morning "the Eldership met to transact business, when the opening sermon was preached by **B. Ober**." **S. S. Richmond** was made Speaker; **Henry Barkey**, Journalizing Clerk, and **A. C. Raysor**, "an advisory member," Transcribing Clerk. The Eldership received and licensed **Henry Berkey**, of the Evangelical Association, and **Philip W. Haskins**, of the Free-Will Baptists of England. Two teaching elders and two ruling elders were elected delegates to the General Eldership in 1854. The efforts to raise funds for the new Printing Establishment were continued. A "missionary fund" was established, and each minister was instructed "to lift a collection at each preaching place, and likewise request each member to pay twenty-five cents to be applied" to this fund. The deacons of all the churches were "requested to make a more vigorous effort to raise an adequate support for their preachers in charge." The Standing Committee was made the Camp-meeting Committee. Six circuits and two missions were outlined, and to these were assigned eight pastors, with six assistants. No provision was made for Pittsburg, but a "Mahoning Mission," also called "Canoe Mission," was created, and a minister appointed.

12th West Pennsylvania Eldership.—The constant shifting of boundaries of fields of labor is again emphasized at the twelfth West Pennsylvania Eldership, convened at Bethany, Westmoreland county, Pa., October 30, 1854. There were seven fields, two of them missions, placed on the Journal when the Eldership was constituted. The Stationing Committee near the close reported eleven, four of them being called missions. Ohio Eldership had "failed to supply the churches of God in Athens and Meigs counties, Ohio, with preaching ever since the General Eldership has placed them under the supervision of the same," the Eldership decided "to supply them with preaching to the best of our ability." The Athens county circuit, Ohio, was placed with the appointments, and **Edward Jordan** appointed to serve it. **S. S. Richmond** was elected Speaker; **E. Logue**, Journalizing Clerk, and **A. C. Raysor**, Transcribing Clerk. A Committee to "draft Rules for this Eldership reported ten Parliamentary Rules. The delegates to the General Eldership were required to report. The "opening discourse" was preached on the evening of the first day's sittings. **Davis**, a Free-Will Baptist, was present and sat as an advisory member. On some of the fields about one-third of the preaching was in German. About two hundred accessions were reported. The Eldership elected a regular Treasurer again, but no report is published. Referring to "a resolution on the Journal of this Eldership, prohibiting members of this Eldership identifying themselves with Secret Societies, a resolution was adopted so to "modify it as not to include temperance and politics."

13th West Pennsylvania Eldership.—There were only seven teaching elders and one ruling elder in attendance when the thirteenth annual session of the Eld-

ership convened at Slippery Rock, Beaver county, Pa., October 29, 1855. Twelve teaching elders were absent. No delegates reported. **John Hickernell** was chosen Speaker; **A. C. Raysor**, Journalizing Clerk; **Henry Barkey**, Transcribing Clerk, and **Abraham Sherick**, Treasurer. Ministers were held to a strict accountability, and censures were passed on several for delinquencies in their official duties. There was still considerable German preaching in several counties, as in Venango county, where **Latchaw** and **Barkey** had regular German services. While there was a lack of preachers to travel the fields, there were twelve who were local. Seven circuits and three missions were on the list when the Eldership met; but the Committee on Circuits reported "they had set off seven circuits and five missions." Among the latter was Johnstown. The Stationing Committee, however, lacked four men to supply them. The constant emigration westward retarded the work, and complaint is also made that the "Church suffers by divisions caused by persons rather refractory, all arising from self-righteousness in themself." But "in the Eldership union and harmony prevail."

14th West Pennsylvania Eldership.—The territory of the West Pennsylvania Eldership extended over a very large area, and so on account of the distance between two extreme points thereof and the inconvenience of travel, it was impossible to secure a large attendance of ministers and delegates at these remote points. So when for the second time the Eldership convened in Virginia less than half the members were present. It met with the church at Antioch, Wheeling circuit, October 25, 1856, with six out of twenty-one teaching elders present, five ruling elders and two delegates. The organization was effected by the choice of **John Hickernell**, Speaker; **A. C. Raysor**, Journalizing Clerk; **John Hovis**, Transcribing Clerk, and **Peter Loucks**, Treasurer. The delegates to the General Eldership were "instructed to urge on the publication of the new Hymn Book." It was rather common for traveling ministers to complain of accidents, or misfortunes, occasioning losses which, with their meager salaries, they could not bear, when these complaints were taken up and "a project set on foot for relief." But the churches did not take kindly to these extra calls for money, and so this Eldership resolved that such charitable help be discontinued. A committee was appointed, to report a year hence, "to draft a Constitution and Rules of Order for the formation of a Missionary Society." The pastors present reported one hundred and fifty conversions. The funds of the Eldership were exceedingly limited. Athens and Meigs counties, Ohio, were greatly neglected, and between the West Pennsylvania and the Ohio Elderships the work there finally went to nothing. The territory for the coming year was divided into seven circuits, with one General Missionary. The missions of this Eldership year were attached to circuits adjoining them. Regular German preaching was provided for at West Newton, and in Irwin township, Venango county.

15th West Pennsylvania Eldership.—From the southern borders of the territory in 1856, the West Pennsylvania Eldership convened, on October 28, 1857, with the church in Irwin township, Venango county, Pa., almost the extreme northern point. But nine of its twenty-two ministers were in attendance, and four ruling elders and delegates. **Joseph Glenn** was elected Speaker; **A. C. Raysor**, Journalizing Clerk; **J. M. Domer**, Transcribing Clerk, and **Peter Loucks**, Treasurer. The delegates to the General Eldership were required to report. The Committee to draft a Constitution and Rules for the formation of a Missionary Society reported a Constitution of nineteen Articles. The membership was voluntary, upon the payment of \$1.00 annually. The ministers present reported two hundred conversions. They preached from sixty-eight to two hundred and eighty-five sermons during the year. **Ober** and **Marple**, missionaries to Texas, were still held amenable to the West Pennsylvania Eldership, and their names being called, the letters which they had sent in were referred to the Committee on Slavery. Said Committee reported, that "in said letters it finds not only a departure from original land-marks, and the setting up of new things, but the charging of our Savior, the Redeemer of mankind and adorable Founder of the Church of God, with sanctioning indirectly the great sin or evil of Slavery." It quotes actions of the Eldership on October 22, 1845, and the action of the General Eldership in May, 1845, to which "these brethren now laboring in Texas agreed. . . . by coming into the Eldership," and then in terms of severe disapproval repudiate their present teachings and actions on the subject, and condemned them for "setting up for themselves [organizing the Texas Eldership] without asking the consent of the body to which they belonged." This it called "seceding," and so for all these.

wrong acts alleged against them, the Committee declared, and the Eldership ratified it, that "we do hereby, by virtue of the great moral law which we consider them to have violated, declare that we must withhold from them the hand of Christian Fellowship." Thus they "cast them off as wandering sons from the original land-mark." They could not tolerate "villanies in the name of Allah," even if the perpetrators "call upon the prophet to bless their crimes." Nor did they deem the severe language employed as partaking of the nature of railing accusations which the Archangel Michael durst not bring against his worst enemy. A singular coincidence is found in the fact that immediately following the Journal containing this arraignment in *The Church Advocate* is the "Journal of the First Annual Meeting of the Eldership in Texas," in which in resolutions the position of the Texas brethren is set forth.

16th West Pennsylvania Eldership.—Perhaps as an expression of the "sympathy" the Eldership manifested by resolution in 1857 for Slippery Rock church in its financial straits, the West Pennsylvania Eldership on October 27, 1858, met with said church, located in Beaver county. Nine teaching elders were in attendance, and three ruling elders; fourteen teaching elders being absent. The officers elected were **J. Hovis**, Speaker; **J. M. Domer**, Journalizing Clerk; **H. Barkey**, Transcribing Clerk, and **Peter Loucks**, Treasurer. One of the first items of business to be considered was "the claim against the Bethel at Slippery Rock." The Eldership made a broad and luminous deliverance on the subject of "female preaching," declaring that it "believes female preaching scriptural and beneficial to the furtherance of the work of God." Hence it resolved "that we vote (upon application) a recommendation to all sisters laboring in the gospel, whose qualifications and religious character will justify us in so doing." This year there are seven circuits and two missions, on two of which German preaching is provided for.

17th West Pennsylvania Eldership.—At the convening of the seventeenth Annual Eldership at West Newton, Westmoreland county, Pa., October 25, 1859, twelve ministers and four ruling elders and delegates were present; thirteen ministers were absent. An election for officers resulted in the choice of **Seth S. Richmond** for Speaker; **John A. Plowman**, Journalizing Clerk; **Jacob M. Domer**, Transcribing Clerk, and **Peter Loucks**, Treasurer. The first steps toward the formation of "circuit councils" were taken by the adoption of a recommendation that "each circuit be advised to hold two Circuit Elderships each year, consisting of all the preachers, ruling elders and deacons," and itemizing their business. Holding "that they that preach the gospel are to live off the gospel," the Eldership advised "the Circuit Elderships, before making application to this body for a preacher, to ascertain as nearly as they can his probable wants, and inform us. . . . whether those wants can be met." A committee was appointed "to prepare a Constitution for the government of the Eldership," and one "to take the preparatory steps to secure an Act of Incorporation." The Committee on Religious Exercises reported these six subjects on which special sermons were to be preached before the Eldership in 1860: Qualifications of the Ministry—**Loucks**; Depravity—**Raysor**; Atonement—**Hickernell**; Evidences of Adoption—**Domer**; Christian Warfare—**Plowman**; Eternal Salvation—**Richmond**; Endless Punishment—**Glenn**. **Hickernell** reported that the "several churches of which I had charge were low in spirit; and no particular prospects for a reformation," he and **Loucks** decided to invite "**Sister Martha Jane Beecher**, at that time a member of the Methodist Protestant Church, an invitation to assist us in holding a special meeting at Bethany." Immense crowds attended "to hear the voice that plays so musically upon the ears of the people in general." No conversions were reported at Bethany, while at West Newton "some few were converted." The Committee on License "voluntarily considered" **Mrs. Beecher's** case; spoke in terms of commendation of "her labors and her evident merits," and advised a "certificate expressive of the above" be given her, "recognizing her as a co-worker in the gospel, and authorizing her to continue her labors among us." The fields of labor were increased to fourteen, including Washington County Mission, Athens County (Ohio) Mission, and North Mission. On nearly all the circuits the preacher in charge had one or two assistants. **Mrs. Beecher** was appointed to assist the pastor on the Westmoreland circuit.

18th West Pennsylvania Eldership.—The eighteenth annual session of the West Pennsylvania Eldership met at West Newton, Westmoreland county, Pa., at 9 o'clock a. m., on Tuesday, October 23, 1880, but listened to the Opening Ser-

mon by **P. Loucks** in the evening of said day. **A. C. Raysor** was chosen Speaker; **P. Loucks**, Journalizing Clerk; **J. Hovis**, Transcribing Clerk, and **J. Hickernell**, Treasurer. A "Protocol" and the transcribing of the Minutes of the sessions of the Eldership had been ordered, and **A. C. Raysor**, Committee, reported the work completed. As a further step, a committee, consisting of **J. Hickernell**, **P. Loucks** and **A. C. Raysor**, was appointed "to prepare and commit to writing our system of co-operation." As to "ordination and setting apart to the office of the ministry," the Eldership directed that "persons obtaining license from this body shall be addressed and a short prayer offered in their behalf by some one to be appointed by the Speaker." The Eldership placed itself on record as being "as much as ever convinced that female preaching is scriptural." All preachers "when speaking on the ministry" were directed "to engraft and defend this sentiment." The territory was divided into nine circuits and three missions, Pittsburgh Mission "to be supplied by **Bros. Hickernell, Domer, Plowman and Sister Beecher**," the latter "to get all the support." **S. S. Richmond**, according to previous arrangements, on the last evening of the session "preached a funeral sermon on the life and death of **Elder Winebrenner**, from Rev. xiv. 13."

19th West Pennsylvania Eldership.—"A revival of religion," called "a glorious revival," "in progress in the church" made it expedient for the West Pennsylvania Eldership when it met at Pittsburgh, Pa., October 22, 1861, to dispense with the opening sermon. Instead, "**A. X. Shoemaker**, of the East Pennsylvania Eldership, preached an interesting discourse." **Thomas**, of the same Eldership, was also present. Both were placed on committees, and had the right to speak and vote. The officers were, **Hickernell**, Speaker; **J. M. Domer**, Journalizing Clerk; **A. C. Raysor**, Transcribing Clerk, and **P. Loucks**, Treasurer. The Constitution, or "System of Co-operation," was reported and adopted. The name adopted was "West Pennsylvania Eldership of the Church of God." The membership was to consist of "all the preachers holding a license from this body, together with an equal number of ruling elders or delegates." The Rules of Order were incorporated in the Constitution. The Standing Committee, consisting of three, was given "the right and authority to act in behalf of the Eldership during the year," but were not empowered to expel a minister, but to suspend, after trial and conviction. Five members constituted the Stationing Committee. Preachers were forbidden entering on the field of another minister without the consent of said minister. Churches were to report to the Eldership. Statistical reports were to be made by the pastors. "The Eldership is considered a Missionary Society, and each local church an auxiliary society." "Preachers and churches which fail to comply with the Rules of Order and Co-operation are liable to rebuke, suspension or expulsion." **Jordan**, Free-Will Baptist, who had united with the Eldership, at the solicitation of a certain "Free-Will Baptist Church in want of ministerial labor," was "advised to return to their connection." One preacher was expelled for "heterodoxy and recklessness of character." "Each preacher receiving a license" was "required to pay \$1.00 at least into the Treasury of the Eldership on the reception thereof." The Eldership appointed a committee, consisting of **Hickernell, Domer and Cook**, "to solicit subscriptions and purchase the house known as the Old Asbury Chapel, in the city of Pittsburgh." Pittsburgh was made a part of the New Brighton circuit, besides which there were seven circuits and two missions.

20th West Pennsylvania Eldership.—"Prospects bidding fair for a revival of religion," the meeting having been in progress a week, when the Eldership convened at Pittsburgh, Pa., October 28, 1862, "it was thought expedient to direct the efforts of the pulpit towards that object," and dispense with the opening sermon. "**Domer** preached an appropriate discourse." Eleven ministers were present; fourteen, absent. The choice for Speaker was **J. M. Domer**, with **P. Loucks**, Journalizing Clerk; **J. A. Plowman**, Transcribing Clerk, and **J. Hickernell**, Treasurer. The committee to purchase Asbury Chapel had been increased to five, and it reported the purchase of the Chapel for \$2,500, with interest; \$150 was paid down; \$550 "at the time of receiving the deed." Of this amount \$510 was furnished by individual members of the committee, and only \$190 "raised by subscription." The Report was adopted, and all the preachers on fields of labor were instructed "to co-operate with the committee in raising all the money possible to meet the payments as they become due." An agent was also "appointed to canvass the bounds of the East Pennsylvania Eldership to solicit" help "in this enterprise." **Martha J. Beecher** was made the Agent. Licenses were withheld and placed in

the hands of the Standing Committee from "some of the preachers" because they "did not conform to the Rules of Co-operation." The Committee on the State of the Country, **J. Glenn**, **A. O. Stouffer** and **J. Hovis**, reported, stating it to be "the duty of every loyal organization to so express its loyalty and love of its country that the Government may assuredly know who its true and faithful subjects are;" sanctioning "every measure and proclamation which a military necessity may demand;" "highly approving the Emancipation Proclamation," and promising to pray "God to give wisdom and direction to the President, to his Cabinet and to the heads of Departments of Government, success to our Army and Navy, that they may be successful in bringing this fratricidal war to an honorable termination." There were eleven fields of labor, with twelve pastors, and one General Missionary.

21st West Pennsylvania Eldership.—New Brighton, Beaver county, Pa., in 1863, entertained both the General Eldership and the West Pennsylvania Eldership. The former met there in June, the latter on October 27, 1863. The Standing Committee had used its power over fields of labor by so changing boundaries and men as to make seven circuits, one station and two missions. On a ballot being taken **P. Loucks** was elected Speaker; **A. O. Stouffer**, Journalizing Clerk; **J. M. Domer**, Transcribing Clerk, and **J. Hickernell**, Treasurer. The delegates to the General Eldership reported their attendance and participation in the business, "and feel satisfied with the manner in which it was disposed of." **Hickernell** as pastor at Pittsburg reported that "no effort has been made to liquidate the debt." To enforce provisions of the Constitution, a Rule was adopted to "drop the names of preachers from the Minutes who fail to report for two successive years." While the Committee on the State of the country recommended "a hearty reiteration of our former resolutions," it also congratulated "the Union cause on the re-election of the **Hon. A. G. Curtin** as Governor of the State," and "could not forbear to express our exultation over the complete defeat and as we hope effectual overthrow of the traitorous policy of the notorious **Vallandigham**." **Mrs. Beecher** was appointed to deliver lectures to raise money to pay the Pittsburg debt. Fayette City was made a mission, as well as Pittsburg.

22nd West Pennsylvania Eldership.—For reasons incident to the Civil War, the work in the West Pennsylvania Eldership had declined during the year, so that while the Eldership was constituted at Center Bethel, Westmoreland county, Pa., October 18, 1864, with one station, seven circuits and three missions, it adjourned with six circuits and one missions. And Pittsburg, the one mission, was connected with Fayette City, Butler and Armstrong circuit. The church at Fayetteville, Lawrence county, had become extinct, and the Bethel was directed to be sold. In organizing the Eldership **J. Hovis** was chosen Speaker; **J. A. Plowman**, Journalizing Clerk; **P. Loucks**, Transcribing Clerk and **J. M. Domer**, Treasurer. **Mrs. Beecher's** "lectures for the benefit of the Pittsburg meeting-house" did not result in bringing in so much money. She "delivered four lectures during the year, and collected \$94.80." The sum of \$113.00 was subscribed for this purpose on the floor. There being "no change in any way in our views in relation to our country," the Committee on the State of the Country simply referred "all whom it concerns to our former resolutions." The Eldership mourned the death of "a worthy and promising member," Elder **A. O. Stouffer**. **Loucks** was designated to "preach a missionary sermon during our next annual Eldership."

23rd West Pennsylvania Eldership.—There were enrolled as present ten teaching elders, three ruling elders, two delegates and one messenger, when the West Pennsylvania Eldership was constituted at Pittsburg, Pa., October 25, 1865. Ten teaching elders were absent. **J. M. Domer** preached the Opening Sermon on Wednesday evening, from Gen. xxiv. 56. He was elected Speaker, with **P. Loucks**, Journalizing Clerk; **J. W. Stoner**, Transcribing Clerk, and **J. Hickernell**, Treasurer. The Treasurer presented a receipt in full payment of the Eldership's share of the claims of **Winebrenner**. Action was taken for the immediate payment of the balance of a debt on the Limestone Bethel, Armstrong county. The Fayetteville house of worship was reported to "have been sold by a person or persons not legally authorized," and an agent was appointed to see after it. **Martha J. Beecher** was enrolled as General Missionary, and as such she "preached one hundred and five sermons during the year, and received for her support \$305.00." Pittsburg was included in a mission with Fayette City, Butler and Armstrong counties, with **J. Hickernell** and **J. Reese** as the missionaries, **Hickernell** also serving Altoona mission, in the East Pennsylvania territory. The debt on the Pittsburg church property was reported as being \$2,373.69, and after ordering

payment of interest, the "House Committee was given discretionary power to act in the matter as their judgment may dictate." To provide "a perpetual interest-bearing fund" for missionary purposes a proposition was offered, but not finally acted upon, to secure "perpetual interest-bearing notes, made to the treasurer of the Eldership, and the interest to be paid yearly, and the principal to be paid by the person or persons giving the note or notes during their natural lives, or by their heirs, executors, administrators or assigns. This principal to be kept in the treasury as a perpetual fund, the interest to be applied to missionary purposes as directed by the Eldership." Immediately \$700.00 were pledged by eight persons. **Domer** and **Loucks** were appointed a committee "to take the necessary preliminary steps and have the Eldership incorporated." Pittsburg was made a mission by itself, as was Armstrong county. **Mrs. Beecher** was continued General Missionary. Besides these, there were nine fields of labor.

24th West Pennsylvania Eldership.—During the year 1865-6 **Mrs. Beecher** became **Mrs. Mary Jane Beecher Wertz**, and her active relation to the Eldership ceased, as she removed to Iowa. **E. H. Thomas** attended the session which convened with the church at Limestone, Armstrong county, October 18, 1866, and was made a full member. **J. A. Plowman** delivered the Opening Sermon from Ps. 1. 2. **J. Glenn** was elected Speaker; **D. Blakely**, Journalizing Clerk; **H. Barkey**, Transcribing Clerk, and **J. Hickernell**, Treasurer. The debt on the Pittsburg property was reported to be \$2,309.00, with interest due \$110.78. The interest was ordered paid, and authority given the Standing Committee to solicit subscriptions and contributions to pay the debt. The house of worship at Carrolltown, Cambria county, having been sold, the net balance was appropriated toward the building of a Bethel at Paddytown, Somerset county. The passage by the Legislature of an Act incorporating the Eldership was reported. To secure "greater union of effort to advance the interests of the Church throughout the bounds of this Eldership," "the Chairman of the Standing Committee" was to "be considered our General Missionary, ex-officio." His duties were: "To exercise a general supervision over all the circuits and churches within the bounds of the Eldership; to assist as far as possible in holding Communion and protracted meetings on all the circuits." In holding these meetings he was "to have the privilege of lifting collections for his support." The churches were advised to secure Church Records and keep them faithfully. The matter of securing notes for the Permanent Mission Fund was strongly urged on ministers and churches, in addition to the regular collections each quarter for immediate use. In response to an expressed "desire upon the part of some to have the Eldership declare its views relative to the conditions upon which the reception of pardon and the gift of the Holy Spirit are suspended," the Eldership voted on this proposition: "That there is no remission of sins or promise of the gift of the Holy Spirit without baptism." The vote stood yeas, none; nays, seventeen. **J. Hickernell** was made the General Missionary; **P. Loucks** was placed in charge of Pittsburg and **J. Hovis** of the Armstrong Mission. Besides these missions there were seven circuits served by eight preachers.

25th West Pennsylvania Eldership.—The Act of Incorporation, incorporated in the Journal of the Eldership held at Wesley, Venango county, Pa., beginning October 17, 1867, made the Eldership "a body politic and corporate in law" in the names of **Jacob M. Domer**, **John Hickernell**, **Peter Loucks**, **Joseph W. Stoner** and **John Hovis** and their successors in office as Speaker, Treasurer, Clerks and the Standing Committee. The official name is the "Board of Trustees of the West Pennsylvania Eldership of the Church of God." One-third of the members is a quorum. The yearly value of the income of whatever kind "shall not at any time exceed twenty thousand dollars." The use of this income is restricted "to the financial and religious purposes of the said Eldership, or for any similar objects of the General Eldership." The presiding officer of the Eldership was **A. C. Raysor**, with **P. Loucks**, Journalizing Clerk; **H. Barkey**, Transcribing Clerk, and **J. Hickernell**, Treasurer. There was no reduction of the Pittsburg debt. The deed was ordered to be made to the Board of Corporation, and judgments given to the brethren who advanced the money. **Loucks** was elected by the Eldership Chairman of the Standing Committee under the Rule which made him ex-officio General Missionary. In addition to the duties prescribed in the action of 1866, he was to collect funds to pay off the debt on the Pittsburg property, he having generously offered to cancel \$500.00 of his own judgment against it. Pittsburg Mission, and Indiana and Somerset circuits were unsupplied.

26th West Pennsylvania Eldership.—As there was from the beginning decided prejudice against the reading of sermons, **J. Hovis** preached an extemporaneous Opening Sermon at the Eldership, which held its session at New Brighton, Beaver county, Pa., beginning October 15, 1868. He used for his text Matt. xxiv. 14. But at the third sitting a resolution was adopted, that "the Opening Sermon for next year be written out and read before this body." When on the last afternoon "**J. A. Plowman** was elected to read the Opening Sermon at the commencement of our next Eldership, he declined, "being opposed to reading sermons under pretense of preaching," and **P. Loucks** was elected in his place. **P. Loucks** was Speaker; **A. C. Raysor**, Journalizing Clerk; **J. A. Plowman**, Transcribing Clerk, and **D. S. Fox**, Treasurer. The Standing Committee had created a mission in South-western Missouri, in January, 1868, whither **Blakely** had emigrated, and appointed him a missionary, which the Eldership approved. **Loucks** reported that he had received by subscriptions and donations, including his own \$500.00, a total of \$1,249.88 toward the Pittsburg debt, leaving \$1,156.59 still due, besides a balance due **Loucks** of \$79.00. **Plowman** was appointed to Pittsburg and McKeesport mission. **J. S. McKee**, East Ohio Eldership, was stationed at New Brighton. The proposition to change the ministers in the Fall instead of the Spring of the year, which was recommended by the Committee on Resolutions, was "postponed for one year."

27th West Pennsylvania Eldership.—Near his own home, when the Eldership met at Center Bethel, October 21, 1869, it elected **John Hickernell** Speaker. He was highly esteemed by the churches and brotherhood, and was one of their most eminent representatives. There were present twenty-five preachers, eleven ruling elders and three delegates. It was also the home church of **P. Loucks**, who "read" the Opening Sermon, with which "many of us were so well pleased as an experiment," that the Eldership "advised the reading of the Opening Sermon next year." Fourteen preachers are noted as absentees. **A. C. Raysor** was chosen Journalizing Clerk; **J. A. Plowman**, Transcribing Clerk, and **D. S. Fox**, Treasurer. Under direction of the Eldership, the Committee on Arrangements appointed **Hickernell** to preach "a funeral sermon on the death of Elder **E. H. Thomas** on Sabbath morning." By resolution the Eldership expressed its sense of bereavement at his death, by which "the Church of God has lost one of its most efficient instrumentalities for advancing the cause of virtue and religion in the world." Commendable interest was manifested in missions, and "our brethren are beginning to realize the propriety of giving more liberally of their means to sustain home and foreign missions." The Missouri mission "deserves our fostering care, and the missionary deserves to be liberally supported." Increased interest and greater efforts in the missionary enterprises "are urged." The unusual action on the itineracy is peculiar to this Eldership. A resolution proposing to "so amend our system of co-operation as to declare that the itineracy is fundamental to its existence," was "negated by a unanimous vote." An "impressive ceremony and presentation of licenses" was a feature of the closing sitting.

28th West Pennsylvania Eldership.—A very interesting session of the Eldership was held at Antioch, Marshall county, W. Va., beginning October 20, 1870. Fifteen ministers were present and twelve absent, four delegates and four ruling elders. **P. Loucks** was chosen Speaker; **A. C. Raysor**, Journalizing Clerk, and **J. Grimm**, Transcribing Clerk. The Treasurer was **D. S. Fox**. The Eldership received **G. W. Thompson**, of the Free Baptist Church, as an advisory member. The question of holding a Pentecostal meeting, after some discussion, was referred to a committee, which stated that such "meetings and Sabbath-school Conventions have been a satisfactory experiment, as tried by some of the Elderships," and "resolved, that they might be conducive to our good." Further discussion followed, when the report was recommended, and made a special order for the next sitting, when it was decided to "hold a Pentecostal meeting in connection with a Sabbath-school Convention." With far less caution and deliberation, the Eldership resolved in "favor of holding a general Sabbath-school Convention as has been suggested by the East Pennsylvania Eldership." The Eldership asked permission of the Board of Missions of the General Eldership to pay its missionary assessment directly toward the support of **Blakely** missionary in Missouri. The office of Stated Clerk was created, "with \$5.00 annually as compensation for his labors." One minister was "appointed to preach a missionary sermon, and one to preach a Sabbath-school sermon during the next session of the Eldership."

Loucks was chosen to preach the former, and **Domer** the latter. The appointments consisted of six stations and eight circuits.

29th West Pennsylvania Eldership.—The Opening Sermon of the twenty-ninth annual session of the West Pennsylvania Eldership was delivered by **J. Hickernell**, on Thursday evening, October 19, 1871, from Acts xiii. 2. **Hickernell** was duly elected Speaker; **A. C. Raysor**, Stated Clerk; **J. W. Davis**, Transcribing Clerk, and **P. Loucks**, Treasurer. While the preachers were "required to pass an examination annually," it had been unenforced; hence, a committee was created "to report a course of studies for the benefit of young ministers." The Eldership thought "every Christian should constantly carry with him a copy of the New Testament." The death of two ministers were reported—**J. Travis** and **J. Rees**—who were "active and zealous laborers," "energetic and faithful ministers," "bearing good moral and religious characters." Exhorters' licenses were issued to five brethren. The Eldership refused to add to "the ceremony of ordination" as practiced "the imposition of hands," as recommended by **W. J. Davis**, **G. J. Bartlebaugh** and **D. Kearsling**, Committee on Resolutions. From one of the funds the Eldership "donated \$50.00 to Elder **J. A. Plowman** as a token of friendship," with his transfer to the East Ohio Eldership. The churches were "instructed to have all their deeds for church property made to the Treasurer, by name, of the Board of Incorporation of the West Pennsylvania Eldership." Said Board was "authorized to sell the property belonging to the Church, in Pittsburgh, if in their judgment they think it expedient." The proceeds were to be applied "to the erection of a new house in some other locality." "Six promising young men manifested a desire to engage in the work of the ministry," which fact was mentioned by the Committee on the State of Religion as "an evidence of progress." There were also "extensive revivals and large numbers of accessions."

30th West Pennsylvania Eldership.—Interchange of friendly relations between the Free Baptists and the Church of God as represented in the West Pennsylvania Eldership continued. **E. Jordan**, of the former Church, attended the session of said Eldership which convened at Ursina, Somerset county, Pa., October 17, 1872. The Eldership expressed its pleasure to have him present, and voted to appoint **P. Loucks** as a delegate to the next meeting of the Free Baptist Association. The officers of this Eldership were **J. Hovis**, Speaker; **A. C. Raysor**, Stated Clerk; **J. Cook**, Transcribing Clerk, and **P. Loucks**, Treasurer. The Eldership was insistent that the annual examinations of preachers shall not go by default, but that they be held. It adopted a short course of studies, extending three years. At this session Clearfield mission was formally transferred to the East Pennsylvania Eldership. The remaining appointments consisted of five stations and eleven circuits. Among the former was Pittsburgh, to which **S. Woods** was appointed. The Report of the Committee on the State of Religion was very encouraging, as it showed "accessions to the Church, about five hundred; five new houses of worship built; preachers better supported, and more zeal for the promotion of the cause of God." The finances of the Eldership also indicated improvement. The only shadow which hung over the Eldership was the fact that "**Elder J. M. Domer** is now seriously afflicted," and it was resolved that "each member of this Eldership offer up prayer in his behalf for his recovery."

31st West Pennsylvania Eldership.—Months before the calends of October, 1873, dawned, the spirit of one of the noblest ministers of the West Pennsylvania Eldership had taken its departure. **J. M. Domer** died November 15, 1872, highly respected and loved by his whole Eldership, and esteemed by the brotherhood generally as a man of exceptional talents, for "by his many noble qualities he gained the respect and admiration of all." He was "enabled by divine grace to wield a powerful influence over the minds of his fellow men." In such terms the Eldership recorded its sentiments concerning their deceased fellow-member. The body met at Pittsburgh, Pa., October 16, 1873, **J. W. Davis** preaching the Opening Sermon from I. Thess. i. 5. An election for officers resulted in the choice of **P. Loucks**, Speaker; **A. C. Raysor**, Stated Clerk; **J. A. Cook**, Transcribing Clerk, and **J. Hickernell**, Treasurer. Having received greetings of friendship from the Free Baptist Conference, by its delegate, **E. Jordan**, the Eldership appointed **J. Hickernell**, **P. Loucks** and **W. B. Long** fraternal delegates to said body. To such an extent had sentiment changed on the question of Secret Societies that a proposed action against them was laid on the table. But a strong resolution against the use of tobacco as being "a habit essentially filthy and inconsistent with the character of a Christian gentleman," along with one insisting on total abstinence from all

intoxicants, was readily agreed to. The Eldership deemed it expedient to discontinue licensing exhorters, but declared that "in its judgment this should be left to the local churches." A colored man was licensed who had a call to Shenandoah Valley, Va., where he proposed to start a mission, and be "responsible himself for his support;" but no appointment was made. **R. L. Byrnes**, who became a leader in the West Pennsylvania Eldership and a prominent official of the General Eldership, received license at this session, a man of fine character and serviceable talents. It was made the duty of local preachers to preach twenty-five sermons a year. As the ministers were at considerable expense in moving from one field to another, the various circuits were "requested hereafter to make provision for the same, in addition to the salary."

32nd West Pennsylvania Eldership.—Quite a full Eldership assembled October 15, 1874, in the new mission building at Mt. Pleasant, Westmoreland county, Pa., to listen to the Opening Sermon by **J. Grimm**, from Deut. x. 12-14. **Jordan**, Free Baptist Church, was again present, returning the visit of **Loucks** to their Conference. **Jordan** had formerly been a member of the Eldership, but "withdrew by mutual consent, and has held his membership among the Free Will Baptists." Expressing a desire to return to the Church of God and the West Pennsylvania Eldership, he was received, and a license voted him. The Eldership, after a full discussion, by an almost unanimous vote, decided "that the change of preachers shall take place immediately after the adjournment of the Eldership." A bond in such amount as the Board of Corporation may require was after this to be given by the Treasurer. **Loucks** and others made a strong effort to interest the Eldership in Mt. Pleasant Classical and Scientific Institute with a view of securing it as a Church school. The body endorsed the new monthly to be published by the Board of Publication of the General Eldership, "The Sunday-School Record." The labors of the ministry had been "signally blessed in the conversion of hundreds of souls, and peace, union and harmony prevailed." The report of the Committee on License was adopted, which recommended "that public collections be taken up at each regular appointment once during the year, to be appropriated to aid young men to prepare themselves for the ministry." The South Pittsburg and Allegheny mission was created, with **S. Woods** as missionary. The Shenandoah mission, Virginia, was also recognized, and **J. Brown** (colored) appointed. Another mission was ordered to be opened in the Kanawha Valley, W. Va., and one in Jefferson county, Pa. The Stationing Committee did not supply Pittsburg, but left **Woods** on the South Side Pittsburg Sunday-school Mission. The Eldership was presided over by **J. Grimm**, Speaker, with **J. A. Cook**, Transcribing Clerk, and **P. Loucks**, Treasurer.

33rd West Pennsylvania Eldership.—The Eldership was called to meet at Harmony by **P. Loucks**, Chairman of the Standing Committee, on October 21, 1875. The session began the next morning, when **J. W. Davis** was chosen Speaker; **A. C. Raysor**, Stated Clerk; **W. B. Long**, Transcribing Clerk; **B. F. Bolton**, Financial and Statistical Clerk, and **P. Loucks**, Treasurer. **Loucks** preached the Opening Sermon on the evening of the 21st, and the Eldership ordered it published in The Advocate. The Eldership was much pleased with the enterprise of **Dr. Ross** in starting a book store in Harrisburg. The Eldership decided to publish 100,000 pamphlets giving the statistics and doctrine of the Church of God. Fairs and festivals were discountenanced because considered "a species of gambling." While several ministers passed to their reward during the year, there was an addition of seven, leaving the number of ministers of the Eldership at forty. The temperance question consumed the fourth day. The Eldership "refused to endorse the prohibition movement," but was willing to "use all lawful means consistent with its religious principles for the suppression of the liquor traffic." A revision of the Constitution was decided to be advisable, and a committee was appointed to do the work. Important action was taken "to secure greater efficiency of the ministry, the course to be pursued, and the amount of salary to be raised by stations and circuits. There were four stations, thirteen circuits and one mission.

34th West Pennsylvania Eldership.—Several important matters started in 1875 came over to be finished at the session of 1876. One of these was "revising the system of co-operation, or drafting a Constitution," which was reported, and occupied the sitting on Friday afternoon and Saturday morning. Another was the question of salaries of pastors. The object was to increase salaries, for which no specific provision had been made. The following item was carefully con-

sidered, and then adopted: "That immediately after the preachers take charge of their appointments, let the deacons of each church draw up the following Article of Agreement: We, the deacons of the church of God at———, agree, without defalcation, to raise the sum of \$—— for Elder ——, as a reward for his pastoral labors among us during the year ——, the same to be paid to him by the deacons quarterly in advance." The Eldership was presided over by **B. F. Bolton**, with **A. C. Raysor**, Journalizing Clerk; **M. S. Pritts**, Transcribing Clerk, and **P. Loucks**, Treasurer. There were "large ingatherings of souls all over the Eldership," and "harmony and peace prevailed among the churches." Finding that the Eldership convened so late as "to make it very inconvenient for moving on account of cold weather," the time of meeting was changed to the first Thursday in October. Funds were limited, as the amount of collections reported by the Treasurer was only \$145.09. The stations this year were four; circuits, fourteen, with one mission—Kanawha, West Va., to which **W. J. Davis** was appointed, with an appropriation of \$100.00. The Opening Sermon was preached on Thursday evening, October 19th by **M. S. Pitts**, and the business session began on Friday morning, October 20th, and the Eldership adjourned on Tuesday afternoon.

35th West Pennsylvania Eldership.—Meeting at Benwood, West Va., October 4, 1877, the distance prevented a large audience. Nineteen teaching elders were absent, and nineteen were present, with twenty delegates and four messengers. The Opening Sermon was preached by **J. Glenn**, from Luke xvi. 1, 2. **P. Loucks** was chosen Speaker; **B. F. Bolton**, Journalizing Clerk; **M. S. Pritts**, Transcribing Clerk; **J. W. Davis**, Financial Clerk, and **P. Loucks**, Treasurer. Having a course of studies, but no permanent Board of Education, the Eldership elected an Examining Committee to examine "young preachers." The wisdom of taking up certain matters in private sittings was so clear that without opposition such meetings were arranged for in order "to consider private business." The Eldership felt the need of a system to gather more missionary money, and so in addition to requiring pastors "to collect \$1.00 per member missionary money," it revived "a system to raise a permanent mission fund adopted in 1859, and re-adopted in 1865," as "the best means by which to gather a mission fund." The church at Stull's Run had become extinct, the property was ordered sold and the liabilities paid and any balance paid into the treasury. A Sunday-school convention was ordered to be held. It also strongly urged on the General Eldership "the propriety of taking such steps as in their judgment will be the most efficient to raise the means whereby we may be enabled to erect or purchase a house for a school under our immediate control." The delegates to the General Eldership were instructed to work for the issuing of a Church Hymnal. The Stationing Committee divided the territory into four stations, thirteen circuits and three missions.

36th West Pennsylvania Eldership.—Of the forty-two teaching elders enrolled, twenty-eight responded at roll call when the Eldership convened at Center Bethel, Westmoreland county, October 3, 1878. There were also present twenty-one ruling elders and eight messengers. The Opening Sermon was delivered by **G. J. Bartlebaugh**, from Matt. xvi. 18. The churches of God have always been proverbially liberal in opening their houses of worship to irresponsible ministers. Those of the West Pennsylvania Eldership were no exception. Hence, the Eldership "discountenanced such a course" as "disreputable characters" have thus entered the pulpits and "evil consequences" have followed. The churches were "urged to be careful in this matter, and to permit no person to preach in their church houses unless they are members in good standing in some orthodox Church." The resolutions on temperance broadened out, affirming that "intemperance is not alone confined to the use of intoxicating liquors, but the use of tobacco and such other evils whereby we defile the body and render ourselves odious to society." Young ministers and applicants for licenses were requested to refrain from the use of these things. A camp-meeting was directed to be held, to be called "the Eldership camp-meeting." The cause of Sunday-schools and missions was made a special order for Tuesday afternoon, and a special program was arranged by a committee composed of **B. F. Bolton**, **J. W. Bloyd** and **J. J. Fox**. A Committee on Missions was created as one of the regular committees. The stations were reduced to two, the circuits increased to twenty, with two missions. Two special sermons were ordered for the session of 1879, one on Tem-

perance and one on Missions. **G. J. Bartlebaugh** and **R. L. Byrnes** were appointed to preach them.

37th West Pennsylvania Eldership.—For reasons not disclosed, the privilege of advisory membership was no longer to be extended to ministers not members of the Church of God. They were simply to be "introduced" to the Eldership by the Speaker. The Eldership convened in 1879, at Kingwood, Somerset county, October 2nd. **J. S. Marple** preached the Opening Sermon from Matt. xxviii. 19. The unusual act of a Speaker-elect refusing to serve was witnessed when **G. J. Bartlebaugh** was elected to this office, and so the honor was conferred upon **J. W. Davis**. **B. F. Bolton** was chosen for Journalizing Clerk; **W. H. H. Criswell**, Transcribing Clerk; **J. S. Marple**, Financial Clerk, and **S. P. P. Young**, Treasurer. Under the supervision of the Standing Committee, the house of worship at Edenburg was sold. As nothing was done by the General Eldership to provide a school, the Eldership resolved that it "will, at as early a day as possible, devise means by which our young ministers may obtain an education that will enable them to hold a conspicuous place in the communities in which they might be thrown." Perhaps the reason why **Bartlebaugh** declined to accept the Speakership is found in his later request that he be "granted an open transfer." The Eldership still elected one of its members to preach the Opening Sermon the following year, the choice at this session being **John Hickernell**, with **R. L. Byrnes** as alternate. The Committee on the State of Religion made a hopeful report, stating that they felt "happy to say that the dark, gloomy cloud that seemingly hung over the Church of God is passing off into a glorious day, and that the opposition and prejudice to the doctrine of which we are peculiarly jealous are now giving way before us more rapidly than ever." A committee to examine in the prescribed studies was appointed for 1880. Each minister was directed "to preach a sermon in favor of the Sisters' Mission. Deeply conscious of its loss in the death of **M. S. Pritts**, the Eldership put on record its appreciation of his character and services, as "an able minister of the New Testament and a faithful defender of the 'faith once delivered to the saints;' a man of more than ordinary abilities as a preacher of the gospel, and a man of deep-toned, practical piety."

38th West Pennsylvania Eldership.—Sixty-three members constituted the thirty-eighth annual session of the West Pennsylvania Eldership, which convened at West Newton, Westmoreland county, Pa., October 7, 1880. **John Hickernell** preached the Opening Sermon on Thursday evening, and on Friday morning he was elected Speaker; **B. F. Bolton**, First Clerk; **R. L. Byrnes**, Second Clerk; **J. S. Marple**, Financial Clerk, and **S. P. P. Young**, Treasurer. To emphasize its demand for shorter Journals in *The Advocate*, and to have "long, tedious Journals excluded from its pages, the Eldership directed the Transcribing Clerk "to prepare a very condensed report for publication." There was a regular "Committee on Examination" in the Course of Studies. This Committee reported that the members of the second year's class had made good progress. The delegates to the General Eldership were instructed "to use their influence to have the complete Minutes of Elderships stricken from the pages of *The Church Advocate*." Also "to use their influence to have the Church Hymn-book revised or to have a hymnal prepared for use in the churches." The Report of the Committee on Temperance was very strong, recommending "total abstinence from all drinks that will intoxicate." Measures were taken to enforce the Rule, "requiring local preachers to preach at least twenty-five sermons a year." The Standing Committee was instructed "to sell the church property in Pittsburg, the proceeds of the sale to be held for the purpose of opening a mission some place in the city." The pulpit was left to be supplied. Besides Pittsburg, the number of stations was three, with twenty-eight circuits and missions. **S. P. P. Young** was appointed "to work up the interests of the Women's Missionary Society."

39th West Pennsylvania Eldership.—The progress of church work at Franklin, Venango county, was slow and discouraging, but the relation of the work to that of the adjoining circuit was such as to make it a matter of importance that it should succeed. Besides, Franklin is the county town of Venango county. It was voted in 1880 that the Eldership should be held there in 1881. And while it is the point farthest North in the occupied territory of the Eldership, the attendance was good. The Eldership met there on October 6, 1881, when **D. T. Leach** preached the Opening Sermon, from Prov. xviii. 24. The enrollment showed the presence of thirty-two teaching elders, twenty ruling elders and four messengers, while sixteen teaching elders were absent. **R. L. Byrnes** was chosen Speaker;

B. F. Bolton, Journalizing Clerk; **W. H. H. McKlveen**, Transcribing Clerk, and **S. P. P. Young**, Treasurer. **J. R. H. Latchaw**, of Iowa, became a member by transfer of the Eldership at this meeting, and was appointed to the Barkeyville circuit, Venango county. The matter of the sale of the Pittsburg church property was placed in the hands of the Board of Incorporation. A committee was appointed to revise the Constitution; but the Eldership at once made the amendment changing the number of members of the Standing Committee from five to three. A Superannuated Ministers' and Widows' Fund was created, and each pastor was placed "instructed to take up a collection in the month of December of each year for" said Fund. Two ministers had died during the year—**P. Loucks** and **S. Hoerger**. **Loucks** was characterized as "a wise and noble counsellor, a genial and affectionate brother, and one whom we had learned to love and esteem; one always active in doing good among his fellow men." **Hoerger** was "a noble Christian brother." "The state of religion within the bounds of the Eldership is in a flourishing condition," according to the Report of the Committee. The Report of the Financial Clerk confirmed this statement, as there were 507 conversions during the year; 6 churches organized, making a total of fifty-five churches; 93 appointments; 496 received into fellowship, and 3,415 sermons preached. The Stationing Committee made appointments to twenty-five fields of labor.

40th West Pennsylvania Eldership.—The Eldership in 1882 is memorable on account of several actions of unusual significance, and at the time full of inspiration. The session was well attended, there having been present 37 ministers; 14 ruling elders, and 9 messengers. Thirteen teaching elders were absent. The session was held at New Brighton, Beaver county, beginning October 5th, when **W. R. Covert** delivered the Opening Sermon, from Acts xx. 28. **J. S. Marple** was elected Speaker; **J. R. H. Latchaw**, Journalizing Clerk; **A. R. McCahan**, Transcribing Clerk, and **S. P. P. Young**, Treasurer. A Committee on Boundaries was added to the list of committees, whose duty, in addition to that of "laying out the fields of labor," was "to appropriate money for the different fields." A "donation of a valuable parsonage to the church at West Newton, Westmoreland county," was received, the gift of **John and Elizabeth Mellender**. The Eldership made appropriate and grateful mention of the starting of an Academy at Barkeyville, Venango county, by **J. R. H. Latchaw** and **E. F. Loucks**. This enterprise was approved as "auxiliary to our general college movement." Six sisters from different churches petitioned the Eldership for "authority to organize sisters' missionary societies in all the local churches." Permission was granted, and also the right to organize a general society, to hold annual meetings, and "to send a delegation of five members yearly to the Eldership to represent their interests." The committee to "take into consideration the financial condition of church property at Franklin, Pa.," suggested that "**Bro. Shontz** hold the property another year, if possible, and that **Elder Young** go on that work, and, if possible, raise the amount of indebtedness and pay the same, \$1,600.00." The Report of the Committee to Revise the Constitution was adopted as a whole, and without opposition, except that the time-limit was extended from three to five years. A resolution severe in its terms was adopted with reference to "members of this body, and the wives of some of the members, in circulating damaging reports of ministers of this Eldership." It was denounced as "a heinous crime against the Church, as well as the ministers," and "persons found guilty shall be required to make public confession before the Eldership, or else be expelled." The Eldership rejoiced over "the cheering news coming from the East and from the West, from Maine, Kansas and Iowa, of their banishing the demon rum from their borders," and urged renewed efforts in favor of prohibition. **T. Woods** offered a resolution, which was adopted by a rising vote, "that proper steps should be taken to form a new Eldership, to be known as the West Virginia Eldership of the Church of God." A special committee was appointed to define the boundaries of the proposed Eldership. A "donation of \$1,000.00 to this body by **Bro. Sample Smith**, deceased," was reported by **R. L. Byrnes**. Careful attention was given to the Course of Studies, and ministers were appointed to examine in each of the three years. The authority to sell the Pittsburg church property was continued.

41st West Pennsylvania Eldership.—The orderly manner of effecting the organization of a new Eldership out of the southern part of the territory of the West Pennsylvania Eldership continued until the work was finished. The Committee on Boundary Lines of the West Virginia Eldership made its report in 1883.

It gave to said Eldership "Greene county, Pa.; the State of West Virginia, Preston county excepted, and that part of the State of Ohio belonging to the West Pennsylvania Eldership." The ministers contemplating going into the West Virginia Eldership were directed "to confer together immediately after the opening of the Saturday afternoon session." A temporary organization was then effected, and "the following named persons were reported as members of said Eldership, **T. Woods, W. R. Craig, W. B. Long, J. S. Marple, N. M. Anderson, J. L. Lucas, H. D. Grimm and J. C. Cunningham.**" They were then made "advisory members of this Eldership during its entire session." This was followed by another action, holding these ministers "subject to the West Pennsylvania Eldership until the General Eldership establishes them as an Eldership." The West Pennsylvania Eldership convened at the Union Bethel, Somerset county, Pa., October 5, 1883. On the previous evening **J. R. H. Latchaw** preached the Opening Sermon, from Prov. xxiii. 23. The officers elected were **W. H. H. McKlveen**, Speaker; **J. R. H. Latchaw**, Journalizing Clerk; **W. B. Elliott**, Transcribing Clerk; **R. Vanaman**, Financial Clerk, and **S. P. P. Young**, Treasurer. **Latchaw** resigned, and **J. C. Cunningham** was elected. The "Committee on Boundaries was short lived, as, on motion of **R. L. Byrnes**, the Article creating this Committee was amended by substituting the Stationing Committee. **W. R. Covert** and the elders of the church at Pittsburg presented charges before the Standing Committee against Elder **G. T. Clayton** for refusing to co-operate with the church, or "to labor under the direction of **W. R. Covert**," and "for teaching doctrines and practices contrary to the received opinions of the Church of God;" and against **Clayton, Richey and Krawl** "for being unruly and insubordinate, and refusing to co-operate with **W. R. Covert**, or obey him." As **Covert** had "been given charge and supervision of all the work and interest of the Church of God in Pittsburg and Allegheny," the Committee upheld him in his course against these persons, but it "did not think **Elder Clayton** did" the things charged against him "wilfully, or that he desired to do wrong." It decided that this was a case which required the Eldership to uphold, "Section 2, of Art. XII. of the Rules of Co-operation." Charges were also preferred before the Committee by the elders of the church at Gravel Street, Benwood, West Va., against **Elder A. R. McCahan**, for "persecuting the church, using improper language in improper places, and making threats against **W. H. Marple.**" On the first two charges it found **McCahan** guilty, and he was admonished to "pursue a different course in the future," and his relation to the church as pastor was dissolved. But the vote on the adoption of the Committee's report on **Clayton** was: "Yeas, 6; nays, ten; refusing to vote, 20. The death was lamented of **Edward Jordan**, "a man of sterling integrity, strong religious sentiments, Christian culture and holy example." There was an increase of six hundred and ninety-two members of the churches during the year. The "first Lord's day in November was set apart as a day of Thanksgiving for the mercies of the past year, and to invoke the protecting care of Almighty God over his ministers and people the coming year." "Pittsburg was made the permanent place of holding the Eldership." A Board of Education was provided for, "in accordance with the resolutions of the General Eldership of 1875."

42nd West Pennsylvania Eldership.—The organization of the West Virginia Eldership and the appointment of Pittsburg as "the permanent place of holding the Eldership," where each minister and delegate was required to provide for his own entertainment, effected a large reduction of the membership present at the Eldership session in 1884. There were enrolled as present eleven teaching elders and five delegates when the body "convened in the Bethel of the church, 35 Townsend street, Pittsburg, Pa., October 2, 1884." The smaller number and the expenses of entertainment served also to expedite business. In addition, the "Opening Sermon was dispensed with," and evening sessions were held, so that the Eldership adjourned in the afternoon of the 4th. **R. L. Byrnes** was elected Speaker; **J. R. H. Latchaw**, First Clerk; **W. B. Elliott**, Second Clerk; **R. Vanaman**, Financial Clerk, and **S. P. P. Young**, Treasurer. An effort was at once made to rescind the action of 1883, making Pittsburg the permanent place for holding the Eldership sessions. The motion was referred to the Committee on resolutions, which reported favorably. After considerable discussion the report was adopted by a vote of sixteen to fifteen. The Stationing Committee arranged the territory of the Eldership into twenty-one fields of labor—six stations and fifteen circuits. The Sisters' General Missionary Society appointed five delegates to the Eldership, and requested that they be recognized as such. This was done,

and they "were enrolled as members of the Eldership." The Eldership heartily endorsed the action of the General Eldership in accepting the proposition made by the Free Baptists in reference to foreign mission work, and "urged upon the brethren of this Eldership the importance of giving liberally to the Permanent Foreign Mission Fund." The Board of Education secured an Act of Incorporation of Barkeyville Academy, and had a Board of Trustees, which was suggested by the Board, appointed by the Venango county court. The Eldership during the year lost one of its veteran ministers by death, **A. C. Raysor**. He was born near Harrisburg, Pa., April 8, 1815, and died at his home in Barkeyville, Venango county, August 21, 1884. He was originally licensed by the East Pennsylvania Eldership in 1834, and shortly after was transferred to the West Pennsylvania Eldership. His father became a member of the church organized at the home of **Andrew Miller**, a member of the first Eldership. He was but nineteen years old when he entered the ministry. Though his education was limited, by close application to his books he became possessed of considerable acquirements. Of excellent character, strong and firm convictions, he held a high place among his fellow members of the Eldership.

43rd West Pennsylvania Eldership.—The West Pennsylvania Eldership had its peculiar adversities and internal troubles. It, however, always manifested remarkable equanimity and self-control as a body. It was reserved and reticent, and did not fan the fires of contention by undue publicity. Apparently there was tranquility when the internal storms were raging most violently. The body resembled **Cooper's** picture of the American Aborigines, for "it is rare indeed that the philosophy of a dignified Indian is so far disturbed as to destroy the appearance of his equanimity." But its calm, cool, judicial acts revealed the evils it sought to cure or eradicate. Heresy and impurity were the foes it had to fight, and in a number of instances excision was the remedy. One of the first instances was a case of "heresy, insubordination and evil speaking," charged against a minister. The "charges were sustained" at the Eldership held at Pittsburgh, beginning September 30, 1885, and the guilty minister "was expelled." There was an element of disloyalty in the minority, however, and the Eldership found it necessary to "direct that no minister of this body be allowed to employ, countenance, or permit to preach in his pulpit any expelled minister from this body." Barkeyville Academy was beginning to bear fruit, and among the licentiates this year was **C. H. Grove**, native of Dauphin county and graduate of the school, who later returned East, and became a conspicuous member in the East Pennsylvania Eldership and in the General Eldership. Twenty-one preachers and seven delegates constituted this session, who made choice of **W. R. Covert** for Speaker; **W. H. H. McKlveen**, Journalizing Clerk; **R. L. Byrnes**, Transcribing Clerk; **R. Vanaman**, Financial Clerk, and **S. P. P. Young**, Treasurer. The Stationing Committee made five stations and fourteen circuits. It also put Fayette Mission on the list, but had no missionary to send there. The Eldership felt an evident pride in putting on the list of appointments **J. R. H. Latchaw**, **A. M.**, President of Findlay College. **G. Shober** reported "the purchase of a meeting-house and two lots in the village of Garrett, Somerset county," the deed for which was given to the Eldership. Such interest was developed on education in connection with Barkeyville Academy and Findlay College that the subject was made a special order. The body demanded that the "Church of God come to the front in providing facilities for the education of her youth," and expressed the belief that Barkeyville Academy is "a source of great power and influence to us as a Church." It declared itself "utterly opposed to the traffic in any form in alcoholic liquors as a beverage; against high license, low license and all kinds of license." One minister, **Jesse Morgan**, had paid nature's supreme debt, and was a man of excellent local standing, having "spent a long life in the ministry," "formerly in the Baptist Church, latterly in the Church of God." The body took strong ground in favor of missions, declaring "the Church of God is a missionary Church," and resolved to "appoint a missionary to establish churches in territory contiguous to circuits and stations in the Eldership."

44th West Pennsylvania Eldership.—When the Eldership adjourned in 1885, it did so to meet again "in Pittsburgh, Pa., on the first Thursday in October, 1886." But the Journal in 1886 states that, "Pursuant to adjournment, the West Pennsylvania Eldership of the Church of God met at Connoquenessing Chapel, Beaver county, Pa., October 7, 1886." The body was organized by electing **J. W. Davis**, Speaker; **W. H. H. McKlveen**, First Clerk; **W. B. Elliott**, Second Clerk;

R. Vanaman, Financial Clerk, and **A. M. Jones**, Treasurer. To expedite business, reports of ministers were limited to seven minutes, while the reports of committees were uniformly short. Two ministers returned with transfers from the West Virginia Eldership. Separate committees were appointed by the Speaker to examine in each of the three years' Course of Studies. A candidate for license whose application was favorably reported, and who rose to early prominence in the Eldership and in the general body, was **Sherman G. Yahn**, formally ordained by **President Latchaw**. The total receipts of the Treasurer were \$526.55, and expenditures, \$542.65. Death had claimed one of the ministers during the year, **W. H. H. Criswell**. He had received his first license in 1875. Charges were sustained against one minister, and he was expelled from the Eldership.

45th West Pennsylvania Eldership.—The project of publishing a "Year Book," for which **C. D. Rishel**, of the East Pennsylvania Eldership, submitted a prospectus in 1887, met with a ready response from various Elderships, among them the West Pennsylvania Eldership, which declared it "of value in many ways to the pastors and people of the Church of God." It ordered the Clerk to gather and forward "all statistical matters, etc., asked for." The Academy at Barkeyville, Venango county, where the Eldership convened Thursday morning, October 6, 1887, gave new inspiration to the body. The three years' Course of Studies was energetically discussed; a higher standard of qualifications for the ministry was emphasized, and two sessions were principally devoted to Barkeyville Academy. Pledges were taken for the support of the school, and \$1.00 per church member was to be raised, the same to be collected by the pastors. The session was presided over by **W. H. H. McKlveen**, Speaker; and the Clerks were **C. H. Grove**, **W. B. Elliott** and **T. Woods**, with **A. M. Jones**, Treasurer. **W. J. Davis** had preached the Opening Sermon the previous evening. There being a lack of lay delegates, the Eldership itself "appointed elders as delegates to equal the number of ministers." The sale agreed upon of the Pittsburg church property was ratified by the Eldership. The brotherhood was strongly urged "to cast their ballots at the polls for men who are pledged to temperance." The Eldership refused to grant an "open transfer" to a minister, insisting that he must first "locate somewhere." The Principal of Barkeyville Academy was "recognized as a member of the Eldership during his term of office." All the "various missionary societies" were directed to "be consolidated into one society;" all collections "to be paid into treasury of the Eldership," whence was to be paid ten per cent. for foreign missions, "twenty per cent. for general missions" and "seventy per cent. retained for home missions." An effort was made to declare the offices of elder and deacon to be perpetual, or "should be continued during good behavior." The Eldership found "great cause for gratitude to Almighty God for the good will, unity, peace and love existing among the brethren," and "for the encouraging disposition manifested by the churches to increase the salaries of ministers and the awakening interest in education." The number of conversions reported was 345. The funds collected aggregated \$94.04, Contingent; \$190.00, miscellaneous.

46th West Pennsylvania Eldership.—The arrangements made a year ago as to the Three Years' Course of Studies for ministers proved satisfactory, except the formation of the classes. Accordingly in 1888, this matter was promptly taken up, and a committee appointed, which classified the members, and made examinations imperative, which "had been neglected for six years." The session was held at Templeton, Armstrong county, beginning October 4, 1888. **L. B. Appleton** delivered the opening sermon the evening before. Charges were pending against **Appleton**, but were not sustained by a committee which investigated them. Twenty-five teaching elders were enrolled, and six delegates. Among the teaching elders was a young Barkeyville student, **W. N. Yates**, licensed by the Standing Committee, and "appointed pastor of the church at Pittsburg," but not so enrolled. **W. R. Covert** was elected Speaker; **S. G. Yahn**, First Clerk; **C. H. Grove**, Second Clerk; **T. Woods**, Financial Clerk, and **A. M. Jones**, Treasurer. To stimulate greater and more systematic activity on the part of the churches to provide adequate salaries for the ministers, it was ordered that "each minister hereafter upon entering upon his charge shall call the officials of the church or churches together and make an agreement as to the amount he shall receive for his services, the stipulated amount to be paid weekly, or monthly." The Board of Education had accepted **Latchaw's** resignation as Principal of Barkeyville Academy and elected **Prof. E. F. Loucks**, which was approved by the Eldership. "The licensing of the liquor traffic in any form" was disapproved. The Year Book was pronounced a "pamphlet of sterling worth." The Board of Education gained

greater prominence as Barkeyville Academy developed into a growing school, and Findlay College assumed larger proportions. The new Board consisted of **W. H. H. McKlveen, J. W. Davis, C. H. Grove, T. Woods** and **S. G. Yahn**. The dollar per capita for Barkeyville Academy not having been realized, **W. R. Covert** was "authorized to canvass the Eldership territory to solicit and collect money and secure students." On account of the "isolated condition of many of our churches," it was given as "the sense of this body, that when it is practicable different circuits and stations should hold meetings quarterly with each other." The Report of the Financial Clerk was carefully tabulated, and showed sixteen fields of labor, not harmonizing with the six stations and fourteen circuits of the Stationing Committee. There were 54 appointments, 41 organized churches; 35½ houses of worship; 2,321 sermons preached; 295 conversions; 250 received into fellowship; 1,481 present membership; \$5,449.25 salaries; \$16.65 for general missions; \$38.86, Home Missions; \$42.60, Contingent Fund; \$3,606.30, Educational Fund.

47th West Pennsylvania Eldership.—The transfer of the deed of the Barkeyville Academy was tendered to the trustees of the Eldership in 1888, but was deferred "until the mortgage and the entire indebtedness against the Academy is cancelled." However, during the year, the Committee on Education reported, "the title of the property has been placed with the Eldership," but there was a debt on it of about \$3,900.00, for which provision had to be made. For this purpose a committee was appointed, which reported that "the endeavor should be made during the present Eldership to raise sufficient money to pay all the indebtedness." This, however, could not be done, and loans and mortgages had to be resorted to. The Eldership had other liabilities, altogether aggregating nearly \$6,000.00, and a general Financial and Missionary Agent was appointed. **J. W. Davis** was appointed to collect the money. The Eldership convened at Stonerville, Westmoreland county, October 3, 1889. According to a Rule adopted in 1888, the retiring Speaker, **W. R. Covert**, preached the Opening Sermon the previous evening. **J. S. Marple** was chosen Speaker; **S. G. Yahn**, First Clerk; **C. H. Grove**, Second Clerk; **T. Woods**, Financial Clerk, and **A. M. Jones**, Treasurer. The prohibitory amendment to the State Constitution had been defeated, and the Eldership showed its sense of wrong by declaring that in its "opinion the manufacture and sale, as a beverage, of all kinds of intoxicating liquors is the greatest evil, and is a crime against God and humanity, for which atonement in blood and treasure will have to be made, unless the people can be educated to use the only means at their disposal, to wit: the ballot, for its suppression." One of the "earnest laborers in the vineyard of the Lord," **John Tinsman**, had been "removed by death." He had "always been found at his post, and was "sadly missed by Eldership and Church." The second Sunday in November, from and after 1890, was fixed as the time for ministers appointed to new fields of labor to take charge thereof. Proxy voting at church elections was discouraged, the Eldership expressing its judgment "that all ballots cast in church meetings should be done in person, unless sickness prevents." In order more effectually to carry out its actions relative to the Course of Studies, the Eldership appointed three committees to examine in the studies of the three years. The annual report of the Treasurer showed income for Superannuated Fund, \$101.35; Home Mission Fund, \$77.94; Miscellaneous, \$214.90. The reports of ministers were restricted to the Statistical Blanks. There were five stations and fifteen circuits.

48th West Pennsylvania Eldership.—"The Eldership of this session received a valuable acquisition to its ministerial ranks in the person of **C. Manchester**, who came with his transfer from the Illinois Eldership, and who took charge of the work at Barkeyville, in addition to the work in the Academy." This Eldership has quite generally been noted as a quiet, harmonious body, notwithstanding its internal troubles on several occasions. This year, when it convened at Kingwood, Somerset county, October 2, 1890, "the sittings were characterized by a degree of harmony and fraternal feeling which would presage the accomplishment of much good throughout the coming year." **C. H. Grove** delivered the Opening Sermon the previous evening. **R. L. Byrnes** was elected Speaker; **C. H. Grove** and **W. H. McKlveen**, Clerks. There were twenty-one fields of labor as reported by the Stationing Committee at the close of the session, two of which were "unsupplied," and one of which received an appropriation of \$100.00. **W. J. Davis** was superannuated, with an appropriation of \$100.00. The Eldership year was changed so that the ministers would move to new fields immediately after the adjournment of the Eldership, rescinding an action of the previous year to defer

moving until a month after adjournment. The reporter recorded, that "to the shame of the Eldership, the resolution placing under the ban of disapprobation the habit of tobacco-using was lost." The actions on the educational, missionary and other Church interests were of such a judicious character as to "place them ultimately on a more substantial basis." This was foreshadowed in the Report of the Financial Agent, which showed collections aggregating upwards of \$2,000.00. The wave of sentiment which passed over other Elderships in favor of increased religious services during Eldership sessions was responded to by this Eldership, when it was decided that revival services should be held at the annual sessions, beginning with "the evening of the Eldership convocation, and continuing during the session." Electioneering by ministers and delegates was branded as "a reprehensible practice." During the year death claimed "one of the most useful, faithful, efficient and indefatigable workers of the Eldership, in the person of **H. Barkey**." The practice of holding memorial services was observed.

49th West Pennsylvania Eldership.—An insufficient number of ministers ready to do active pastoral work is revealed in the two facts that the number of fields of labor was reduced to seventeen, several of the circuits being consolidated, and of this number four remained unsupplied. Yet three new names were added to the Ministerial Roll, and these received appointments. One, however, removed to Ohio. The session was held at Mt. Pisgah, Westmoreland county, October 1-3, 1891. The previous evening **R. L. Byrnes** preached the Opening Sermon, "an earnest and interesting discourse on the brevity of life and the true aims and purposes of our existence," evidently keeping in mind the evangelistic character of the services as ordered in 1890. The officers of the session were as follows: Speaker, **D. A. Stevens**; Journalizing Clerk, **S. G. Yahn**; Financial Clerk, **Chas. Manchester**; Treasurer, **A. M. Jones**. There were enrolled twenty pastors, twelve local ministers and fourteen delegates. The "prohibition of the manufacture and sale of liquor" was favored "as the only proper and successful way of dealing with the traffic." The body also expressed it as its sense of "duty to God and humanity, to Church and State, to support only such candidates for public office as stand committed in favor of prohibition." In view of the "neglect of the missionary interests of this Eldership," and the consequent fact that "the cause of God is suffering and souls of men are dying," the Eldership decided to "place a competent man in the field at once, with an appropriation of \$100.00." Missionary societies were to be organized in every church, and local preachers were instructed to "go out and open new appointments." There was "a fair degree of spiritual prosperity within the bounds of the Eldership."

50th West Pennsylvania Eldership.—As this was the semi-centennial Eldership, special interest was attached to the proceedings. The venerable **John Hickernell**, the Speaker of the first Eldership, was present and actively participated in the work of the Eldership. He also preached the Sunday morning sermon. The statistics given at the date of this meeting were as follows: Preachers, 36; appointments, 52; organized churches, 42; church houses, 38; members, 1,951; aggregate salaries of ministers the year ending October 1, 1892, \$5,672.88. Allowance in all these items must be made for losses sustained by the organization some eight years previous of the West Virginia Eldership. The Eldership convened at West Newton, Westmoreland county, October 6, 1892. The Opening Sermon was preached on the evening of October 5th, by **D. A. Stevens**. Choice was made of **T. Woods** for Speaker; **S. G. Yahn**, Journalizing Clerk; **C. Manchester**, Financial Clerk, and **A. M. Jones**, Treasurer. There were enough ministers to supply the six stations and fourteen circuits, as five were ordained, three of them having been students at Barkeyville Academy. Ultra action was taken on temperance, charging that "this government has made a contract with death and a covenant with hell to exchange 75,000 souls annually for a few paltry dollars." And "the ministers and laity were recommended to vote for God, home and native land by casting their ballots for prohibition." It redeemed itself on the tobacco question by voting to "recommend that licentiates be total abstainers from the use of tobacco, and that older members ought, if possible, to cease the habit." Discipline was rigidly administered, and one was twice found guilty, made confession and was pardoned, and one was expelled.

51st West Pennsylvania Eldership.—The missionary spirit manifested in some previous Elderships was beginning to bear fruit, as Fayette Mission was added to the list of appointments. The number of stations was increased to

seven. Pittsburg was a station, with an appropriation of \$125.00 for the pastor, and \$12.50 a month for Hall rent. Mission work was also "to be inaugurated and carried on in Greensburg, county seat of Westmoreland county. With these indications of prosperity and progress, the Eldership convened at Mt. Pleasant, Westmoreland county, October 5, 1893. On the previous evening **T. Woods** preached the Opening Sermon. There were enrolled nineteen ministers and thirteen delegates. They elected **J. C. Cunningham**, Speaker; **S. G. Yahn**, Journalizing Clerk; **Geo. W. Davis**, Financial Clerk, and **A. M. Jones**, Treasurer. The faithful, devoted and self-sacrificing veteran, **W. J. Davis**, was numbered with "the enfranchised dead." After "a touching report made by the Committee on Obituaries," a committee was named "to look after the matter of securing a monument for him." The Eldership did not hesitate to affirm, as against the repeated dissenting statement, that an Eldership "has a right to legislate where there is no divine law." The Eldership was resolute in its purpose to purge its ranks of unworthy men. It summarily expelled one minister for "a criminal action" and "using profane language." A few others were reprov'd for "violating the Rules of Co-operation which forbid interference of former pastors with the work of a pastor in charge." While still adhering to "absolute prohibition" as the effective way of dealing with "the hydraheaded monster and unmitigated evil" of the liquor traffic; yet it "further declared in favor of a local option law as the temporary means until the desired end contemplated in prohibition is reached." It included in intemperance "the use of tobacco," which is "filthiness of the flesh," and "defiles the body and desecrates the house erected for God's own worship."

52nd West Pennsylvania Eldership.—There were twenty-five ministers and eleven delegates present when on October 4, 1894, the Roll of the Eldership was called at Butler, Butler county. The Eldership added the names of **Ruth Gailey** and **Mrs. R. A. Marple**, representing the W. M. Society, as "full members." It was a session which resembled a debating society. A committee was appointed on the first day "to select two persons to open each discussion on the consideration of the questions handed down by the General Eldership." These were: Ordination of Ministers by Laying on of Hands; Change of Eldership Titles, and Life Certificates. The leaders in the discussion of the first question were **J. S. Marple** and **J. W. Davis**; of the second, **R. L. Byrnes** and **C. Manchester**, while those of the third are not reported in the Minutes. The Eldership experienced additional trouble with some of the ministers. The Standing Committee had suspended one for a criminal act, and he was disfellowshipped. The churches were warned against another self-styled minister. These moral lapses of ministers had made the Eldership sensitive, and cautious in the granting of licenses. The apportionment of General Eldership assessments for its Missionary and Contingent Funds had now become the rule; but its own Funds were not yet thus replenished. To prevent hasty action in the matter of buying, building and repairing church properties, ministers were advised not to "encourage or sanction the purchase of ground or the erection or repairing of church houses or parsonages without first obtaining the consent of the Board of Trustees of the Eldership." The Eldership ratified the action of the Board of Trustees in giving its "pledge of \$4,000.00 on the indebtedness of Findlay College, on condition that the balance of the \$24,000 be raised by the other Elderships before July 1, 1894." There seemed gratifying progress indicated in the Report of the Stationing Committee. There were eight stations and twenty circuits, all of which were supplied. Barkeyville Academy furnished several additional young men for active work. Pittsburg station received an appropriation of \$100.00, and Youghiogheny circuit, \$50.00. The Eldership was presided over by **W. B. Elliott**, Speaker, with **George W. Davis**, Journalizing Clerk, and **T. Woods**, Financial Clerk.

53rd West Pennsylvania Eldership.—A progressive spirit was manifested by the West Pennsylvania Eldership. It had the responsibility of an institution of learning at Barkeyville under its control, and literary aspirations were evident. It convened in 1895 under the shadow of Barkeyville Academy, Venango county, on October 2nd. On the evening of October 1st the Opening Sermon was delivered by **Wm. B. Elliott**. With twenty-six ministers, twelve delegates and three members of the Women's Missionary Society enrolled, the Eldership was organized by electing **S. G. Yahn**, Speaker; **G. W. Byrnes**, Journalizing Clerk; **T. Woods**, Financial Clerk. The Eldership voted in favor of a change of "Church" to "churches" in Eldership titles, and against "Association" for "Eldership;" against

"ordination with the imposition of hands;" in favor of continuing annual licenses; against a General Eldership Fund out of which to pay the expenses of delegates to said body. The delegates to the General Eldership were required to vote according to instructions, and not their own views. Memorial services were held in honor of **Shadrach Woods**, "in whose death the Eldership lost an earnest worker and wise counselor, and the Church a strong defender." After these services "the monument erected to the memory of **W. J. Davis**" was "unveiled." The position of the Eldership "against the holding of fairs, festivals, etc., to raise funds for religious purposes," was emphasized, believing such means of raising money to be contrary to the spirit of the Scriptures." Two additional clerks were provided for by amendment of the Constitution—a Transcribing Clerk and a Financial Clerk. To provide additional funds to carry on aggressive Church work the Eldership decided to create a Church Extension Fund "for the purpose of helping such churches as are in straightened circumstances." Pastors were advised to put into effect a resolution to organize Y. P. S. C. Es., and a convention of these societies was recommended to be held in May, 1896. To promote "greater unity of thought on many points of vital interest among us as a body," it was voted to hold a Ministerial Association in March, 1896. The first steps were taken to organize a Ministerial Aid Society. With other Elderships, the West Pennsylvania Eldership experienced much trouble in enforcing its regulations touching a Course of Studies for ministers. To compel ministers to take the Course after licensure is a perplexing question, and the Eldership was asked by the Committee on Education to "take such steps as will secure more interest and enlist each minister not having completed the Course to a thorough study of the same." There were seven stations and nineteen circuits, each with a pastor, except two churches in Venango county which were "to be supplied from Barkeyville Academy."

54th West Pennsylvania Eldership.—The Ministerial Association and the Y. P. S. C. E. Convention appointed by the Eldership in 1895 to be held in March, 1896, were well attended, and were successful. The committee to draft a Constitution for a Ministerial Benefit Association did its work, and reported in 1896, after the organization of the Eldership which "convened in the handsome new bethel, corner of Spahr and College avenues, East End, Pittsburg," October 2nd. **S. G. Yahn** delivered the Opening Sermon the previous evening. Upon Roll call twenty-six ministers were found to be present; twenty-one delegates, and five representatives of the W. M. S., whose "names were entered as voting members of the Eldership." Balloting for officers resulted in the election of **J. W. Davis**, Speaker; **George W. Byrnes**, Journalizing Clerk; **George W. Davis**, Transcribing Clerk; **J. C. Yates**, Financial Clerk. Educational interests were thoroughly discussed, in which eight ministers and laymen participated, during which the condition of Barkeyville Academy was carefully canvassed. A striking innovation was the special order for Saturday, 2.30 p. m., when **Hon. H. L. Castle**, a Pittsburg lawyer, delivered an address on "Christian Citizenship," followed by the report of the Committee on Temperance. The Committee held it to be a "self-evident truth, that the liquor traffic can not be legalized without sin;" also, that any form of license, tax or regulation, whatever name called by, to be criminal in its complicity and sinful in its nature." And so the members were "called upon to repudiate any political party that does not openly declare for the suppression of the liquor traffic." **Castle's** address was ordered "placed on the Journal and published with the Journal in The Church Advocate." The state of religion was considered to be good; commendable zeal being "manifested in many places by the erection of churches and parsonages and the repairing of houses of worship." But "along the line of finances much improvement should be made;" "more aggressive action should be taken in regard to missions." The sale of the church property at Garrett was authorized. The Committee on License was unusually emphatic and unequivocal in declaring that a certain candidate is not "considered qualified for the ministry either in doctrine or ordinary intelligence," and "advising brethren against giving him recognition on their fields of labor." It also "called attention to the fact that no minister or ministers have the right to issue licenses, or certificates of any character, clothing men with authority to preach the gospel, or to perform the functions thereof, but the Eldership, or its regularly appointed Boards." As the Eldership realized that "there never was a time in the history of the Church when we needed more activity than now," it "set apart Sabbath, December 20th, as missionary day," to

be a day of earnest prayer in every church "for the Lord of the harvest to open the way and send forth laborers into the field." By an amendment to the Constitution, a Board of Missions, consisting of five members, was provided for, to which were to be "committed our Home Mission interests." The receipts during the year for Home Missions were \$300.18, and for General Eldership Mission Fund, \$242.91. The Course of Studies was to be taken by "all ministers who came into the Eldership since 1890." The Board of Education was to classify those enrolled as students, and to conduct the annual examination. The territory of the Eldership was divided into eight stations and seventeen circuits.

55th West Pennsylvania Eldership.—It was said of the fifty-fifth session of the West Pennsylvania Eldership, that "all the business was done as service to the Lord;" that "from the first the sittings were characterized by deep spirituality." The Eldership convened at Avenue, Allegheny county, Friday, October 1, 1897. The enrollment consisted of forty-eight ministers, of whom ten were absent and three had died during the year; and twenty-one ruling elders. The election for officers resulted in the choice of **R. L. Byrnes**, Speaker; **Geo. W. Byrnes**, First Clerk; **Geo. W. Davis**, Transcribing Clerk; **Thos. Woods**, Financial Clerk, and **S. Arnold**, Treasurer. The Speaker and clerks appointed the regular committees, "during which time the Eldership was engaged in prayer and song service," so that no business was transacted until after the committees were announced. One minister "was granted a letter of dismissal on the ground of a change of his convictions on Church doctrine." A strong deliverance on temperance as "a political as well as moral" issue, in one of the paragraphs cast some cloud of suspicion on some ministers, in that it declared that "if any minister, in any way, shall countenance the use of strong drink, or in any way excuse its use by others, he is out of harmony with the churches of God, and that he be dealt with accordingly." One indeed was suspended by the Standing Committee against whom this was one of the charges, and he was expelled by the Eldership. The spirituality of the sittings was promoted by the passage of a resolution advising "all ministers while making their reports to omit all trifling jests and characterize their remarks with the respect appertaining to the clerical office;" and also by the order directing the observance of the ordinances of washing the saints' feet and the Lord's Supper at each annual session." The "taking of the Church paper" was made compulsory on ministers. The aggressive spirit of the body was manifested by directing all ministers to open new appointments wherever possible; requiring each pastor to preach at least one missionary sermon at each appointment annually; by the provision to have a permanent mission fund, and by encouraging missionary activity on the part of the W. M. S. The Eldership approved and commended the practice of having pastors and churches at the beginning of the year come to an understanding as to the amount of salary to be paid to the minister. To prevent the giving of mortgages for local church properties which would become a lien on all Eldership property, action was taken requiring such mortgages to be limited to the particular local property. The state of religion throughout the Eldership was gratifying. The "labors of ministers and churches were blessed and many souls were saved through their instrumentality." If "history has a Nemesis for every sin," it also records a blessing as following genuine repentance. "During the year past three of our number have been called home," reported the Committee on Obituaries. These were **J. F. Smith**, who came into the Eldership from the M. E. Church, a man of much power and energy;" **J. C. Yates**, a young man, and a rising man, "stricken down almost in the days of his youth," and **G. W. Shober**, "a man of years and experience," a good man, an honest, God-honoring man." The total Eldership receipts were \$908.35; disbursements, \$774.51. The aggregate salaries of pastors was \$8,044.00. Total membership, 2,389. The Stationing Committee made twenty-nine appointments.

56th West Pennsylvania Eldership.—"One to whose memory only volumes could do justice" died within a month after adjournment in 1897. **John Hickernell**, born at Lisburn, Cumberland county, Pa., December, 1814, died at Findlay, Hancock county, Ohio, October 30, 1897. Converted in his native village when about twelve years of age, in a revival held by **Winebrenner**, but growing indifferent he was reclaimed about seven years later, and began exhorting, he entered the ministry in the East Pennsylvania Eldership in 1838, and was appointed to the Pittsburg Mission. He was Speaker of the first West Pennsylvania Eldership, and a delegate to the first General Eldership. "He was a man of great ability, and one

whose life was pre-eminently successful." He had an unusual passion for souls, and "felt a far greater interest in the conversion of sinners than in anything else," was his own testimony after "twenty-five years spent in preaching the gospel." The Opening Sermon of the Eldership following his death was preached by **R. L. Byrnes**, and was, by action of the Standing Committee, "a memorial sermon." The session was held at West Newton, Westmoreland county, October 6-8, 1898. It consisted of thirty ministers and eighteen delegates. **S. G. Yahn** was made Speaker; **Geo. W. Byrnes**, Journalizing Clerk; **Geo. W. Davis**, Transcribing Clerk, and **T. S. Woods**, Financial Clerk. To guard against encumbering churches with heavy debts ministers were required to obtain consent of the Board of Trustees before buying or repairing church property. Only sickness or death would secure leave of absence from the Eldership. The Principal of Barkeyville Academy, **G. W. Davis**, was granted permission to visit the churches to secure means and work up interest in the institution. There was a praiseworthy "thirst for knowledge manifested on the part of the majority of ministers," and the Board of Education could "truthfully testify to the intellectual improvement of the majority." A good degree of spirituality was maintained throughout the territory of the Eldership, and much good had been done in saving souls. The liquor business was regarded as "a legalized crime," and that we as a "body of Christian workers urge our fellow men to go out of partnership with the saloon and the devil, and vote as we pray, or else change our prayers."

57th West Pennsylvania Eldership.—Quite a successful year followed the session of 1898, and yet the total membership was reduced to 2,042. The conversions were 407; accessions, 364; expelled and dismissed by letter, 31. There were fifty-six church houses and church organizations. The session of 1899 was held at New Brighton, Beaver county, October 5-9. The Opening Sermon on the evening of the 4th was delivered by **S. G. Yahn**. In the granting of Life Certificates the Eldership exercised unusual care. It named a committee, consisting of **R. L. Byrnes**, **S. G. Yahn** and **J. W. Davis**, to consider the matter, and to make such recommendations as it may "deem wise concerning the names on the Ministerial Roll, and also recommendations concerning applicants for license." It recommended that applicants for license receive "licentiate certificates. . . . to be renewed annually until they have completed the Eldership Course of Studies." It recommended that thirty of the ministers named receive Life Certificates, and that such Certificates be withheld from nine others "till such time as they shall receive work from the Eldership," while the names of the four others were "placed in the hands of the Standing Committee with discretionary power." One minister requested his name be stricken from the Roll "as he had accepted work with the Christian Alliance." While the request was granted, it led to a lengthy discussion, and the passage of a resolution declaring "that what is commonly called faith-healing and sanctification as a second work of grace are not in harmony with the teachings and practice of the churches of God in the United States as a body." There was considerable of a reaction in spiritual things, as the Committee on the State of Religion "deplored the low ebb of spirituality, the neglect of the ordinances, and the fact that the Church was not advancing more rapidly." The officers which conducted the business of the Eldership so acceptably were **D. A. Stevens**, Speaker; **Geo. W. Davis**, Journalizing Clerk; **W. H. Guyer**, Transcribing Clerk; **J. L. Updegraph**, Financial Clerk, and **Geo. W. Stoner**, Treasurer.

58th West Pennsylvania Eldership.—The revised Constitution of the West Pennsylvania Eldership was printed in a neat pamphlet in 1900. It made the Standing Committee the Board of Missions, and gave it judicial powers, but it could not expel a minister found guilty under charges. No one could be "declared elected to any position unless he received a majority of all the votes cast." A Financial Clerk was to be elected in addition to the other officers. Officers of the Eldership were made ineligible to membership on the Standing Committee. There was to be a Board of Trustees, constituted of the officers of the Eldership and the Standing Committee. Provision was made for appeals from churches by members subjected to discipline. A regular form for ordination services was prescribed, with certain questions to be addressed to applicants by the President. The session of 1900 was held at Kingwood, Somerset county, October 3-6. **W. Harris Guyer** delivered the Opening Sermon. There were enrolled thirty-eight ministers and thirteen delegates. Officers elected were: President, **W. B. Elliott**; Journalizing Clerk, **G. W. Byrnes**; Transcribing Clerk, **W. H. Guyer**; Financial Clerk, **J. L. Updegraph**; Treasurer, **Geo. W. Stoner**. The Standing Committee

was specially charged "to make careful inquiry in regard to the doctrinal faith of all ministers whose names may be referred to it." Any minister found "not in harmony with the doctrines and practices of the churches of God" was to be "requested to return his Certificate of Ordination." The Constitution of the church at Butler was decided to be in conflict with the Rules of Co-operation of the Eldership, and certain Articles were declared "void," and the pastor was "censured by this Eldership for his evident insubordination," as he "was chiefly instrumental in the preparation of said Constitution." As the troubles in the churches at Butler and Glade Mills were caused by the Christian Alliance, "said Alliance shall not be granted the use of said church houses for services without permission of the Standing Committee." The Eldership voted that "all the ministers and members of the Eldership and of the church which they represent ought to be strong prohibitionists." A missionary spirit was to be inculcated by all the pastors. Increased spirituality was declared to be manifested among the churches. **A. C. Bowers**, appointed a missionary to India in 1902, was ordained; also **S. Fulmer**; but one minister was requested to return his Certificate of Ordination. The Statistics contained these items: Churches, 51; church houses, 49; conversions, 124; baptized, 137; accessions, 254; membership, 1,223. The appointments numbered twenty-four—six stations and eighteen circuits.

59th West Pennsylvania Eldership.—The result of the investigation of the doctrinal views of certain ministers by the Standing Committee, ordered by the Eldership in 1900, was the surrender of their Certificates of Ordination by two, and the acknowledgment of insubordination, and confession and forgiveness of another. The Eldership justly had the reputation of "moral earnestness in the performance of its official duties." It had among its leading men at all times those whose essential greatness of character stood out in salient relief. This was clearly evident at the session held at Ursina, Somerset county, October 3-6, 1901. On the evening of October 2nd the Opening Sermon was preached by **W. B. Elliott**. The officers elected were: President, **T. S. Woods**; Journalizing Clerk, **G. W. Byrnes**; Transcribing Clerk, **W. H. Guyer**; Financial Clerk, **J. L. Updegraph**; Treasurer, **Geo. W. Stoner**. Strenuous measures were decided upon to the end that the evil effects and schisms in the churches resulting from the teaching of faith-cure and second-work sanctification might be overcome, and harmony and peace restored. One minister was expelled for intemperance, and two others returned their ordination papers. Two ministers answered the last roll-call, and joined the invisible host—**N. I. Van** and **C. Kreger**—whose loss the Eldership "felt very keenly." Pastors were instructed to organize missionary societies in every church. It was also decided to devote "one evening during each session of the Eldership to our missionary interests." One representative from each missionary society was to be received as an advisory member of the Eldership. By ordination, services conducted by **R. L. Byrnes**, **Forney O. Eakin** and **Geo. M. Hulme**, became members of the Eldership. The Eldership's admiration for the character of **President McKinley** and its detestation of the crime which ended his illustrious career were expressed in resolutions declaring that he was "our greatest statesman and most noble President," "stricken down by the vile hand of anarchy;" and, that "we detest and denounce the methods and doctrines of anarchists as entirely without excuse, and treasonable." Lynchings in general were regarded "as destructive of justice, cruel and revolting." The Executive Board was requested to change the place for holding the next session of the General Eldership. The state of religion and morals throughout the Eldership was "highly gratifying."

60th West Pennsylvania Eldership.—The West Pennsylvania Eldership during the year 1901-2 had the gratification of seeing one of its young ministers leave his native land and go to India as a foreign missionary. And so in 1902 it enrolled "**A. C. Bowers**—Indian Mission Field." Suitable resolutions were placed on the Minutes "touching the departure of **Rev. A. C. Bowers** and wife for India." The session was held at Barkeyville, Venango county, September 25-28, 1902. **T. S. Woods** delivered the Opening Sermon. The lay representation was small, there being present eleven delegates, with thirty-three ministers. The President was **S. G. Yahn**; Journalizing Clerk, **G. W. Byrnes**; Transcribing Clerk, **W. H. Guyer**; Financial Clerk, **J. L. Updegraph**; Treasurer, **G. W. Stoner**. The action of the General Eldership in calling a Convention in June, 1903, "to organize a Woman's General Missionary Society" was "heartily approved." Provision was made for a "Convention in connection with the next mid-year meeting of our Ministerial

Association to organize a Woman's Missionary Society of the West Pennsylvania Eldership to be represented in the Convention in June, 1903." A petition to the General Eldership was adopted "earnestly requesting" said body to take action relative to the destructive schisms caused in churches of West Pennsylvania Eldership by the teaching of faith-healing and second-work sanctification." **S. G. Yahn** and **R. L. Byrnes** were the active promoters of this movement to purge the Eldership of this element of discord. Notwithstanding the faith-cure and second-work sanctification propaganda, with the painful results which followed, the churches were reported as "never in a better condition." The death of **John Hovis** was sincerely lamented, a minister who "for fifty-two years held a Certificate of Ordination from this Eldership." His chief distinction was a spirit of self-sacrifice, and "above all his true, earnest Christian life." "His trust and unflinching courage in preaching the gospel of Christ won for him success." A "Certificate of Merit" was given to **G. W. Byrnes**, **J. L. Updegraph** and **A. W. Snyder**, who had completed the Course of Studies. The establishment of "our own Publishing House" was a "source of real satisfaction" to the Eldership. The number of conversions during the year was 269; but only 68 persons were baptized, while 225 were received into fellowship. The total membership was 2,237.

61st West Pennsylvania Eldership.—A more normal and peaceful condition prevailed throughout the territory of the Eldership as a result of the measures of discipline so effectively used for several years. But following the Convention held at Findlay, Ohio, to organize a W. G. M. S., certain defamatory publications had been put in circulation, reflecting on the Standing Committee of the West Pennsylvania Eldership, and others. The Eldership adopted charges against the author, which **S. G. Yahn** was authorized to prosecute before the Executive Board of the General Eldership. These several actions served only to cement the bond of unity of the Eldership which held its annual session at Liberty, Fayette county, beginning October 1, 1903. **S. G. Yahn** preached the Opening Sermon. The body was organized by electing **T. S. Woods**, President; **G. W. Byrnes**, Journalizing Clerk; **R. N. Dillon**, Transcribing Clerk; **J. L. Updegraph**, Financial Clerk; **Geo. W. Stoner**, Treasurer. The organization of the W. G. M. S. at Findlay was "heartily commended." "Special thought and effort" were resolved to be "given to establishing churches of God in the towns and cities within the territory of this Eldership." Though the "state of religion will compare favorably with that of other religious bodies," said the Eldership; yet "it should be brighter. We urge a more thorough consecration on the part of our ministers, that the standard of religion may be raised and spirituality deepened." **Simon Fulton**, ordained in 1874, was "called from labor to reward" during the year. He was "a most exemplary Christian worker." Three new churches were received into the Eldership, but the fields of labor were two less than in 1900. All were supplied with efficient pastors. The ministry was replenished, and among the active workers was a fair proportion of well-equipped young men consecrated to their life mission.

62nd West Pennsylvania Eldership.—Order and harmony grew out of the readjusted relations of the church at Butler to the Eldership, and a spirit of co-operation was developed. For said church in 1904 "royally entertained the Eldership," and "the session was characterized with the spirit of love and kindness." The Opening Sermon was preached on the evening of October 5th, by **T. S. Woods**. On Thursday morning the reorganization was effected by the election of **W. H. Guyer**, President; **Geo. W. Byrnes**, Journalizing Clerk; **R. N. Dillon**, Transcribing Clerk; **J. L. Updegraph**, Financial Clerk, and **G. W. Stoner**, Treasurer. "The new church at Connellsville was admitted to membership in the Eldership." There were now nine stations and fifteen circuits, and the India Mission. The "spiritual standard of the Eldership" was found to be "above the standard for many years." It was resolved to "make greater effort to excel in spiritual activities during the coming year." Conversions reported were 254; baptized, 104; accessions, 236; membership, 2,052. The Eldership received a bequest of \$1,000.00 from **Jonathan Glenn**, to become a part of the Permanent Superannuated and Widows' Fund. It was decided to "hold a camp-meeting in 1905 in a central place, that we may bring the brethren together for a spiritual awakening." One minister who had been suspended by the Standing Committee for violating the Rules of Co-operation was expelled from the Eldership. The Eldership reaffirmed its former action on the missionary questions which were agitating the Elderships and churches generally at this time. An exception was made by the

Committee on Obituaries by reporting resolutions on the death of a lay-elder, **J. B. Henderson**, "a life-long friend, brother and co-worker in all the various departments of church and educational work."

63rd West Pennsylvania Eldership.—A superficial view of the doings of the West Pennsylvania Eldership will leave the impression that few of the Annual Elderships, if any, had such frequent occasions to discipline some of their members for lapses in moral conduct. Its Constitution, as is the rule, provided that ministers "are amenable to the Eldership for their conduct, and may be tried and expelled by the same when found guilty of any crime, or of conduct unbecoming a minister of the gospel." At the session which convened at Alverton, Westmoreland county, October 5, 1905, this power was exercised in a fearless manner. One minister had been "suspended for conduct unbecoming a minister of the gospel," and was "expelled and his name erased from the Roll" by the Eldership. The name of one "was stricken from the Roll" because he "had become identified with another Church." One was "severely censured for his indiscreet conduct," and was "required to make a public apology before the Eldership." These actions were taken with "closed doors;" but such actions can not be kept secret. The officers elected at this session were—President, **J. L. Updegraph**; Journalizing Clerk, **W. W. Anderson**; Transcribing Clerk, **W. H. Guyer**; Financial Clerk, **J. W. Whisler**; Treasurer, **G. W. Stoner**. The Eldership was in full accord with the General Eldership in its actions and "plans for foreign mission work," and endorsed the basis of union of the Missionary societies. It had twelve Missionary societies, with a membership of 374. Also 14 societies of Christian Endeavor. Its 41 Sunday-schools had an enrollment of 2,310. There were 47 churches, 50 houses of worship; 206 were received into fellowship, and the total membership was 1,920. Its superannuated ministers and widows of ministers were to be provided for by "the establishing of a permanent Superannuated Ministers' and Widows' Fund," for the raising of the funds of which a regular agent was appointed. The Eldership always was progressive on the temperance question. Recalling the deliverance on this subject by the first General Eldership, which it regarded as "advanced ground," it insisted that "we bring this subject properly before our people from the pulpit." It further expressed its "disapproval of the license system," and its "adherence to the principle of prohibition." The Eldership had one Slavic church, and it had one minister and his wife in India as missionaries. The Slavic church was located at Sharon, Pa., and was organized by **Jacob Luchansky**. It built a house of worship, which was dedicated October 15, 1905.

64th West Pennsylvania Eldership.—It is a strong commendation of a religious body to state as a fact that in its session it was "perfectly united on all questions, and everything of importance was passed by a unanimous vote." More so when the troubles relative to ministerial conduct had so recently been adjusted by judicial processes. Also, when action of great moment had to be taken relative to "actions of the General Eldership, the Woman's General Missionary Society and the work of the Commission on Unification." But it was thoroughly united, and "put itself on record as being in perfect harmony with the General Eldership" and all its interests. The session was held at West Newton, Westmoreland county, October 4-6, 1906. On the evening of October 3rd **J. L. Updegraph** preached the Opening Sermon. There were 34 ministers enrolled, and 13 delegates. Three new names were added to the Roll, two of which were of Slavic nationality, who had "established missions in several towns in western Pennsylvania." They were **John** and **Jacob Luchansky**, who had been raised in the Roman Catholic Church, but were converted to the faith of the church at Mt. Pleasant, Westmoreland county, Pa. The officers elected were: President, **G. W. Byrnes**; Journalizing Clerk, **W. W. Anderson**; Transcribing Clerk, **W. H. Guyer**; Financial Clerk, **J. L. Updegraph**; Treasurer, **G. W. Stoner**. The Eldership "placed itself on record as advocating local option in this State." It also declared that "it is inconsistent to pray for temperance, and cast your ballot for intemperance and the legalizing of the liquor traffic." That the "perpetuation and extension of the Church of God required that the doctrines of the Church be kept before the people constantly" was expressed as the belief of the body. Hence, it strongly endorsed the periodical literature published by the General Eldership, and "The Philosophic Basis of Ordinances," by **Dr. Forney**, and "Robert Woodknow," by **C. F. Reitzel**. Building new houses of worship and parsonages and repairing and improving old ones was an encouraging indication. This was characteristic of

all religious bodies from 1900 to 1913. From 1900 to 1906 the total value of Church property in the United States had increased 100 per cent., when it reached the enormous aggregate of \$1,257,575,867.00. The following seven years it again nearly doubled in value, being over \$2,000,000,000.00. In 1906 the forty-eight churches in the Eldership owned forty-eight houses of worship. The membership numbered 1,676, 311 having been fellowshiped during the year. The Eldership had a Course of Studies which it considered "an indispensable factor in our work, which no young minister can afford to be without." A regular Committee on Examination of Ministers in the Course of Studies was maintained. This Eldership was an inspiration. It was called "an optimistic Eldership," and "truly a Church of God peace Eldership."

65th West Pennsylvania Eldership.—Thirty-four ministers and eleven delegates were enrolled for the sixty-fifth annual session of the West Pennsylvania Eldership. According to the records, "the Eldership is not quite as strong numerically as it was ten years ago." This was owing to "a judicious sifting and pruning process;" to the "revised and improved Course of Studies, and making its provisions obligatory," and to "the Life Certificate of Ordination," as some who had annual licenses were denied Life Certificates. Some few were also disfellowshipped because they "taught doctrines which are not in harmony with the doctrines of the churches of God, such as 'faith healing' and 'second-work' sanctification." Even at this session one of the Slavic ministers was "reproved" for "preaching doctrines contrary to the doctrines of the Church, and teaching revelations by visions and dreams." The Certificate of Ordination of **A. C. Bowers**, missionary to India, was "recalled, he having accepted work from the American Baptist Missionary Union." The session of 1907 was held at Brackenridge, Allegheny county, October 3-6. On the evening of October 2nd **G. W. Byrnes** delivered the Opening Sermon. **J. W. Whisler** was chosen President; **G. W. Byrnes**, Journalizing Clerk; **W. H. Guyer**, Transcribing Clerk; **J. L. Updegraph**, Financial Clerk; **G. W. Stoner**, Treasurer. Good financial management characterized the Eldership, as "the funds for local and general work were all raised by the pastors." "Assessments were paid in full, and balances were left in various Funds of the Treasury." There was great unanimity of sentiment, as actions on the most important subjects "were all adopted unanimously." Thorough discussion of these subjects was had, so "that each member of the Eldership fully understood the meaning of every word before he voted." During the year there were 299 conversions; 122 baptized, and 147 fellowshiped. The Permanent Superannuated and Widows' Fund was growing, as \$500.00 were subscribed during the year. On "the deplorable division of our foreign missionary forces" the Eldership adopted unanimously, by a yea and nay vote, the emphatic resolutions submitted by **G. W. Byrnes**, **G. W. Stoner** and **J. S. Boyd**, Committee on Resolutions. They approved the work of the Commission, and placed "the responsibility for the continued division" elsewhere than on the General Eldership or any of its Boards, Societies or Agents. Always progressive in educational matters, the body reaffirmed its advanced positions on all questions pertaining to the educational institutions of the Church, and on the training of the young men for the ministry. Not only was prayer requested, that the Lord of the harvest send forth reapers into his vineyard;" but it was urged that "the brotherhood and the pastors talk to young men relative to their entering the ministry."

66th West Pennsylvania Eldership.—Readjustment of some of the fields of labor caused fluctuations in the number of charges, which at the enrollment in 1908 was twenty-three, instead of twenty-six in 1907. The session was held at Ursina, Somerset county, October 1-3. The Opening Sermon was preached by **J. W. Whisler**, and was "a clarion call to soul-winning." The Eldership elected **S. G. Yahn**, President; **G. W. Byrnes**, Journalizing Clerk; **W. H. Guyer**, Transcribing Clerk; **J. L. Updegraph**, Financial Clerk; **G. W. Stoner**, Treasurer. A new feature of the Eldership was a "Church Historian," an office which was filled by the election of **S. G. Yahn**, who was to be succeeded by **W. H. Guyer**. It was expected that this would prove of "no little good to the Eldership." On the missionary interests of the General Eldership the resolutions kept in view the meeting of said body in 1909, and its sentiments were forcibly expressed in favor of "the supreme authority of the General Eldership;" that "foreign missionary work and workers must be brought under one management," and strongly approving all actions hitherto taken to this end, and of the work of the W. G. M. S. and

others in promoting general unity and co-operation. The **Carnegie** endowment proposition was regarded as affording "a great opportunity" for enlarging the endowment fund of Findlay College, and "earnest efforts were pledged to secure at least \$5,000.00 within our Eldership." Delinquents in the Course of Studies were made to realize that the displeasure of the Eldership would rest upon them should they fail to diligently pursue these studies. Forbearance was exercised because some of the delinquents were doing good work as pastors, and their services were needed to supply the fifty-seven churches of the Eldership. Three hundred and eight were fellowshipped during the year, and but fifteen dismissed by letter and expelled, making the total membership 2,274. In the forty-nine Sunday-schools there were 3,014 scholars. There were fifteen missionary societies and ten Y. P. S. C. E. In every interest the Eldership "placed itself in hearty accord, and in co-operation with, and approval of, the Boards and work of the General Eldership."

67th West Pennsylvania Eldership.—The loss to the Eldership of one of its strongest and most efficient ministers was anticipated in 1908, so that when in 1909 **S. G. Yahn**, having been elected Editor of *The Advocate*, took his transfer to the East Pennsylvania Eldership, it was prepared for it. He preached the Opening Sermon when the body convened at Pittsburg, Wednesday evening, October 6, 1909, which "was a heart-talk to those with whom he had been closely associated for twenty-three years." The Eldership parted with him with deep regret, and declared that "his relations with the Eldership have been pleasant, profitable and inspiring; his demeanor ever in keeping with the sanctity and dignity of the high office of the Christian ministry; his leadership conservatively wise and progressive; his scholarship broad and ennobling; his fellowship helpful and inspiring; his devotion and loyalty to, and his care of, the churches true and ardent." When the Eldership was constituted, with thirty-one ministers and twenty-two delegates, it elected **Thomas S. Woods**, President; **George W. Byrnes**, Journalizing Clerk; **W. Harris Guyer**, Transcribing Clerk; **John W. Whisler**, Financial Clerk; **George W. Stoner**, Treasurer. The Field Secretary of Findlay College, **O. A. Newlin**, was made welcome, and represented the endowment fund of the College. In response, the Eldership resolved that "we join in the slogan, 'The Carnegie offer must be met,'" and it pledged itself "to do our utmost to attain this end." A hopeful condition of the churches was reported, as "old churches were being strengthened and new ones are being organized." "The spirituality of the churches seems not to have declined, and the intellectual status of the Church is greatly improved." The need of better remuneration for ministers was insisted upon, as many are underpaid." A more scientific "system of finance" was urged upon the churches, as thus not only could ministers' salaries be made more adequate, but all Eldership and current funds could more easily be raised. To this end the Financial Clerk was authorized to advise and assist churches in "inaugurating some such financial system," and also "to supply them with information and literature relative to the subject."

68th West Pennsylvania Eldership.—The West Pennsylvania Eldership gave another proof in 1910 of its interest in, and loyalty to, every enterprise of the General Eldership. There was a corresponding healthful concern by its members in all its own enterprises. It quoted in full in its Journal the "rules and conditions" governing the Church Extension Fund of the General Eldership, a Fund established in 1909, and "heartily approved said rules and conditions," and "urged men and women of this Eldership who have means at their command to give to this Fund, or make provision for the same in their wills." The session was held at West Newton, Westmoreland county, the Opening Sermon having been delivered October 5th, by **Thomas S. Woods**, from II. Chron. ix. 18, 19. Theme: "Six Steps to the Throne." Realizing the need of economizing the time of the Eldership, a new order for the reports of ministers was adopted, and all ministers were "required to make their reports to the Financial Clerk for record as early in the session as possible," and these reports were "made a special order of business, interspersed with such devotional services as in the judgment of the President shall be suitable." The finances of the Eldership were in a good condition, showing aggregate balances in the Treasurer's hands of \$1,777.81, and invested funds, \$3,650.00. On temperance the Eldership declared "that no member of the churches of this Eldership shall contribute by voice, vote or influence to the perpetuation and protection of the liquor traffic," and "the elective privilege shall be used to free the country from dishonest and criminal complicity in said

traffic." Also, "that one can not be a conscientious Christian and vote for the candidates for any national or State office who are in alliance or favor of the saloon." It deprecated "the tendency to introduce a Continental Sabbath" in this country, and deemed such a course "unchristian," and urged that "the Sabbath day be kept holy," and that on that day every form of business should be suspended. Sermons were to be preached at all appointments on the proper observance of the day. Unalterable opposition was voiced against the "display of immoral scenes on bill-boards and in shop windows, as being detrimental to the morals of our youths." It also recognized the fact that "a general wave of indifference and spiritual coldness is passing over our country, blighting the churches," and warned "the churches of the danger and harm resulting from spiritual coldness and ungodly indifference." The officers of this session were as follows: President, **W. J. Umstead**; Journalizing Clerk, **George W. Byrnes**; Transcribing Clerk, **W. Harris Guyer**; Financial Clerk, **John W. Whisler**; Treasurer, **George W. Stoner**.

69th West Pennsylvania Eldership.—Real estate of the West Pennsylvania Eldership is managed by the Board of Trustees, composed of the officers of the Eldership and the Standing Committee. It "holds and controls all property, whether personal or real estate." Many of the houses of worship are deeded to this Board, and "any church desiring to buy or repair property" must "first obtain the consent of" this Board. Property interests are thus well safeguarded. Occasionally this Board has been obliged to sell, or to mortgage, properties held by it, as following the Eldership of 1910 it directed the sale of Camp Grove and McQuiston church lots, and placed a mortgage of \$3,000.00 on the property in Franklin. It also authorized the sale of "Glade Mills church property," and "granted permission to the church at Indian Head to repair, reseat and paint their bethel." All its actions were reported each year to the Eldership and passed upon. Its report in 1911 included a number of such items. The session was held said year with the church at Indian Head, Fayette county, beginning Thursday morning, October 5th. The previous evening **W. J. Umstead** preached the Opening Sermon, on "The Constancy and final Triumph of the Church of God." **J. S. Boyd** was chosen President; **Wm. Harris Guyer**, Journalizing Clerk; **L. Edwin Yahn**, Transcribing Clerk; **John W. Whisler**, Financial Clerk; **George W. Stoner**, Treasurer. Before the organization, in accordance with the recommendation of the Executive Board of the General Eldership, an hour was set apart for "prayer for the fostering of Christian unity throughout the bounds of the General Eldership." The sentiment of loyalty to the Eldership and to the General Eldership received expression in several actions. Thus it was "deemed an act of disloyalty to the interests of our literature to wilfully neglect to observe the day set apart by the General Eldership" known as "Advocate Day." One of the qualities most admired in agents of the General Eldership was their "loyalty to the doctrines and principles of the churches of God." The churches were counseled to "enter into agreements with their preachers, and fix a certain amount to be paid each year, and that it be paid in a systematic way." Arrangements were ordered to be made to put an agent in the field "whose duty it shall be to arouse interest throughout our Sunday-schools and C. E. societies, and to formulate plans for an annual convention to be held in connection with the Ministerial Association and Missionary Convention." This convention was to last three days. In addition to the very creditable amount toward the Endowment Fund of Findlay College by brethren and churches of the Eldership, the body also held two scholarships. An additional one was provided for by the Somerset county circuit for any student at the College from said circuit. In general, "a good, healthful growth within the bounds of the Eldership" was reported.

70th West Pennsylvania Eldership.—Thirty-one ministers and eighteen delegates were enrolled for the seventieth annual session of the West Pennsylvania Eldership. They represented a total of forty-eight churches and 2,670 members. The estimated value of church property, including the fifteen parsonages, was \$143,900.00. The session was held at New Brighton, Beaver county, beginning October 4, 1912. On the previous evening **J. S. Boyd** delivered the Opening Sermon. An organization was effected by the election of **R. N. Dillon**, President; **W. Harris Guyer**, Journalizing Clerk; **S. Fulmer**, Transcribing Clerk; **J. W. Whisler**, Financial Clerk; **G. W. Stoner**, Treasurer. The Standing Committee: **J. L. Updegraph**, **W. J. Umstead** and **F. O. Eakin**. Judiciary Committee: **J. S. Boyd**, **J. W. Whisler** and **R. L. Byrnes**. Stationing Committee: **R. L. Byrnes**, **J. L.**

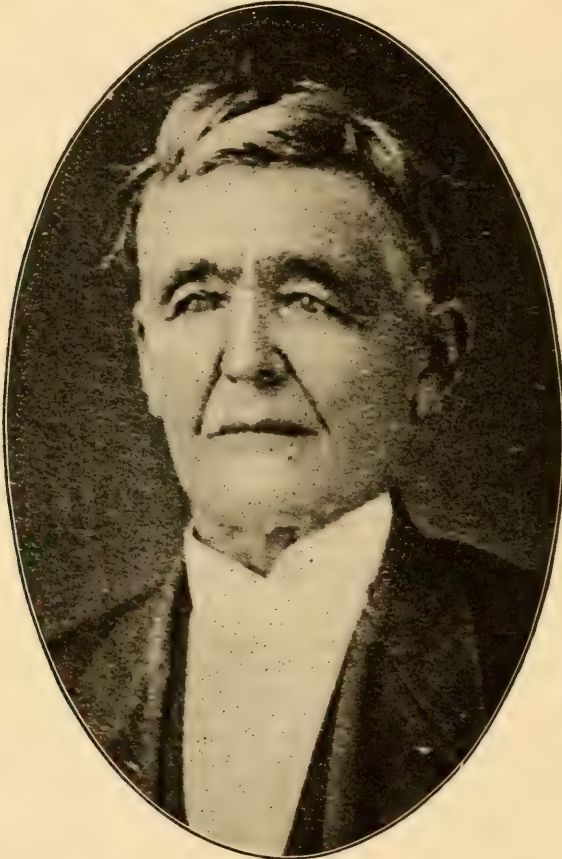
Updegraph, W. H. Guyer, J. W. Whisler and S. Fulmer. The Eldership suffered serious loss by the appointment of one of its best qualified ministers, **W. Harris Guyer**, as Professor of Theology and History in Findlay College. In his stead it received a well equipped young man in the person of **H. R. Lobb**, of the East Pennsylvania Eldership, as two years previous it had received **R. L. Crawford** from the same Eldership. The retirement of **R. L. Byrnes** deprived the Eldership and churches of an efficient and able minister and a wise and judicious counsellor, whose "exemplary life and loyalty are a splendid example for the ministry and laity." The body recorded expressions of "sincere regret," and assured **Dr. Byrnes** of its "esteem and love," and its "earnest desire and prayer that God's rich blessing and reward be constantly his." The Eldership renewed its assurances of co-operation with, and loyalty to, our educational institutions. The year's work was somewhat inspiring, as there were 560 conversions; baptized, 276; accessions, 341. The total salaries received by the pastors was \$10,214.86. The "progressive plan for extending the work in India" was commended, and the Eldership expressed its pleasure "with the frontier mission work as carried on by the Board of Missions of the General Eldership." As being thoroughly loyal to all these interests, it pledged its continued support to home and foreign mission work. Denunciation of the liquor traffic was followed by the Eldership putting itself "on record to fight this great evil in all its phases, and to encourage every legitimate movement that has the destruction of the liquor traffic as its end." By emphatic action the pulpits of all the churches of God in the territory of the Eldership were declared "closed to any and all persons known to be out of harmony with this Eldership." The occasion of this action was the withdrawal from the Eldership of one of the ministers who was "not strictly in harmony with its teachings along certain doctrinal lines." The Permanent Superannuated and Widows' Fund reported a total of \$922.39, and the Agent, **J. L. Updegraph**, urged "special efforts this year to raise the Permanent Fund to the largest possible amount." Progress, "both in material and spiritual things," was the encouraging report of the Committee on the State of Religion, and the twenty-seven pastors were admonished to be "more persistent in giving Bible lessons to the children with the view of instructing and training them on doctrinal and spiritual matters." "Adherence to the faith and practice of our fathers" was strongly urged.

IV. THE INDIANA ELDERSHIP.

1st Indiana Eldership.—The internal improvements by the State of Indiana resulted in bankruptcy in the financial crash of 1837, and checked emigration. Yet from 1830 to 1840 public lands to the amount of 9,122,688 acres were sold to settlers, as against 3,558,221 from 1820 to 1830. The country is mostly level, undulating, the highest point being only 540 feet above the level of the Ohio. One-third of the State was dense forest, and was wet and marshy, and expensive to prepare for cultivation, as well as unsanitary. A number of Church of God families, however, had found homes in the State prior to 1840, mostly near the Ohio State line. Across the line in Mercer and Van Wert counties, Ohio, there were small colonies of Church of God families as early as 1837, which called for a minister. At the Ohio Eldership in 1838, **T. Hickernell** was appointed to the St. Mary's Mission in said counties. He began his work there in 1839, and soon after made his permanent home there. He was an indefatigable missionary, and made preaching tours southward to near the Ohio river, and into a dozen counties in Indiana. **J. Martin** also did considerable local work. In 1841, Adams county, Indiana, with Mercer, Van Wert and Allen counties, Ohio, was made a circuit by the Ohio Eldership. In 1842 Indiana Mission was formed, with **J. Martin** as missionary. In 1844 **J. Martin, Wm. Hood** and **D. Neidig** were appointed "missionaries to the State of Indiana." When in 1839 **Hickernell** went to the St. Mary's circuit he was largely isolated from other fields of labor in Ohio. He had opened many appointments in Indiana. The other missionaries in the State were also quite successful. They felt the need of an Eldership, and accordingly, ignoring the General Eldership, organized in 1845. "A petition was presented to the Ohio Eldership, October 21, 1846, by **Bro. J. Martin** to have an Eldership formed in the State of Indiana." The petition was granted; the Ohio Eldership

agreed to "co-operate with the brethren in the West in assisting them in forming an Eldership in the State of Indiana;" **W. Adams** and **T. Hickernell** were appointed delegates; the second Saturday in November, 1846, was fixed as the time, and "the neighborhood of **Bro. John Martin's**, Milford township, LaGrange county, Indiana," as the place for the meeting. The Ohio Eldership also agreed that "one row of the western counties of the State of Ohio, extending North and South, be thrown into the Indiana Eldership." The work had extended northward in Indiana, as LaGrange county is on the Michigan State line, the third county north of Adams, and the second west of the Ohio line.

The brethren met, as per action of the Ohio Eldership, in a school-house, in the township and county named, November 16, 1846. The following were present and "constituted the meeting:" **John Martin**, **Alexander B. Slyter** and



John Martin.

Thomas Hickernell, teaching elders; **Alexander Menely**, ruling elder, and **Henry Komp**, **Jacob C. Sturges** and **David Paulus**, delegates. **John Martin** was elected Speaker, and **Thomas Hickernell**, Clerk. A committee of three on resolutions was appointed, which reported a resolution declaring that the Eldership "believes that the Bible teaches that slavery is an evil, and therefore we feel unwilling to co-operate with any who will countenance or practice the same." Also one stating that "we, the Eldership, do not make use of any creed or discipline." Also one "highly recommending that all those who profess to be followers of Christ will avoid all unnecessary and worldly conversation, especially on the Lord's day." The Eldership agreed to "unite with the other Elderships in the general system of co-operation." It declared it "inexpedient to identify ourselves with Secret Societies." **A. B. Slyter**, who had "formerly received his license from a local church," had "his license renewed by this Eldership." As no one was "willing to

travel constantly excepting **Brother Hickernell**," he was "solicited to take up the Indiana appointments, in connection with the appointments in the western part of Ohio, assisted by **Brothers Martin and Slyter**." A Standing Committee of five was appointed—**Martin, Menely, Latta, Slyter and Hickernell**.

John Martin was born in Lancaster county, Pa., March 13, 1803. He died July 2, 1888, and his mortal bed is in the cemetery adjoining the bethel in Milford township, La Grange county, Ind., on a farm formerly owned by him. Early in life he emigrated to Ohio, and was licensed by the Ohio Eldership in 1838. He was a conscientious minister of the Church, and became a preacher of considerable power. More so as a result of strong natural faculties of observation and reasoning, than as a result of intellectual training, for his education was limited. Being a Pennsylvania German, he could preach in German as well as in English. His preaching, however, was "exhortational rather than textual." He was a successful evangelist, and was largely instrumental in organizing churches in La Grange, Steuben, De Kalb, Noble and Kosciusko counties, Indiana. He was sent in 1842 by the Ohio Eldership as missionary to Indiana. He was a farmer as well as a preacher, having bought land and cleared up the farm where he died. By training and experience he was self-reliant and of tenacity of purpose, at times indeed seeming to others to be firm to the degree of obstinacy. He was hence very tenacious of Bible doctrines, as he conceived them. Being opposed to secret societies, when the Eldership modified its ultra views on this question he "refused to fellowship with persons affiliated with secret orders," and his name was dropped from the Ministerial Roll. He always insisted that feet-washing comes after the Communion, as he so interpreted his German Bible, and so was largely responsible for this order of observing the ordinances in the Indiana Eldership.

2nd Indiana Eldership.—The second Indiana Eldership convened in a school-house in Troy township, Whitley county, November 15, 1847. The enrollment showed that the ministers had increased to four, **E. B. Gillespie** having been added; and six ruling elders were present. The work had been considerably enlarged, as these ruling elders came from churches in six counties, namely, La Grange, Wabash, DeKalb, Steuben, Noble and Whitley, the northeastern group of counties. Adams county in Indiana, and the Ohio counties were not represented. The boundaries remained unchanged. As **Hickernell** says: "The Ohio Eldership set off one tier of counties running North and South in Ohio. This would take me into the Indiana Eldership, and so the Indiana brethren made sure of one traveling preacher. You know these western brethren have a tremendous job of getting hold of preachers. As for other boundaries we have none, either South, West, or North."

The Eldership elected **John Martin** Speaker, and **T. Hickernell**, Clerk. Only the three committees, Stationing, Standing and on Resolutions, were appointed. The latter reported a resolution requesting "churches to use all possible exertions to raise funds to support those ministers who labor constantly in word and doctrine." The limited supply of ministers is indicated in the report of the Stationing Committee. **Slyter** and **Hickernell** were "appointed to travel St. Mary's Circuit, Ohio; **J. Martin** and **E. B. Gillespie** are appointed missionaries." **T. Hickernell** was "appointed to attend the next General Eldership, to be held in Pittsburg, Pa."

3rd Indiana Eldership.—On November 6, 1848, the third session of the Indiana Eldership was held "in the house of **Matthias Lucans**, in Wabash county, Ind." Two new preachers are enrolled—**George H. Thomas** and **Christian Sands**. Five preachers, four ruling elders and three messengers were enrolled. **John Martin** was chosen Speaker, and **T. Hickernell**, Clerk. A Committee on Overtures was added to the former committees. Good success was reported by the ministers, and several new churches were formed. Accordingly, January 1, 1849 was recommended "as a day of thanksgiving and prayer for the extension of Christ's kingdom." The Committee on Resolutions gave expression to the prevailing sentiment against the Constitution of the General Eldership when it offered a resolution, which was postponed, declaring that "we can not believe or receive any law or constitution framed by any of our brethren as having any legal authority over this Eldership in the transaction of its business." The Stationing Committee formed the territory into two very large fields, Mercer, Adams and Van Wert counties, Ohio, with **C. Sands** as minister, and Whitley, La Grange, Steuben, DeKalb and Noble counties, Ind., with **John Blickenstaff** as minister. "**Thomas Hickernell** to travel over the whole territory, as usual."

4th Indiana Eldership.—In 1849 the Indiana Eldership met "in a school-

house in the sixth district, near Auburn, DeKalb county, on Monday morning, October 15th." The enrollment revealed the work of the Standing Committee during the year. There are seven circuits, with six teaching elders, six ruling elders and one messenger. On ballot, **George H. Thomas** was elected Speaker, and **T. Hickernell**, Clerk. A Committee on License was added to the list of committees. Very few conversions were reported, and the support of the preachers was so meager that some were "compelled to leave the field on account of extreme poverty." The resolution against the Constitution of the General Eldership postponed in 1848, was called up by the Committee on Unfinished Business, and it "was adopted and approved." Instead of a day of thanksgiving and prayer for New Year's, 1849, "the first day of January, 1850," was designated "as a day of fasting and prayer by all the members of this Eldership for the prosperity of God's cause." Provision was made to "establish a fund for superannuated and worn out preachers in this Eldership." "Quarterly meetings" were recommended to be "established throughout the bounds of this Eldership," and the Standing Committee was directed "to appoint those meetings next Spring."

5th Indiana Eldership.—In 1850 the fifth "Annual Eldership of the Church of God in the State of Indiana met in a school-house near Auburn, DeKalb county, October 21st." There were present five teaching elders, and one absent; one ruling elder and four delegates. The teaching elders represented fields in Wabash, LaGrange and Adams counties, Ind.; Mercer county, Ohio, and Illinois. **John Martin** was chosen Speaker, and **T. Hickernell**, Clerk. Sixty-five conversions were reported. The "prospects for more laborers in the field," said Hickernell, "are increasing." The Eldership had not much business, and "we met in peace and friendship, and thus we parted." One delegate to the General Eldership was appointed. The report of the Stationing Committee contracts the territory by leaving out Wabash and Adams counties, Ind., and the Illinois work; but it adds "Defiance Mission." An opening sermon for 1851 is provided for.

6th Indiana Eldership.—The Indiana Eldership in 1851 met in Ohio, at a school-house one mile from Mendon, Mercer county, November 3rd. There were in attendance six teaching elders, five ruling elders and one delegate. One minister was absent. **T. Hickernell** delivered the Opening Sermon before the Eldership was constituted. **John Martin** was elected Speaker, and **T. Hickernell**, Clerk. The Eldership had a regular Book Agent to receive and sell Church publications. On "the project of a Printing Establishment" the Eldership resolved to "remain neutral," because "the Eldership find themselves too poor to assist in carrying out the proposed project." There were only three circuits reported by the Stationing Committee: Eel River, LaGrange and St. Mary's, with one "Home Missionary."

7th Indiana Eldership.—In Wells county, adjoining Adams on the West, November 1, 1852, in the Zanesville school-house, the seventh Indiana Eldership held its session. Seven teaching elders were present, three absent, **David Keplinger**, later an active missionary, having been received from Ohio. Four ruling elders were present, and three delegates. Six committees were appointed on motion. The Clerk made no record of a new organization; the officers of the Eldership of 1851 signed the Journal. The Eldership "did not have a single jar." The ministers gave their reports, showing the organization of three new churches, and about one hundred conversions. A fund for Superannuated Ministers was revived, and "each member within the bounds of this Eldership requested to pay one dime annually for that purpose." **George Thomas** was granted the privilege of taking an appointment from the East Pennsylvania Eldership to "open a mission through the south and south-west part of the Reserve in the State of Indiana." A "missionary project by **T. Hickernell**" was endorsed, and each member of all the churches requested to pay 25 cents for that purpose. The Eldership made no appointments of ministers, but "requested the circuit preachers to continue laboring on their different circuits till Spring, and that the Standing Committee be requested to appoint them to their different stations."

8th Indiana Eldership.—When the Indiana Eldership "met in a Cabinetsop" owned by **Philip Baker**, Pleasantview township, Wabash county, Ind., November 7, 1853, no list of circuits was entered on the Journal in constituting the Eldership. There were present seven teaching elders; five ruling elders, and four delegates. Four teaching elders were absent. **David Keplinger** was appointed Speaker, and **T. Hickernell**, Clerk. The Eldership appointed "the first day of January next as a day of fasting and prayer for the advancement of Zion's cause." The ministers were reproved for their "great neglect in preaching," and "solicited to make more

efficient efforts in preaching the gospel." Though poor, the Eldership had a treasurer, but he made no report. The arrangement for the year following for supplying the churches with preaching was that "**Bro. Keplinger** travel the Wabash circuit, and **Bros. Hickernell** and **Komp** the St. Mary's and Miami [in Ohio] circuit, embracing eight counties from Defiance south in Ohio, and about the same number north and south in the State of Indiana."

9th Indiana Eldership.—October 30, 1854, the Indiana Eldership convened in a school-house in Georgetown, Ohio. Six teaching elders were present; four ruling elders, and eight teaching elders were absent. **David Keplinger** was chosen Speaker, and **T. Hickernell**, Clerk. The Committee on the State of Religion reported "some eight churches organized in the bounds of the Indiana Eldership, about one hundred and forty converted and one hundred and twelve baptized." The only resolution adopted was "that the Treasurer report to the Standing Committee when it holds its session next Spring." The Stationing Committee "established four circuits" and to these assigned six preachers. The circuits are St. Mary's, Napoleon, Auburn and Wabash. But provision was made for preachers to "hold some large meetings in LaGrange and DeKalb counties, Ind., and at Georgetown, Ohio." The backsliding of many converts of former meetings is lamented.

10th Indiana Eldership.—Better accommodations than that of a cabinet shop, in which the Eldership met in 1853, or even a school-house in which the sessions were held in 1854, the Eldership in 1855 met October 25th, "in the new bethel near **Bro. John Snyder's**, Adams county, Ind. Eleven teaching elders were present, and five ruling elders; ten teaching elders were absent. There were three circuits. **David Keplinger** as Speaker, and **Thomas Hickernell**, Clerk, were elected on motion. On the three three circuits one hundred and sixty conversions were reported. The support of pastors was exceedingly limited, and the churches and deacons were appealed to and urged to "raise all they can to support their preachers." Special contributions were solicited "over and above what they agreed to pay **Bro. Hickernell**, to purchase a horse for him." The pastors were required the coming year "to make out a statistical account of the number of appointments, number of organized churches, number of church members, conversions, baptisms, accessions, expulsions, removals and deaths." The Eldership had "in the treasury for superannuated ministers \$35.72. The Eldership made but one appointment, the "appointment of other ministers was postponed until the Standing Committee meets next Spring."

11th Indiana Eldership.—Instead of three circuits, as in 1855, when the eleventh Annual Eldership convened, October 27, 1856, at Turkey Creek, Kosciusko county, Ind., there were five circuits, to which were assigned five pastors, with fourteen "missionaries." There were present eleven teaching elders, five ruling elders and four delegates, while five ministers were absent. **J. Martin** was made Speaker, and **T. Hickernell**, Clerk. The circuits were of large area, with many preaching places. Without any recorded action the Journal opens with the statement, "the Eldership of the churches of God in the State of Indiana," etc. Only eighty-nine conversions were reported, and the Eldership lamented "that there has not been more done among so many." No delegates to the General Eldership in 1857 were elected.

12th Indiana Eldership.—As the Indiana Eldership was partially providing for the churches in Michigan, among the members at the session of 1857, which met with the church in Center Jackson, DeKalb county, Ind., October 26th, there were several members present from that State. The total number of ministers in attendance at the opening session was five; six ruling elders and four delegates. There was no ballot taken for officers, but on motion **J. Martin** was chosen Speaker, **A. L. Nye**, Journalizing Clerk, and **T. Hickernell**, Transcribing Clerk. The number of reported conversions was two hundred and thirty; but reports from absentees are not included. The Stationing Committee made two appointments—Greene county circuit, Ind., in the south-western part of the State, and Thornapple circuit, in Michigan. The "appointing of the other preachers is left to the Standing Committee." **T. Hickernell** attended the General Eldership, and reported its "doings." Thereupon the Eldership resolved "that we adopt the doings of the General Eldership, except that part of their doings in the shape of law respecting the test of church fellowship; and that we disapprove of the General Eldership passing resolutions to the churches, in the shape of law, respecting church fellowship. Also, we have exceptions to that part of their doings relative to the liquidation of old claims." When the Standing Committee met in February, 1858, in

addition to the two appointments made by the Eldership, it appointed pastors to the following circuits: Auburn, Steuben, Zanesville, Eel River, Wabash, Columbia and Syracuse, and also to Braden's Young's and Beigh's school-houses.

13th Indiana Eldership.—The Indiana Eldership in 1858 enjoyed the distinction and gratification of having as "members of this body during the present sessions," "Bishops **John Winebrenner** and **Wm. McFadden**, of the East Pennsylvania Eldership." The session was held on Big Run, DeKalb county, Ind., beginning Monday, October 25, 1858. Nine teaching elders were present, and fourteen ruling elders and eight delegates. Eleven teaching elders were absent. **D. Keplinger** was chosen speaker; **A. L. Nye**, First Clerk, and **George Thomas**, Second Clerk. The Eldership had lost part of its territory and some of its members when the West Ohio Eldership was formed. Hence, when the circuits were outlined and appointments were made, there were only three in Indiana—Auburn, Columbia, and Wabash and La Grange. Three circuits were in Michigan, with several of the points on the Wabash-La Grange circuit. Reports were encouraging, showing over four hundred conversions, and eight new churches organized. **Slyter** was ready to "acknowledge his wrong in publishing a letter through The Advocate detrimental to the character of **Elder John Winebrenner**," but as he "promised to recall the same, we shall lay no greater burden upon him." Singularly enough, **Slyter**, among other things, charges **Winebrenner** with opposing co-operation. But frankly he published over his signature, that he sincerely regrets writing the letter, and acknowledges that he did him injustice, and to have his forgiveness. **Henry Cherry**, member of the Free Baptist Church, was received and license granted him.

14th Indiana Eldership.—If example is contagious, there is an illustration in the action of the Indiana Eldership which met with the church in **E. Brandenburg's** neighborhood, Whitley county, Ind., October 26, 1859. It changed its rule, and directed the ministers to "go to the fields assigned them immediately after the close of the Eldership." So its action on Slavery denounced it in the strongest terms, as "a curse upon our country; an evil detrimental to all our relations and interests, and a very evil, uncivil and unchristian system." Twelve teaching elders were present, and ten absent; and eleven ruling elders and one delegate were enrolled. **A. B. Slyter** presided as Speaker, with **W. M. Rumrill** as Journalizing Clerk, and **S. V. Sterner**, Transcribing Clerk. Rules of order continued to be adopted at each session. In very strong terms the Eldership urged better support of the pastors, and suggested that salaries be paid quarterly. Probably to stimulate the churches to greater activity in this respect the ministers were "advised to give an account of the amount of their support at our annual meetings." On temperance the increased apathy generally prevailing is seen in the action taken. The following Christmas was designated "to be observed as a day of fasting and religious devotion." Two teaching elders and two ruling elders were elected delegates to the General Eldership, with a request to all the "traveling preachers to lift collections to defray the expenses" of these delegates. A new form of license was adopted, copied from the Journal of another Eldership.

15th Indiana Eldership.—The Eldership of the Churches of God in Indiana assembled in the Bethel near **N. Pierce's**, Whitley county, Ind., on Monday morning, October 29, 1860, with thirteen teaching elders in attendance and seven ruling elders. Four teaching elders were absent. They elected **John Martin**, Speaker; **W. M. Rumrill**, Journalizing Clerk, and **D. Keplinger**, Transcribing Clerk. Each pastor was instructed "to give an account of the amount of his support." The highest reported was \$228.40. Thereupon the churches were urged "to support the ministry as the Scriptures require." The Eldership adopted appropriate resolutions on the death of **Winebrenner**, "beloved and venerated," "a great man," of "generous and noble spirit," whose "memory will ever be cherished as that of a man possessed of a strong, deep, clear, original and well cultivated mind." By resolution, contributions were to be solicited by ministers and brethren toward the erection of a suitable monument. The day of fasting, Christmas, 1859, was but partly kept. The Committee on Slavery, consisting of **Sterner**, **B. Hahn**, **L. Maring** and **J. F. Weishampel**, an advisory member with privileges of a full member, was divided. **Maring** signed neither Report, while **Weishampel** brought in a minority Report. The action on these Reports by the Eldership is not recorded. The "new Eldership organized in Michigan" was recognized, and the wish expressed that they may enjoy "the blessing of God, and much prosperity." The "teaching elders within the bounds of this Eldership which have no appointments"

were "urgently advised to meet their respective circuit preachers, at as early a time as convenient, with a view to make such arrangements as may be deemed best to call all the local ministry into the field of labor as much as possible." On Temperance the Eldership declared it "will in no way give aid or countenance to any man who will engage in the fatal practice of trafficking in intoxicating liquors." Four circuits were named, with six pastors. St. Mary's circuit included Ft. Wayne.

16th Indiana Eldership.—On October 28, 1861, in the Union Bethel, near Millersburg, Whitley county, Ind., the sixteenth annual session of the Indiana Eldership was organized by the election of **George Thomas**, Speaker; **J. E. McColley**, Journalizing Clerk, and **E. B. Bell**, Transcribing Clerk. There were fourteen preachers present, and eight absent. Also ten ruling elders. Judging from the report of **S. V. Sterner's** circuit, the churches generally of the Eldership were quite small: Newville Center, 6; Spencerville, 20; Ft. Wayne, 7; Antioch, 7; Union, 25; **Baker's** neighborhood, 17; Zanesville, 13, and Flat Creek, 6. The Eldership manifested its spirit of loyalty to the Union by adopting clear and strong resolutions against the course of the Southern States in seceding from the Union and engaging in rebellion against the Government. Interested in the dissemination of books published by the General Eldership and by ministers of the Church, each pastor was "constituted a book agent on his field of labor." Journals were ordered to be printed in pamphlet form. The territory was divided into four circuits, and to each was appointed a pastor, with one and two assistants. Ft. Wayne was attached to the Columbia circuit, as the Eldership did not possess the means to make it a mission station. The Opening Sermon was delivered by **John Martin**. The Eldership consisted of fourteen teaching elders present, and ten ruling elders. Eight teaching elders were absent.

17th Indiana Eldership.—Annual Elderships rarely convened in houses of worship owned and used by other religious bodies; but on October 25, 1862, the Annual Eldership of the Churches of God in Indiana assembled in the "commodious bethel of the church of the United Brethren in Christ" at Zanesville, Wells county, Ind. Fourteen teaching elders were present, and eleven absent; seven ruling elders were in attendance, and twenty-two are marked absent. **John Martin** was Speaker; **J. E. McColley**, First Clerk, and **E. B. Bell**, Second Clerk. "The cause" was reported to be "on the increase, and the members of the Church are more established in the principles of the Bible than ever before." The Committee on Resolutions, **Sands, Thomas** and **Smith**, reported resolutions characterizing the rebellion as an "inhuman war waged against the best human Government ever established upon the earth;" expressing "sympathy and hearty co-operation with the Administration in its attempt to crush this unholy rebellion," and heartily endorsing "the President's Proclamation" and advising "its adoption by Congress." The motion to adopt was later reconsidered, and then the resolutions were adopted by a yea and nay vote, of 22 to 1. The Eldership was divided into four circuits, with six preachers.

18th Indiana Eldership.—With "all the members of the Church of God considered as advisory members during the sittings" of the Eldership which convened at Lake Bethel, Kosciusko county, Ind., Saturday, October 24, 1863, it was a body of good size. Twelve teaching elders were in attendance, and twelve were absent; with thirteen ruling elders present, and thirty-two absent. **George Thomas** presided, and **J. E. McColley** was Journalizing Clerk, and **Elias Bryan**, Transcribing Clerk. As at former Elderships, ministers of other Churches reported their work. Among these was **P. Winebrenner**, relative of **John Winebrenner**, a leading member of the "Christian Order." **Elizabeth McColley**, wife of **J. E. McColley**, preached before the Eldership from Gen. xv. 11, and the following morning had license granted her. **H. Croy**, of the United Brethren Church, was also licensed. Through its Committee, **Sands, J. Slabaugh** and **G. R. Kinzey**, declared "in favor of sustaining the flag of our country and the Constitution of our fathers and the Union under all circumstances and under any Administration, regardless of party politics;" that it is "for the Union whether slavery stands or falls;" that it "believes a negro is no better than a white man, and if a white man can be drafted to fight his enemies, we can see no reason why a black man is any better." The Stationing Committee arranged for five circuits, with nine pastors.

19th Indiana Eldership.—The Eldership of the Churches of God in Indiana in 1864 met at Olive Branch Bethel, Miami county, Ind., on Saturday evening, October 15th. As prearranged, **C. Sands** preached on Saturday evening, and **A. B.**

Slyter on Sunday morning. In the evening, by previous appointment, the Opening Sermon was preached by **George Thomas**, from I. Tim. iv. 15, on "The Gospel Ministry." When the Eldership was constituted on Monday morning fifteen teaching elders and twenty-three ruling elders were present, and twelve teaching elders and eighteen ruling elders absent. The Speaker chosen was **C. Sands**, with **J. E. McColley**, Journalizing Clerk, and **J. S. Shock**, Transcribing Clerk. **George Thomas** was elected Treasurer. Upon receipt and reading of "a letter from the Corresponding Messenger of the Northern Indiana Conference of the Free Will Baptist denomination," the Eldership, through its Committee, **D. Keplinger**, **George Thomas** and **D. Gray**, declared that "union is one of the paramount features of the doctrine of the Bible; that this Eldership accepts the friendly communication of the Free Will Baptist Church, and acquiesces in the Christian spirit of love and union exhibited, and longs for the time to come when sectarian distinctions may cease to exist between us, and we mingle into one, and take away the reproach of sectarianism from the two bodies." It was arranged that **D. Keplinger** preach a sermon on the ministry, in 1865, on Sunday evening. The four circuits, with their seven pastors, as fixed by the Stationing Committee, had an average of seven or more appointments.

20th Indiana Eldership.—What was probably the Opening Sermon of the Indiana Eldership of 1865, was delivered on Sunday evening, October 22nd, at Mount Zion, Allen county, Ind., by "Bishop **George Thomas**." The Eldership convened on Saturday, and there was preaching that evening, and on Sunday morning and evening. There were twelve ministers present, and eight ruling elders; while sixteen ministers were absent. But "all the members of the Church of God, male and female," were "received as advisory members." A ballot resulted in the choice for Speaker of **J. Martin**; **J. S. Shock**, Journalizing Clerk, and **E. Bryan**, Transcribing Clerk. The activity of **Sister E. McColley** is seen in her report, that during the year she preached one hundred and eighteen times; but her support was only \$66.28. Her husband, **J. E. McColley**, preached the same number of sermons, and received a total support of \$230.77. He organized one church during the year. The names of four ministers were dropped from the Roll, and one new name added. The local ministers on the different fields were instructed "to meet the itinerants at as early a day as practicable after they enter on their fields to make arrangements for a harmonious co-operation during the year." The cause of God in the Eldership was reported as "gradually and steadily on the advance." **D. Keplinger** was appointed "to travel as a General Missionary throughout the entire Eldership." Seven circuits were mapped out, with ten preachers assigned to them. **C. Sands** organized two churches on his field of labor. The ministers were instructed "to hold the interests, confidence and feelings of their congregations as sacred as those of their own families."

21st Indiana Eldership.—The Indiana Eldership in 1865 elected **Mrs. Elizabeth McColley** to preach the Opening Sermon when the body convened at Union Bethel, La Grange county, Ind., October 20, 1866, giving her as the theme of her sermon, "The Gospel Ministry." She preached on Sunday evening, changing the subject to "The Christian Embassy." Ten ministers were present on Monday morning, and fifteen ruling elders; while twelve ministers were absent. The choice for Speaker was **J. E. McColley**; **J. S. Shock**, First Clerk, and **E. Bryan**, Second Clerk. There was lack of co-operation both by ministers and churches, and between them, "militating greatly against the prosperity of the Church and tends to the destruction of confidence, and subjects both pastors and churches to discouragement, severe trials and unnumbered perplexities." Hence, the Eldership declared that "each minister receiving an appointment from the Eldership shall regard the same as one of most binding obligation that can be laid upon him, to feed the church of God and take care of it faithfully, regarding it as paramount to his or her life." But the "churches ought to consider themselves also under the most binding obligations that can be laid upon them to promptly supply all the temporal wants of their pastors." The Eldership excluded tobacco from "the house while it is in session." Statistical reports were required of the pastors. **Keplinger** announced his intention to remove to Missouri. He was reluctantly released, and was commended for his "unwavering faith, warm zeal, deep-toned piety, godly walk and conversation, his loyalty to God and his country and his great success as a minister." It was made the duty of "each ruling elder to keep an accurate account of the numerical strength of his congregation, ministerial support, accessions, baptisms, deaths, removals, expulsions, etc., and to report the

same to the Eldership." **J. E. McColley** was authorized "to travel all over the bounds of the Indiana Eldership to solicit aid to build meeting-houses." A request to send a preacher to Centralia, Kans., could not be complied with for want of men. The Stationing Committee's Report mentions thirty-nine points, or churches, included in the eight fields of labor. A regular Agent for the Chicago Mission was appointed.

22nd Indiana Eldership.—The new bethel built by the church at Syracuse, Kosciusko county, Ind., was ready for dedication when the Eldership assembled there on October 12, 1867. The dedicatory services were held on Sabbath morning, the 13th, conducted by **G. Smith** and **J. S. Shock**. In the evening **E. Bryan** preached the Opening Sermon. **Shock** was elected Speaker on Monday morning; **Bryan**, First Clerk, and **Smith**, Second Clerk. According to precedent "all the members of the Church of God in good standing were received as advisory members." **Keplinger** reported good success on his mission in Missouri, with two churches organized. One of the former ministers was given an opportunity to "make acknowledgments for wrongs done to the Eldership," and received "pardon so far as his confession goes." The Centralia College, Kans., "the property of the General Eldership," was strongly endorsed, and **George Thomas**, formerly a member of the Indiana Eldership, was "urged to use all his influence in its completion." The funds in the hands of the Treasurer, **C. Bortner**, consisted of Superannuated Fund Notes to the amount of \$189.30, and \$5.93 in cash. The general condition of the churches in the Eldership was prosperous and encouraging, and the Church was making gradual advancement. The Committee on Temperance sought to impress "on the minds of the brethren in the ministry the duty to use all their influence and power against the traffic and use of intoxicating spirits." In this class of beverages it included "not only those manufactured from corn and rye, but such as the wine from currants, grapes, elderberries and rhubarb, which at this time are quite fashionable in our domestic circles." The use of tobacco was denounced as "a dirty, filthy, useless and expensive practice," and "all Church of God people are counseled to dispense with its use." The Eldership placed itself on record against leavened bread for Communion purposes by advising "deacons to prepare unleavened bread for use at the Communion." There was one German appointment, to be served by **J. Martin**, besides which there were eight circuits. **Keplinger** was appointed Missionary to Missouri, and **Shock** and **Martin** were General Evangelists.

23rd Indiana Eldership.—As ruling elders were members of the Eldership the same as teaching elders, the Roll of the Eldership which met at Zanesville, Wells county, Ind., October 17, 1868, showed eleven teaching elders and fifteen ruling elders present, and fourteen teaching elders and thirty ruling elders absent. There was preaching on Saturday evening, and dedicatory services of the new bethel on Sabbath morning by **R. H. Bolton** and at 4 p. m. by **G. Smith**. The Opening Sermon was delivered in the evening by **J. Martin**, who was elected Speaker, with **J. S. Shock**, Clerk. Three members of the Stationing Committee were laymen. The writing and publishing of books "by those who possess the ability and means" was recommended, "believing their mission a useful one." After "considerable deliberation on the propriety or impropriety of inaugurating a mission movement in the city of Fort Wayne," county seat of Allen county, Ind., it was concluded to "seek to procure the services of a suitable minister to migrate to Fort Wayne and open out a mission," said missionary was "invited to canvass the Indiana Eldership for assistance," while the Eldership "agreed to aid by our prayers, influence and means." **R. H. Bolton** was "invited to become said missionary." **J. Martin** was also "requested to preach for the German people of Fort Wayne." The Committee on Boundaries, distinct from the Stationing Committee, arranged the territory into five circuits, with forty-two churches or preaching points. Co-operation between the Indiana and the Michigan Elderships was urgently invited.

24th Indiana Eldership.—From the five circuits of the Indiana Eldership, when it assembled at Beaver Dam, Kosciusko county, Ind., October 16, 1869, there were present fifteen teaching elders and twenty-four ruling elders; while ten teaching elders and twenty-one ruling elders were absent. **Z. Garrison** was chosen to preside, and **J. S. Shock** to act as Clerk. The legal incorporation of the Eldership was decided upon, and measures to that end directed to be taken. **Keplinger**, missionary in Missouri, and **G. Thomas**, in south-western Iowa, were members of the Indiana Eldership, and their "appointment by the General Eldership was

ratified by this Eldership." Mission work within the Eldership territory assumed new proportions. While Fort Wayne mission is not mentioned, the Committee on Boundaries named three other missions: Miami, Paddytown and Antioch, and a General Missionary. The Stationing Committee appointed a missionary to each of these fields, and **Z. Garrison**, General Missionary. **B. F. Bear** was also appointed to preach German at Yellow Lake Bethel.

25th Indiana Eldership.—No Opening Sermon is recognized in the Journal of the twenty-fifth annual session of the Indiana Eldership, which convened at Zanesville, Wells county, Indiana, on October 8, 1870. Counting all entitled to membership there were present thirteen teaching elders, and eighteen ruling elders; while fourteen teaching elders, and thirty-two ruling elders were absent. Five delegates were present. **J. Martin** was elected Speaker, and **W. W. Lovett**, Clerk. Almost a verbatim copy of the Rules of Order of the East Pennsylvania Eldership was adopted; but they were subject to amendment only by a two-thirds vote. The Eldership definitely committed itself to the project of starting a mission in Fort Wayne, and directed its Board of Missions to take the initiatory steps. The beginning was to be made by the "erection of a small mission house for Sunday-school purposes," the "erection of a good house of worship" to follow. What are called "Rules of Incorporation of the Indiana Eldership of the Church of God" were adopted. They provide for "the name, style and title;" for annual meetings, consisting of all the teaching elders holding licenses from said Eldership, and all ruling elders from each local church; prescribe for the regular officers, and define their duties; that the Speaker, Clerk and Treasurer constitute the Board of Trustees of the Eldership, to hold and control all forms of property; against defect of bequests by reason of "misnomer of said corporation," and for a common seal. The Committee on Boundaries outlined four circuits, naming the points on each. The Stationing Committee added Air Line Mission and Miami Mission, and also one General Missionary. The funds of the Eldership were very limited, but the Committee on the State of Religion reported that greater liberality is beginning to prevail.

26th Indiana Eldership.—The attendance at the Eldership which met at Syracuse, Kosciusko county, Ind., September 28, 1871, was not any better than in 1870, as one-half the teaching elders only were present. **A. X. Shoemaker**, made "a member during the present session," was chosen Speaker, and **W. W. Lovett**, Clerk. Like some other Elderships, the old Rule, requiring preachers to retire after reporting, was rescinded. The Committee on Temperance not only "resolved to use every lawful means in our homes, at the polls, in the pulpit, and everywhere to prevent the use of intoxicating liquors as a beverage; but to discourage the use as a beverage of domestic wines, as well as the practice of fashionable family drinking." With these resolutions it connected one against "the free use of tobacco." The Eldership now had \$339.69 in the form of Notes in its Superannuated Fund. The amount of \$115.00 was raised on the floor of the Eldership for the Fort Wayne Mission. **W. W. Lovett** was appointed to said mission, with an appropriation of \$300.00 for the year. Besides this mission there were seven circuits, with eleven ministers.

27th Indiana Eldership.—Eighteen teaching elders, seventeen ruling elders and five delegates on October 16, 1872, constituted the Eldership at Grove Bethel, Jackson township, DeKalb county, Ind. Eight teaching elders were absent. The Speaker was **J. E. McColley**; Clerk, **E. B. Bell**. The question of the title of the Eldership, which came up in the Report of the Committee on Business, was postponed one year, notwithstanding the action of the General Eldership against the plural use of the term "Church." It appearing that there was quite a degree of laxness in observing the ordinance of baptism, the Eldership requested the ministers "not to neglect the important duty of teaching and baptizing the young converts, inasmuch as faith and baptism are closely connected in the Commission." On account of some failing to co-operate faithfully with the Eldership, it was insisted upon that rules of co-operation are necessary to successful work in the Eldership, and hence all members were urged "to act in harmony with the actions of the body, whether in the financial or other departments of the work." A better fraternal spirit was also made the subject of consideration, to the end that "their labors may be combined in building up and sustaining God's great and glorious cause, especially in regard to the support of the ministry. The work at Fort Wayne was not so vigorously pushed forward, the missionary having devoted less than one-fourth of his time to the mission. **J. E. McColley** was ap-

pointed to Fort Wayne. Columbia City Mission received permission for its pastor, S. Cole, to canvass for means "to complete the erection of a house of worship in that city." Besides these missions there were eight fields of labor. All the local preachers were instructed "to open new appointments and assist in the great work of the Master as much as practicable with them."

28th Indiana Eldership.—Co-operation inspires co-operation. An Eldership for the sake of consistency, if for no other reason, must exemplify its own teaching. If the Indiana Eldership insisted in 1872 that all its members and churches "act in harmony with the actions of the body," why should not it act in harmony with the actions of the higher body? This all the Elderships realized, and so with the others the Indiana Eldership changed its title to conform to the action of the General Eldership in 1872. It convened at Union, Huntington county, Ind., October 1, 1873, as "the Eldership of the Church of God in Indiana." There were twenty teaching elders present, and nineteen ruling elders; while nine teaching elders were absent. In effecting an organization **George Smith** was elected Speaker, and **W. W. Lovett**, Clerk. One of its first actions was a resolution to "stand with the General Eldership in any college project." Then it appointed a committee "to arrange a program for an Eldership Sunday-school Convention." It made it a standing order that the ruling elders report at each session. The time and place for the Sunday-school Convention were fixed so as to follow the Pentecostal meeting. It appointed one of its members annually as a Book Agent, to keep on hand Church publications for sale to ministers and churches. It put itself on record as in favor of "the passage and enforcement of laws prohibiting the use of intoxicating liquors as a beverage," and declared that "the use of tobacco conflicts with the laws of temperance." The "young brethren of the Eldership" were required "to apply themselves diligently to the study of biblical history, grammar, rhetoric, logic, music, geometry, astronomy and as many more of the arts and sciences as they may be able to get access to." No examinations were provided for. The Ministerial Association was to be continued, and it was made the "duty of our young ministerial brethren to punctually attend them." The "tendency of the Church to conformity with the world and its rejection of the authority of the Bible" were "deeply deplored." By a yea and nay vote of 18 to 11 the Eldership "disapproved of secret organizations;" but it laid on the table a resolution declaring it "will have no fellowship with a member of any Secret Society."

29th Indiana Eldership.—At the twenty-ninth session of the Indiana Eldership, held at Evergreen, Whitley county, beginning September 28, 1874, there was considerable of a contest in the election of officers. The Eldership "proceeded to ballot for Speaker and Clerk, resulting on third ballot in electing **Elias Bryan** Clerk." Then "on motion, **Bro. George Smith** was instructed to cast the ballot of the Eldership for **W. W. Lovett** for Speaker." The Finance Committee reported finding "an indebtedness on the Fort Wayne Mission of about \$1,500.00, and available subscriptions of about \$900.00." The delegates to the General Eldership received instructions "to do what they can in that body for the establishment of a general Church school." Also to work "to keep the Chicago Mission property intact to the General Eldership, and not to allow any person or persons to usurp authority, control or possession thereof." The Eldership was not ready to agree to require the churches to observe the ordinances in the order which was maintained in other Elderships. The work in general throughout the Eldership territory had "not been crowned with the visible success that the cause of Christ demands." But in the "aggregate there has been much good done in the saving of precious souls and in establishing the Church in the faith and practice of the gospel." A better support of the ministry was resolved upon. An annual ten-cent contribution from each church member was required for the Superannuated Fund. Four candidates for license were ordained, "**W. W. Lovett** giving the address and charge, and **J. Bumpus** led in solemn prayer, together with the laying on of the hands of several of the elders."

30th Indiana Eldership.—No absentees are noted when the Eldership was constituted at Thorn Creek Bethel, Whitley county, September 27, 1875. The enrollment showed eighteen teaching elders, seventeen ruling elders and four delegates. **W. W. Lovett** was made Speaker, and **I. W. Lowman**, Clerk. The Eldership voted to "give exhorter's license to applicants deemed worthy of such license." Realizing that "there has been a neglect in the matter of a more thorough education," the Eldership resolved to "earnestly urge and encourage by word and action an awakening to this duty; that parents educate their children so far as

opportunity is afforded, and that we earnestly urge ministers to a more perfect and thorough education both in the training of the mind and the cultivation of right principles in the dignity of the sacred office." The holding of a Ministerial Association was agreed upon. A Board of Sisters' Mission had been created, which was "successful in the collection of funds for the support of the pastor in Fort Wayne." A Pentecostal meeting and a Sabbath-school convention were appointed to be held at Syracuse. The Board of Missions was held by note indebted to the Eldership in the sum of \$408.10, with "\$4.30 mission fund in the treasury." The Eldership "sanctioned every effort made to prohibit the sale of intoxicating drinks as a beverage." Applicants for license were hereafter required "to obtain a recommendation from the local churches of which they are members." "**J. E. McColey** was appointed Collecting Agent," his especial duty being to collect funds for Fort Wayne Mission. There were two stations and seven circuits, Fort Wayne Mission receiving \$200.00 missionary money.

31st Indiana Eldership.—Some serious disaffection developed in the Eldership during the year, which required careful handling. At least five ministers were involved in the difficulties, but they are enrolled as present, and their cases were disposed of by a strong vote. The Eldership was presided over by a minister of mild but resolute disposition, and he kept the situation well in hand. The body met at Eel River Bethel, Wabash county, October 2, 1876. Seventeen teaching elders, twenty-seven ruling elders and three delegates reported. **W. P. Small** was elected Speaker; **I. W. Lowman**, Clerk, and **I. Schrader**, Treasurer. After some routine matters were disposed of, the cases of five ministers charged with non-co-operation came up one after the other. The first was that of **J. Martin**, one of the five who refused further to co-operate with the Eldership because it was in fellowship with Free-masonry. Without disposing of his case, that of **E. B. Bell**, another one of the five, was called. His license was withheld. Pending the consideration of **Martin's** case, the Committee on Resolutions reported the following: "Whereas, Free-masonry seems to be causing so much dissatisfaction in the Church, and inasmuch as some of the brethren look upon it as a great evil, and it seems to be the meat of offense; therefore, Resolved, That the Indiana Eldership of the Church of God have no fellowship with any person or persons belonging to any Secret Society." This would have adjusted the matter, but it was voted down, and **Martin's** license withheld. When the third name was called, that of **B. F. Bear**, a yea and nay vote was taken on the renewal of his license, resulting in yeas, 7; nays, 29. Next came the names of **J. S. Shock** and **C. Clem**, and "being asked if they would co-operate with those brethren belonging to Secret Societies, they refused to do so," and their licenses were withheld. And finally a resolution was adopted, declaring "that it is the sense of this body that the above-named brethren are dismembered, and no one to blame for it but themselves." Immediately the Licensing Committee reported "the name of **J. S. Shock** with an affirmative recommendation, and a license was granted him. A resolution "abandoning the itinerant system, and adopting the congregational, was defeated. While "the Eldership withdrew its support from the Mutual Aid Society," it continued the Sisters' Missionary Society, and commended its work. A Sabbath-school Convention, a Ministerial Association and a Pentecostal meeting were directed to be held, and committees were named to arrange for them. To prevent a disruption of the Eldership because of the disfellowshipping of five ministers, the Eldership refused to threaten to discipline churches which might "invite or permit any of those brethren not holding a license from this Eldership to preach for them;" but it insisted that "it is the duty of the churches to receive, co-operate with and support the ministers sent them by the Eldership." The territory was divided into eleven charges.

32nd Indiana Eldership.—Few Elderships had as large and efficient a lay representation as the Indiana Eldership. At the session held at Compton's School-house, Whitley county, beginning October 4, 1877, there were present twenty-two teaching elders and forty-six ruling elders. **J. E. McColey** was chosen Speaker; **I. W. Markley**, Clerk, and **I. Schrader**, Treasurer. The Eldership made all the arrangements for a Pentecostal meeting, a Sabbath-school Convention and a Ministerial Association, including the making of the programs. It agreed to "approve of and assist in any act to purge the evil of intemperance from the land." It also decided that in making up the Roll of each annual Eldership "only members present shall be enrolled. Some form of ordination of elders was agreed upon. Fort Wayne was made a part of Roanoke circuit, which had five preaching

points. Besides this, there were six other circuits. The largest field—Blue River—had nine preaching points, with two pastors. **J. Bumpus**, **Z. Garrison** and **W. Pearce** were appointed General Evangelists. Encouragement was found in the Report of the Committee on the State of Religion, which showed during the year 235 conversions, 188 accessions, 159 baptized, and one church of forty-one members organized. The Opening Sermon of the Eldership was preached in the evening of October 3rd, by **A. B. Slyter**, and **W. P. Small** was designated to preach the Opening Sermon in 1878.

33rd Indiana Eldership.—The ranks of the Indiana ministry were reduced during the year by the deaths of two members. Not even the name of one can now be determined, as the Committee on Obituaries refers to him only as "one of our young ministers who has fallen, but away from home and friends." The other one was **George Thomas**, who was located at Pleasant Hill, Mo., and whom the Eldership regarded as "one of our fathers in Israel whom we had learned to love and esteem." The Eldership convened at Zanesville, Wells county, October 2, 1878, the Opening Sermon having been delivered by **W. P. Small** the evening previous. Upon the enrollment of members present twenty-one teaching elders were recognized, but the number of ruling elders fell to nine, with six delegates. **J. Bumpus** was chosen Speaker; **I. W. Markley**, Stated Clerk; **E. Miller**, Transcribing Clerk; and **Isaac Schrader**, Treasurer. **Small** decided to return to the Ohio Eldership, but the Eldership had two accessions of experienced ministers, **Oliver**, of the Ohio Eldership, and **Ober**, of the Texas Eldership, but later of the Illinois Eldership. Rejoicing in "the widespread revival on the subject of temperance," the Eldership was ready to do its full part to the end "that this good and much needed work of reform may go on until it shall sweep like a tidal wave over our whole land, and the entire liquor traffic shall be wholly overthrown." It also "recommended to all our ministers and people that they use only unfemented wine for Communion purposes when such can be secured." A course of studies was approved, and a committee was appointed to prepare one, and also a committee to examine ministers in said course. **W. W. Lovett** was the committee. The action of the General Eldership, to publish "The Workman," was approved. It laid down the principle, that "the actions of the Standing Committee are binding upon all members of the Eldership until either adopted or rejected by the Eldership at its first succeeding session." Seven items were named under which each pastor was to report after this Eldership. The sitting after evening services on Friday evening was "devoted to the interests of Fort Wayne Mission." The conclusions reached were: That "the mission can be sustained;" accepting "the proffer of **W. W. Lovett** to serve it." **Lovett** was also appointed "collecting agent to secure moneys and notes for the liquidation of the mission indebtedness." Besides Fort Wayne Mission, there were seven circuits, **Oliver** and **Ober** each being assigned to one. They were required to bring their transfers before entering on their fields.

34th Indiana Eldership.—A very generous feeling pervaded the Eldership of 1879. A sister led in the movement to restore the ministers who had been dis-fellowshipped. She was probably only an advisory member, though sisters were eligible as delegates. The Minutes only state that "on motion, **Sister H. C. Smith**, **J. Bumpus** and **D. Keplinger** were appointed as a committee to draft a resolution touching the uniting and reconciliation of those brethren who were dismembered from the Eldership." The committee reported: "That we heartily invite them to come back, and we will meet them on the one great platform of the word of God revealed to men, and we will do all in our power and by God's help to effect this much needed union." The Eldership approved this resolution. Ten of the twenty-one preachers were present, fourteen ruling elders and eighteen delegates. The Eldership made choice of **W. M. Lovett** for Speaker; **I. W. Markley**, Clerk, and **I. Schrader**, Treasurer. The recommendation prevailed, that "every minister of the Church of God put on the temperance badge, let it be a red or a blue ribbon; wear it, and keep it sacred before the people." **W. W. Lovett** was selected "to preach at the semi-centennial gathering." A resolution prevailed that "the Eldership agree that the month of October be used in finishing up the work on the circuits, and that all ministers be on their work by the first of November." Ministers were required to "work up a more systematic system of finances on all the circuits, and that the churches get up their subscriptions the first of the Eldership year, said subscriptions to be paid quarterly." The Eldership controlled the general meetings—Pentecostal, Sunday-school Convention and

Ministerial Association. There were six circuits, with two General Evangelists. The debt on the Fort Wayne Mission at this time was "about five hundred dollars;" but as the Eldership had voted to sustain the mission, brethren were encouraged to give. Seven brethren offered \$20.00 a piece to pay off the debt, on condition that the whole amount be raised. The Standing Committee, the Board of Missions and the Sisters' Missionary Society agreed to co-operate together to secure this end.

35th Indiana Eldership.—The Indiana Eldership in 1880 convened on Saturday, October 16th. The Opening Sermon was preached on Lord's Day evening, by **I. W. Markley**. Eleven teaching elders were present, and eleven absent. Eight ruling elders were present, and fourteen delegates, one of them a sister. A lay elder, **Isaac Schrader**, was chosen for Speaker, and another one, **J. Mowrey**, for Treasurer. And **I. W. Markley** was elected Clerk. The name of "**Eldress McColey**" was dropped from the Roll of ministers of this Eldership" without an assigned reason. The Eldership resolved to "continue to demand legislation which will entirely prohibit both the manufacture and sale of all intoxicating drinks as a beverage." Desiring "all the reports of ministers to be made to appear on the Journals of the Eldership," it was directed that "there be a schedule of reports kept and published as an item in the Journals, to consist of the reports in full of all the ministers." The Eldership appointed the Pentecostal meeting and the Sunday-School Convention. The Ministerial Association was to hold its meeting at the same time and place with the Pentecostal meeting. The Eldership condoned the action of the Standing Committee in "having held several meetings contrary to rule, less than a quorum being present," on the ground "that the business thus transacted was not derogatory to the interest of the Eldership, except as a precedent;" but it "advised and insisted that at all times a quorum is necessary to the legal transaction of business." The Eldership had \$699.00 in the Superannuated Fund; \$4.50 in the Missionary Fund, and \$17.62 in the Contingent Fund. The State of Religion in the Eldership inspired a hopeful spirit, as "the dark clouds are breaking away, and a bright future is looming up before us, and we feel confident that a great harvest will be gathered in the near future within the bounds of our Eldership." The Eldership acquiesced cheerfully in the request of the General Eldership "to collect at least twenty-five cents or more from each member of the Church for the support of the mission cause in general." It was decided "to hold a camp-meeting in the month of August," and a committee was appointed to make the necessary arrangements. When a license was granted to **Geo. E. Komp**, it was resolved that he "be ordained by the laying on of the hands by the ministry present." There being no minister in the Eldership willing to serve Ft. Wayne, the Board of Missions was directed "to correspond with any minister who would desire to serve" said mission, and to "secure a minister as soon as possible." Committees were appointed on Ministerial Association, Sunday-school Convention, and a "Board of Sisters' Mission" elected. A blank form was adopted for reports of ministers, containing twenty different items. The Report of the Stationing Committee contained six circuits, with an aggregate of forty-one preaching points. There were three General Evangelists, two General Missionaries and one Colporteur and General Assisting Minister.

36th Indiana Eldership.—October 3, 1881, was the date when the "thirty-sixth Annual Convention of the Indiana Eldership of the Church of God" began its session at Syracuse, Kosciusko county. There were enrolled as present twelve teaching elders, and nineteen ruling elders and delegates; while six teaching elders were absent. **W. W. Lovett** was elected Speaker; **I. W. Markley**, Clerk, and **I. Schrader**, Treasurer. Five minutes were fixed as the limit of "speeches upon the merits of any question," and "no member shall be allowed more than two speeches." The Standing Committee was made to consist of five members, defeating a motion to make it three, and "the one receiving the highest number of votes be announced as Chairman of the Committee." The Eldership expressed itself as in hearty "co-operation with the General Eldership in carrying forward its plans and purposes in the erection of the college building enterprise." It expressed its conviction that "an educated minister is necessary in order to the conversion of sinners and the building up of the church of the living God." It also concurred fully with all the other actions of the General Eldership; welcomed the General Collecting Agent for missionary funds, and advised "the brotherhood to contribute liberally to the work." The Eldership evidently felt that it had been insulted by the sending of certain documents to it from a minister of the German

Eldership, and it gave evidence of its resentment by adopting a motion by **B. Ober** that "said documents be laid under the table." Misappropriation of "the Superannuated money on hand to the mission debt" was prevented by a motion by **I. W. Markley** "that we loan said money to the Board of Missions." The "missionary moneys on hand" were appropriated to the benefit of the Fort Wayne Mission." The Eldership was pronounced "one of the best we have enjoyed for a number of years. The wounds are fast healing over, and the joy and peace of former years are returning to our much-loved Zion. All hail to the few who have stood the storm."

37th Indiana Eldership.—When the session of the Indiana Eldership began on Monday morning, as it did in 1882, the members gathered on the Saturday previous. So Saturday evening, September 30th, and Sabbath, October 1, 1882, "were spent in religious services, preaching being had by **E. Miller** and **William Booth, J. Bumpus** delivering the Annual Sermon." Monday morning, October 2nd, the Eldership was constituted, after which **W. W. Lovett** was chosen Speaker; **I. W. Markley**, Clerk, and **I. Schrader**, Treasurer. The Sisters' Board of Missions, formerly elected by the Eldership, after making its report, was discontinued. It was declared to "have done efficient work in the interest of the mission work in the Indiana Eldership." The Board of Missions of the General Eldership having secured the services of **I. W. Markley** as General Missionary Collecting Agent, the Eldership reluctantly consented to release him, and expressed its "entire confidence in him," and strongly commended "him to the confidence of the entire brotherhood." "Prohibition of the manufacture and sale of intoxicating drinks as a beverage" was unanimously approved, as was "the submission of the proposed amendment to the State Constitution to the vote of the people at a special election." The Eldership strongly insisted on "the duty of all ministers to collect funds on their work when required by the Eldership to do so," and "those who refuse, or neglect to do so, shall be deemed derelict in their duty to this Eldership, and shall be called in question for such indifference." There were seven fields of labor, of which two were missions. There were also appointed one General Missionary, one General Evangelist and four General Workers.

38th Indiana Eldership.—As women could be ordained to the ministry in the Indiana Eldership and also represent churches as delegates, they enjoyed all other rights of members of the body. At the Eldership which convened at Beaver Dam, Kosciusko county, October 1, 1883, **Libbie B. Shanks**, **Sarah Thomson**, **Elizabeth Mowrey**, **Eliza Jane Beaver**, **Eliza F. Komp** and **Caroline Barnett** were delegates, and **Libbie B. Shank** was chairman of the Committee on Temperance, whose Report recommended "that the ministers and laity of the Church of God make diligent use of all legitimate means to educate the public sentiment in favor of total abstinence from all alcoholic drinks, and that all who have the right to vote see that they vote for no man for office, nor support any party which will not openly oppose a legalized liquor traffic, and favor the prohibition of the manufacture, sale and use of all intoxicants as a beverage." This was the Eldership's answer to the liquor men, who had formed "The Liquor League and Anti-Prohibition Party." The Committee also expressed its detestation of "the use of tobacco in all its various forms," as "the use of the poisonous narcotic is an extravagant, filthy and useless habit," and "entreated those of the ministry who are addicted to the use of tobacco to free themselves from this filthiness of the flesh." The organization of the Eldership was effected by the election of **I. Schrader**, lay elder, for Speaker; **I. W. Markley**, Clerk, and **J. Simonton**, Treasurer. The organization of local Missionary societies was encouraged, and they were urged "to hold their regular meetings and make every effort to raise funds to carry on the general mission work of the Church." Two teaching elders during the year had gone

"Where love has put off in the land of its birth
The stains it had gathered in this."

These two "beloved brethren" were **Z. Garrison, Sr.**, and **J. Walters**. The last evening of the session was "set apart for memorial services in honor of their memory." After appointing one General Evangelist, one Missionary at Large and five General Workers, the Eldership defined a General Evangelist to be "a co-worker with the circuit preachers, and should assist them when called upon to do so, and to look up neglected points and organize new ones."

39th Indiana Eldership.—So large a proportion of ruling elders and delegates seldom constituted an Eldership as did so when the Indiana Eldership was organized at Oak Grove, Whitley county, Ind., September 29, 1884. There were forty-

five members enrolled as present, of which thirty-two were lay members. Eight ministers were absent. A layman was elected Speaker—**I. Schrader**; a minister was chosen Clerk—**W. W. Lovett**, and **J. Simonton**, lay elder, Treasurer. There were no women enrolled as delegates, but seven were received and "made members during the present session." Two of them were placed on the Committee on Temperance, one on the Committee on Obituaries, and one of them, **Maria B. Woodworth**, was granted a license to preach. The Licensing Committee was given permission "to recommend persons worthy of exhorter's license, and such license shall be issued to them." A Sunday-school Evangelist was provided for, whose duty was to visit as far as possible all the churches of the Eldership, to organize Sunday-schools where there are none, and encourage those that are." **J. C. Smith** was appointed by the Eldership to this office. The Report of the Committee on Temperance made it "the duty of every minister during the coming year to preach a sermon or give a lecture, or cause a sermon or lecture to be given, at all his appointments against intemperance." The "wives of our ministers and delegates" were "requested to use their influence to secure the teaching of temperance in all our Sunday-schools." The importance of pastoral visitation was emphasized by the adoption of a resolution making it "the duty of all ministers in charge of circuits or stations to visit all the members of said charge at least four times each year." Every minister was required "to attend the Sunday-School Convention, unless providentially hindered." The Eldership rejoiced "in the success that has attended the efforts of the churches in the past year." The Treasurer was required to give bond in the sum of \$1,000.00. There were seven circuits and one mission—Doann. **Mrs. M. B. Woodworth** was appointed Eldership Evangelist. Some of the money in the funds of the Eldership were diverted, and were appropriated to Ft. Wayne Mission as "borrowed."

40th Indiana Eldership.—The Eldership which convened at Union, Union township, Huntington county, Monday morning, September 28, 1885, had something of a thanksgiving festival over the preceding Sabbath, closing with the Opening Sermon in the evening by **J. Bumpus**. "For the work thus accomplished," they said, "we give to God, the Great Head of the church, all the glory and honor." "It has been a work of which any people may well be glad and thankful." And while they "rejoiced in the success of the past," their "hearts were filled with hope for the future." The membership present consisted of thirteen teaching elders, two exhorters, and twenty-seven ruling elders and delegates. They made choice of **I. W. Markley** for Speaker, and **W. W. Lovett**, Clerk. The Licensing Committee was elected, instead of appointed by the Speaker. The three annual meetings—Pentecostal, Sabbath-school Convention and Ministerial Association—were under the supervision of the Eldership, which through appropriate committees prepared programs and fixed times and places. The liquor traffic was denounced as "a disgrace and a detriment to our civil, social and moral interests, and a sin against God and the highest interests of humanity," and "an enemy of all righteousness." It was decided to "sell the Ft. Wayne Mission property, and pay the debts thereof." "Through the open door of death" the Eldership saw "the haven" which had beckoned one of their number thence, in the person of **Wm. Booth**, and it expressed its deep sense of loss in the departure of so useful a minister. The College enterprise and the publications of the Church were cordially endorsed; while special mention was made of the "Plea of the Church of God," the "Centennial Sermon" of **R. H. Bolton**. The "Publishing House and Book Rooms" established at Harrisburg shortly before the Eldership convened, was highly appreciated, and commended "to the liberal patronage of the brethren." **J. E. McColley**, who had "dissolved his relation with the Eldership," appeared, gave his report and was given "a right royal welcome," and "warmly, earnestly and in the spirit of Christian love and confidence" was reinstated "in his former relations." Some restraint was thrown around **Mrs. Woodworth** by advising her "to conduct her labors in the interest of the Church of God." Funds were quite limited, as **J. Simonton**, Treasurer, reported "received in cash, \$3.81; Contingent Fund, \$44.62; Superannuated Fund, \$3.57; Mission Fund, \$16.00." There were seven circuits, one unsupplied, with **Mrs. Woodworth**, General Evangelist.

41st Indiana Eldership.—During the year it developed that a small indebtedness on "the Adams county church property," which had been placed in the hands of a committee, made it advisable to effect a sale. And as the debt had "to be paid immediately" the trustees of the Eldership were authorized to sell the property. While such failures had a tendency to dampen the zeal of the body, yet it

"was glad in God to learn of the unusually large number of conversions, baptisms and accessions that have occurred during the past year." The year ended when the Eldership convened at Potter's, Allen county, Monday, September 27, 1886. On the Sunday evening previous **F. Komp** delivered the Annual Sermon. Only six of the twenty-five ministers were absent; twenty-nine lay elders and delegates were present. **John Huff**, Iowa, Secretary of Findlay College, was in attendance, which incited the Committee on Education to report a very strong series of resolutions in commendation of the work of the Board of Trustees. The churches were exhorted to give liberally toward the Endowment Fund. The Christian Mission Church was represented by **Isaac Crago**, who applied for, and received, license to preach, along with **H. H. Spiher**, **E. H. Shanks**, **C. P. Diltz** and **J. F. Pence**. **W. W. Lovett**, on a motion, was appointed on Thursday forenoon to "preach a doctrinal sermon to-night, setting forth the distinctive doctrines of the Church." The Eldership resolved "to do all in our power by voice, example and ballot, and money if necessary, in order to banish the saloon from our land." No minister had died during the year, but according to rule or custom the Committee on Obituaries gave the names and residences of deceased members of local churches "who had been transplanted from the church militant to the church triumphant," thirteen in number. The fields of labor had increased to ten, one being in charge of **Spiher**, Evangelist, lying between the two Elderships in the State.

42nd Indiana Eldership.—The Indiana Eldership again honored a layman by electing **Isaac Schrader**, Speaker, to preside over the session which began at Columbia City, Whitley county, September 26, 1887. Twenty-two of the thirty teaching elders were present, and thirty-six ruling elders and delegates. **W. W. Lovett** was chosen Clerk, and **I. W. Markley**, Treasurer. Sale of part of the Ft. Wayne lot was effected "to pay off certain claims against the property and the Eldership," and the remaining part of the property was "assigned to **I. W. Markley**, he making up the deficit." The Stationing and Standing Committees were composed of five members each, one on each being a layman. The **Woodworths**, husband and wife, after their reports, were granted transfers to the Southern Indiana Eldership. Trustees of the Pleasant Ridge Bethel were instructed to sell the property, as the "house is not fit for church purposes." Consideration of the interests of Findlay College was made a special order, **J. M. Cassel**, of Ohio, College Agent, addressing the Eldership. Sentiments of approval were voiced in the resolutions. The churches in some localities had trouble with "a certain sect, calling themselves 'Saints,' " whom the Eldership charged with "forcibly monopolizing bethels owned by the local churches of God 'in trust.' " They had thus secured the use of the house at Beaver Dam "for every alternate Sunday;" but the Eldership did "not endorse the said compromise," but declared it "null and void." The Eldership was still not in favor of insisting on "uniformity of observing the ordinances." "New churches," it declared, "are being formed, new houses built, new points are being taken up, for which we have great reason to be encouraged." The W. C. T. U. and its work were endorsed, and the body declared that it "will not support any man for public office who will not fearlessly lift his hand and voice against the great curse of the liquor traffic and in favor of its total prohibition." Though the property at Ft. Wayne had been assigned, the work had not been abandoned, for of the ten appointments Ft. Wayne is classed as a station, with **W. W. Lovett** as pastor.

43rd Indiana Eldership.—The Act of Incorporation, by direction of the Eldership in 1887, was inquired into by a committee created for that purpose. It reported "the papers on Act of Incorporation too elaborate; some Articles could be abridged, and others left out altogether." The Committee advised that they be rewritten, and alterations made. This was done, and at the session of 1888 the "Acts of Incorporation" were readopted. They were called "Articles of Association," and declared "the object of this Association is to be the annual conference of the Indiana Eldership of the Church of God, convened for the purpose of transacting business pertaining to said conference: For the better control of its members; the dissemination of Bible truth; to organize local churches; to purchase, hold and convey real estate for religious, educational and benevolent purposes, and to protect and keep the same in good repair." Art. II. repeats the name and place of residence of each subscriber. The third Article fixes the membership—"all the teaching and ruling elders—;" gives during the interim between sessions all power to a Standing Committee of five, and specifies the officers and outlines their duties. This brief Act was approved by the "Association." The

business of the session, which was held at Syracuse, Kosciusko county, beginning October 1, 1888, was conducted by the re-elected officers of 1887, and **J. Bumpus**, Treasurer. **E. Miller** had preached the Opening Sermon on Sunday evening previous. Seventeen ministers were present, and eleven absent, with thirty-two ruling elders and delegates. During the year **A. Anglemire** entered into his final rest, having the confidence and esteem of all his fellow ministers. "**Sister B. D. Masters** passed a favorable examination," and "a license was granted" her. While the funds were meager, the Eldership cheerfully "apportioned the General Eldership mission money" to the different churches. These churches were by name included in the ten fields of labor, and numbered forty. "Fort Wayne Mission" was part of the Zanesville circuit.

44th Indiana Eldership.—While at the Eldership held at Butler, DeKalb county, beginning September 28, 1889, only thirteen of the twenty-seven ministers were present, there were in attendance thirty ruling elders and delegates. These controlled the election, and for the third time in succession elected one of their number, **Isaac Schrader**, to preside. **W. W. Lovett** for the sixth session, except when in 1886 he was Speaker, was chosen for Clerk. The Pentecostal meeting, the Ministerial Association and the Sunday-school Convention continued under the control of the Eldership. While "the Board of Missions reported nothing done during the year," the body strongly urged "the ministers and churches to put forth all possible effort to extend the borders, hold all the points of work now in possession, and gain new ones." The Women's Home Mission Society "had been doing good work," which was approved and commended. **Josephine Woods** was "appointed to look to the organization" of societies throughout the Eldership. The Board of Missions was empowered "to appoint missionaries and levy assessments as they deem necessary for the extension of our Zion." Arrangements were agreed upon to select "a course of reading for all ministers under five years' membership." To make surer of having loyal men on its fields of labor, the Eldership decided "to appoint no man to fill appointments who is not in harmony with the rules and practices of this Eldership." On education and the College there was a strong favorable sentiment which was embodied in a few suitable resolutions. The publications of the General Eldership were heartily endorsed. Two ministers were adjudged "untrue to the doctrines and practices of the Church," and declared "unworthy of our fellowship." The Eldership voted in favor of "the enactment of laws prohibiting the sale and use of intoxicating liquors." "The increase of membership during the past year, the occupation of new fields, the erection of new houses of worship and remodeling of old ones," the Committee on the State of Religion declared gave "unmistakable evidence of the zeal and spirituality which characterize the ministry." Leaving Ft. Wayne "unsupplied," the Stationing Committee made appointments to ten other fields of labor, with two "Helpers," one "General Evangelist" and one "General Solicitor," whose duty it was "to see that the various assessments are collected." The addition of four newly licensed ministers to the Roll gave the Eldership men enough for its territory.

45th Indiana Eldership.—The Indiana Eldership did not look with approval on the action of the General Eldership in 1890 relative to the order in which the twin ordinances of God's house should be observed. No opposition, however, was made on the floor of the General Eldership; but when the matter was brought before the Annual Eldership session, held at Collamer, Whitley county, beginning September 27, 1890, it "was indefinitely postponed by an aye and nay vote." **W. W. Lovett**, who was President of the General Eldership in 1890, and endorsed its action on the subject, was also President of the Indiana Eldership in 1890, and **J. A. Wood** was the Clerk, and **J. Bumpus**, Treasurer. There were twenty-eight ministers in attendance and thirty ruling elders and delegates. "Routine business was the order, with no discussions of interest." The majority of the members of the Eldership were apparently sensitive on the question of the order of the ordinances, and indisposed to consider the recommendation of the General Eldership on the subject. When the resolution was introduced, "That we advise ministers and churches of the Indiana Eldership that they conform to the advice of the General Eldership in the observance of the ordinances," it was first "ordered laid on the table." There were eleven appointments, and thirty-four churches.

46th Indiana Eldership.—Temporary "hurt to the Eldership" followed the action of 1890 on the order of the ordinances, and "lines of division are being

drawn." This fact doubtless accounted for the absence of sixteen of the thirty-one ministers from the session of 1891. "A goodly delegation of ruling elders and delegates was present." The body convened at Auburn, DeKalb county, September 26, 1891, remaining in session until the 28th. The officers elected were—President, **I. W. Markley**; Clerk, **W. W. Lovett**; Financial Clerk, **Isaac Schrader**; **J. Bumpus**, Treasurer. Interest centered to quite an extent on the delinquency on Mission Fund assessments by the General Eldership. It verified the scriptural principle of "guilty in one thing, guilty in all." The spirit of non-co-operation spreads. "Many of the ministers of the Eldership are too careless as to this Fund," is the Correspondent's comment. And he added: "A revolution as to collecting this Fund in the Eldership must in some way be brought around." "Nothing was done as to the non-co-operation of certain ministers of the Eldership with regard to the usages of the general body." During the year occurred the death of **Mrs. Elizabeth McColley**, who was licensed to preach in 1863. Memorial services were held, and suitable expressions of esteem were entered on the Journal. There were thirteen fields of labor, with a total of thirty churches; but for want of active ministers some fields were unsupplied. Provision was made by the Eldership for the Ministerial Association, Sunday-school Convention and Pentecostal meeting.

47th Indiana Eldership.—During the Eldership year 1891-2 the Board of Trustees carried into effect the action of the Eldership in 1891, authorizing the sale of the Ft. Wayne Mission property. It was sold on April 8, 1892, to the Plymouth Congregational church, for \$2,725. This sum, minus expenses, was "converted into a Permanent Church Extension Fund." The session of the Eldership was held at Olive Branch Bethel, Miami county, where the Opening Sermon was preached on Sunday evening, September 24, 1892, by **J. Bumpus**. On Monday morning the Eldership convened for business, when the enrollment showed a membership of twenty-eight ministers and twenty-seven ruling elders and delegates. The ballot for officers resulted in the choice of **I. W. Markley** for President; **S. W. Shultz**, Clerk; **J. Bumpus**, Treasurer. The Licensing Committee was elected, instead of being appointed by the President. A Pentecostal meeting, Sunday-school Convention and Ministerial Association were provided for. The three funds were low, the Contingent Fund being 84 cents overdrawn; Building Fund had a credit of \$71.45, and the Mission Fund was square. The Eldership declared that it "will vote and pledge our utmost endeavors, religiously, socially, politically and financially, against the sale and use of intoxicating liquors." It was "delighted over the growing sentiment in the Church in favor of a better educated ministry," and believed it to be the "bounden duty of the Eldership to urge in every laudable way our young men contemplating the ministry to secure for themselves the advantages offered by a liberal education." The state of religion was "encouraging and hopeful," and there was "an increase of substantial members, with a bright outlook for the future." An assessment of \$152.00 was made on the churches for missionary purposes. Five specific "duties were required of all ministers receiving charges." These were: 1. To preach two sermons on temperance at each appointment. 2. To urge all members to read the Church literature. 3. To visit every family of his charge twice during the year. 4. To hold quarterly meetings, at which all matters of differences shall be adjusted and the minister's salary paid up. 5. Assist in organizing W. M. societies at all the appointments. The Treasurer's bond was fixed at \$4,000.00. There was one station, and the balance of the territory was divided into seven circuits. **J. Bumpus** was the General Evangelist, and **N. W. Fuller**, General Missionary. The Eldership was "the most pleasant and profitable held for a number of years."

48th Indiana Eldership.—The forty-eighth session of the Indiana Eldership was in a number of particulars dissimilar from previous ones. The attendance was large—twenty-one ministers and twenty-four ruling elders and delegates, four of them women. An unprecedented number of prominent subjects were discussed at length, and actions taken with great unanimity. The body convened at Trinity Chapel, Wells county, October 2, 1893. The Annual Sermon was delivered on Sabbath evening, October 1st, by **I. W. Markley**. **W. W. Lovett** was elected Speaker; **Lewis B. Fretz**, Clerk. The plan to raise funds for the liquidation of the College debt adopted by the General Eldership was approved, and each pastor was instructed to solicit \$1.00 per member of each church on his field. The Report on Temperance of the General Eldership was adopted. Instead of taking action on the proposition changing the name, style and title of Elderships, a reso-

lution was agreed to, asking "the East Pennsylvania Eldership to publish through *The Advocate*, or otherwise, its reasons for the request to change its style and title, that we may intelligently act thereon." On "the itinerant system" the conviction was expressed "that said system should be continued by us as a people." The question of Life Certificates of Ordination, submitted by the General Eldership, was carefully considered, and a resolution adopted, "that it is the sense of this Eldership that the yearly renewal of licenses is preferable." The "ordination of ministers by the laying on of hands" was "disapproved, esteeming the giving of a license to preach the gospel and perform all the functions of the ministry to be sufficient ordination in every particular." The amount of the Ft. Wayne Mission Fund aggregated \$2,644.93. Other Funds were comparatively low. The appointments consisted of five stations and five circuits, two of them unsupplied. **J. Bumpus** was appointed General Missionary; **J. E. McColley**, General Evangelist; **T. H. Stewart**, General Worker; **W. W. Lovett**, General Superintendent. The state of religion as reported was such as to "impress the Eldership with the thought that there are many reasons for great rejoicing and hopeful anticipations." The ministers received better support; various "points have gained in membership."

49th Indiana Eldership.—Prosperous conditions prevailed throughout a great part of the territory of the Indiana Eldership following the session of 1893. The work of the Eldership in 1894 was, therefore, taken up with "zeal, energy and in a Christ-like spirit." The meeting was held at Potter's Station, Allen county, from September 30th to October 2nd, inclusive. The eleven fields of labor were represented by twenty of the twenty-seven teaching elders and twenty-nine ruling elders and delegates. **J. W. Bloyd** was made President; **J. E. McColley, Jr.**, was chosen Clerk; **Wm. Schrader**, Treasurer. A "membership fee of 25 cents" was collected. The Church Building Fund had to its credit \$130.35; the General Mission Fund, \$45.47; the Permanent Mission Fund, \$146.00. The deferred question of Eldership titles was acted upon, and it was decided that "the Eldership of the Church of God be deemed the proper title." The amount of "\$1,000.00 of Findlay College debt was assumed, to be paid on or before ten years, giving note bearing 6 per cent. interest," and "a man be placed in the field to secure notes and pledges to bear 6 per cent. interest." The Eldership was to have a scholarship of \$1,000.00, which was an objectionable feature to other Elderships, and required adjustment. **Geo. E. Komp** was named as collector. Assessments for the Mission Fund were made on the twenty-eight churches of the eleven appointments, amounting to \$473.00. These "assessments are to be collected by the ministers in charge of the several churches on or before the annual meeting of the Eldership."

50th Indiana Eldership.—Internal evidence clearly indicates that the Indiana Eldership was a well organized body. It had all the interests of the Church under good control. Among its members were ministers as well as laymen who brought to its business management not only a sound judgment, but practical administrative experience, and a determination to subordinate other considerations to efficiency. It early in its history provided a Committee on Business, which kept diligent watch over the proceedings, and saw to it that no interests were overlooked. This was the case at the session which was held at Oak Grove Bethel, Whitley county, beginning September 30, 1895. As this was Monday, the members gathered on Saturday, and there was preaching on Saturday evening by **M. S. Hemminger**; Sabbath morning, by **I. W. Markley**, and on Sabbath evening the Opening Sermon was delivered by **J. Bumpus**. Twenty-seven ministers and thirty-seven ruling elders and delegates were enrolled. The election resulted in the choice of **I. W. Markley** for President; **Geo. E. Komp**, Clerk, and **William Schrader**, Treasurer. The sisters were active in mission work, having organized local societies under the Eldership Woman's Missionary Society, which was required to report to the Eldership. The Eldership also had under its control the Ministerial Association, Sunday-school Convention and Pentecostal meeting, and appointed committees, arranged the programs and appointed preachers. Opposition and criticism make friends. The more so if there is no evidence of resentment, and one goes on in the line of duty contemplating it with callous patience and Christian fortitude. And so when other Elderships closed their doors against **Mrs. Woodworth**, and prominent ministers assailed her, the Indiana Eldership, from which she received her first license, "recognized her successful efforts," testified to "the great number of her friends," and "most heartily invited her and her co-workers to come as soon as possible and hold a series of meetings within the bounds of the

Indiana Eldership." The Eldership had "a delinquent debt" caused by "churches failing to pay in their full assessments," and to protect faithful churches directed the Clerk to give them receipts in full, and thus "release them from future responsibility as to the payment of the delinquent debt." Censure was threatened upon any minister or church refusing to provide for the payment of arrearages. The use of "unfermented wine for the Lord's table" was encouraged. The Treasurer was required to give bond in the sum of \$5,000.00. The assets of the Eldership were notes to the amount of \$2,496.45, Permanent Mission Fund; Mission Fund receipts, \$220.50; General Eldership Mission Fund, \$80.66, and Church Building Fund, \$155.35. On the questions submitted to the Annual Elderships by the General Eldership it was decided that the delegates be "instructed that we are satisfied with our present title;" that they "go uninstructed regarding ordination of ministers." There were nine fields of labor, with twenty-nine appointments. **J. E. McColley, Sr.**, was made the General Evangelist, and **H. A. Croy**, General Missionary.

51st Indiana Eldership.—The fact that at this time the Indiana Eldership had but nine fields of labor, or but nine of its twenty-seven ministers were in the active work, probably accounts for the fluctuations in the number present at different Elderships. Eighteen were in attendance in 1896; but there were thirty-two lay delegates, of which number at least four were sisters. The Eldership convened "with the church at Blue Ridge, Whitley county, on Saturday, September 26, 1896." On Sunday evening the Annual Sermon was delivered by **M. S. Hemminger**. The body was organized by the election of **J. W. Bloyd**, President; **I. W. Markley**, Clerk; **Wm. Schrader**, Treasurer. The delegates to the General Eldership were required to report, and "**J. Bumpus** gave a glowing account of said meeting." On certain questions on which the General Eldership had at times acted, the Indiana Eldership was more than sensitive. This spirit developed on the part of some with reference to the change in Eldership titles made by the General Eldership in 1896, and it was moved by **J. E. McColley, Sr.**, that "we retain the old title;" but "the motion was lost," and one adopted, on motion of **I. W. Markley**, agreeing to "the title as fixed by action of the late General Eldership of the churches of God." The preachers were authorized "upon entering on their fields to call together the church councils, and enter into contracts with them;" and said contracts were to be placed on file with the Secretary of the Standing Committee for approval. "Many appointments" having been "lost by ministers dropping them," the Eldership insisted "that ministers shall not quit serving an appointment without being properly released by the Standing Committee." By some rearrangement of circuits, the number was reduced to eight.

52nd Indiana Eldership.—During the year additional reasons were furnished the Indiana Eldership for standing in defense of **Mrs. Woodworth**. The Board of Missions of the General Eldership in June, 1897, made it a condition to the appropriation of missionary money to any point in the Southern Indiana Eldership that said "Eldership withdraw its relationship from **Sister M. B. Woodworth**." Considerable indignation was felt at this action by the Indiana Eldership, and at its session held at Evergreen Bethel, Whitley county, beginning Saturday, September 25, 1897, a resolution embodying a strong "protest against the action of the Board" was adopted. Preaching on Saturday evening by **M. S. Hemminger**; Sabbath morning by **President C. Manchester**, and the Annual Sermon in the evening by **I. W. Markley**. When the Eldership was constituted on Monday morning twenty-four ministers and forty-one lay delegates were enrolled. Of the latter six were women. **W. W. Lovett** was elected Speaker; **J. E. McColley, Jr.**, Clerk; **W. J. Beatty**, Treasurer, and **G. E. Komp**, Financial Clerk. There was general rejoicing over the spiritual condition of the churches and the progress made during the year. The ministers gave "glowing reports" of the year's work. Y. P. S. C. E. work was taken up by the churches to such an extent that instructions were given the Committee on Program to consider the societies in arranging the program for the Sunday-school Convention. The Eldership having decided to give licenses to exhorters, one person was granted such a license. **William S. Vaught**, a minister of the Baptist Church, was ordained, who, with **L. A. Luckenbill**, "was formally ordained by the laying on of hands." The eight fields of labor had twenty-five preaching places. Four ministers were appointed "General Evangelists," and fifteen "General Missionaries."

53rd Indiana Eldership.—Indications of progress during the year 1897-8 are reflected in the deeper interest felt in the session of the Eldership in 1898. It

was held at Columbia City, Whitley county, September 24th to 28th, and was attended by thirty-one ministers and forty-three ruling elders and delegates. There was one minister, **J. R. Omwig**, added by transfer from the Michigan Eldership; and **J. H. Bloyd**, an ordained minister of the United Brethren Church, was received and licensed. **W. W. Lovett** was elected President; **J. E. McColley, Jr.**, Clerk; **L. A. Luckenbill**, Financial Clerk; **W. J. Beatty**, Treasurer. The President of Findlay College, **C. Manchester**, was made welcome by a cordial reception, and by appropriate resolutions in favor of "co-operation with him and the authorities of the College in liquidating the indebtedness on said institution." The number of charges was nine, with a total of twenty-four churches. The Eldership had a season of religious services and preaching on Saturday evening and through the Sabbath preceding the business session on Monday morning. On Sabbath evening the members, with the church at Columbia City, listened to the Opening Sermon, by **George E. Komp**. Commendable interest was taken in Christian Endeavor work. The Convention was held in connection with the Ministerial Association, at which these questions were canvassed: "The objective in C. E. Work;" "the organization of C. E. societies in the churches of this Eldership;" "plans of work;" "how can ministers aid in C. E. Work," and "the organization of C. E. societies in the churches of this Eldership, how effected."

54th Indiana Eldership.—The Indiana Eldership had its dissensions and troubles. These sometimes were the result of doctrinal differences, and at other times they grew out of personal antagonisms. Not even all ministers display that moderation and restraint, or that balance and reasonableness which are wholly convincing as to the integrity of their conduct. But the Eldership, after being vexed for several years by scandal-mongers, decided to put an effectual check upon their disturbing influence. At the session held at Helmer, beginning October 2, 1898, a resolution was adopted, declaring that "the Eldership will hear no grievances from any one, in any of its future sessions, that have not been preferred in the form of charges at the stipulated time previous to the Eldership, or the time of trial." This was no immunity to guilty parties, but a measure to close the mouths of whisperers whose love of the brethren was only "hate grown cold." When these are brought to the test their complaints are evidential of a degree of evasion and an economy in the truth that is something characteristic. Hence, the further plain, caustic language employed: "Any one coming to the Eldership for the purpose of slandering, or of crippling the influence of any of the members, shall receive the censure of the entire body, and be invited to go home." Reviewing the proceedings of the session a devoted worker expressed the hope "that right has prevailed in everything done, and that God's name has been glorified." He voiced its opposition "to any change made in the basis for delegates to the General Eldership." The number of reported conversions during the year was 156; baptized, 70; accessions to the churches, 149. The number of fields of labor as arranged by the Stationing Committee was nine, all supplied with pastors. The officers of the session were as follows: Speaker, **George E. Komp**; Clerk, **J. E. McColley, Jr.**; Financial Clerk, **L. A. Luckenbill**. The W. M. S. had reported sixty members.

55th Indiana Eldership.—The interest in the sessions of some of the Elderships this year was increased by the presence, preaching and addresses of the College Agent, **J. C. Forncrook**. This was the case at the Indiana Eldership, where he preached on Sunday morning, and in the evening the Opening Sermon was delivered by **A. McClellen**. **Forncrook** was also given an hour during the session "to present the interests of Findlay College." The Eldership convened in the Silver Creek Bethel, Fulton county, October 1, 1900, with quite a full attendance. Among the lay delegates were three sisters, who were assigned on committees. The officers elected were **A. McClellen**, President; **G. R. Gano**, Clerk; **L. A. Luckenbill**, Financial Clerk; **W. J. Beatty**, Treasurer. Assessments had been made for General Eldership Missionary and Contingent Funds, and all paid in full except seven churches. On temperance, the Eldership regarded "the sin of intemperance the greatest curse of the present age;" that "the liquor traffic can not be legalized without sin," and resolved "to do all that is within our power, in accord with God's word, to suppress this great evil." "Quite a number of conversions, baptisms and additions to the churches" was reported. An exceptional action was taken relative to articles in *The Advocate* on "Mesmerism," "Hypnotism," "and other kindred subjects," in which the author's name was mentioned. It was common to refer names of ministers to the Standing Committee, because

of failure to report, four being thus referred at this Eldership. Not infrequently this resulted in the forfeiture of their licenses. Fourteen fields of labor were reported by the Stationing Committee; but five were connected with other fields to secure enough pastors. There were, however, nine "General Missionaries."

56th Indiana Eldership.—The Roll of members "composing the Eldership" in 1901 contained the names of twenty ministers and thirty lay delegates. Ministers were enrolled as "Ministerial delegates." The session was held at Mt. Tabor Bethel, Kosciusko county, September 29th to October 2nd. **L. A. Luckenbill** preached the Opening Sermon on the evening of September 28th. **A. McClellen** was elected President; **B. D. Eden**, Journalizing Clerk; **L. A. Luckenbill**, Financial Secretary; **W. J. Beatty**, Treasurer. The Eldership had \$1,800.00 in notes in its Permanent Mission Fund, and nearly \$1,000.00 in mortgages and cash. The Church Building Fund had \$208.61. The Apportionment Committee, in addition to the usual assessments, was authorized "to make an assessment to meet the expenses of delegates to the General Eldership in 1902;" but the Committee recommended that the expenses be paid out of "the interest on the Permanent Mission Fund." There seemed to be no objection, or protest, against such a use of missionary funds. "Good work was done during the year for the Master, and there was advancement made in all lines of Church work. There were quite a number of conversions and accessions." Threatened division of the church at Olive Branch, owing "to certain influences working against the brotherhood and former pastor," was averted by prompt and decisive action to "rescue the church from the leadership" of non-co-operative persons. Renewed complaints were voiced in resolutions against the writings of certain parties whose articles in *The Advocate* were giving offense. Any church "going beyond the borders of the brotherhood to procure a pastor" was declared to be "non-co-operative and liable to the censure of the body."

57th Indiana Eldership.—To devote the first half day of the session of an Eldership to a "spiritual social service" was wholly unique. This was the case at the Indiana Eldership in 1902. The members gathered at Oak Grove, Whitley county, on Saturday, September 28th. Preaching on Saturday evening by **B. D. Eden**; Sabbath morning, by **J. Bumpus**, and the "annual address was delivered by **A. McClellen** on Sabbath evening." The Eldership convened on Monday morning, and "the entire forenoon was taken up by an unusually interesting and spiritual social service." After constituting the Eldership, composed of twenty-six ministerial and forty-four lay delegates, a newly organized church in Michigan, and one at Akron, Ind., were received. In the list of ministerial delegates are the names of two sisters—**Emma Isenberg** and **Maria B. W. Etter**. **J. E. McColley** was chosen President; **I. W. Markley**, Clerk; **L. A. Luckenbill**, Financial Clerk; **W. J. Beatty**, Treasurer. The Permanent Mission Fund had to its credit \$2,300.00 in notes, and \$685.90 in cash. A "membership fee" was required, and was increased from 25 cents to 50 cents; "and no name to appear on the Roll unless the fee is paid." "Strong and earnest co-operation on all lines" was affirmed to be "absolutely necessary to the preservation and perpetuation of the Eldership." "Sectionalism" was declared to be "dangerous," as well as "a spirit of secession." Hence, the action of the General Eldership in May, 1902, was "endorsed," and "any disloyalty to the General Eldership" was "discountenanced." "The second-work of grace," the body regarded as "not in accordance with the former teachings of the churches of God." Strongly denouncing the liquor traffic, the Eldership also "appealed to the Christian spirit of every brother that uses tobacco, in the name of God and in behalf of purity, to abstain from its use." The "\$5.00 membership fee charged an applicant receiving license from this Eldership" was reduced to \$1.00. Of the twelve fields of labor two were to supply themselves, one having **Emma Isenberg** for pastor. **F. M. Iler** was appointed Eldership Evangelist, with an appropriation of \$150.00 out of the Permanent Mission Fund. He was to devote his entire time to the work, under the direction of the Standing Committee.

58th Indiana Eldership.—The notable historic event of the ecclesiastical year 1902-3 was the perfecting of arrangements by the Standing Committees of the two bodies for the union and consolidation of the Indiana and the Southern Indiana Elderships. The Committees met at Idaville, August 13, 1903, and came to a final decision, whereby it was agreed that both Elderships should hold their annual sessions, and that "the ministers of the Southern Indiana Eldership unite with the Indiana Eldership by transfer, and that the Trustees of the Southern Indiana Eldership transfer the property of the aforesaid Eldership to the Trustees of the Indiana Eldership." Accordingly, when the Indiana Eldership convened

at Sugar Grove, Noble county, on Saturday, September 26, 1903, the ministers of the Southern Indiana Eldership were "received in a body by one Transfer," and after the organization their names were entered on the official Roll, and they took part in the work of the Eldership. The Roll of the Indiana Eldership showed the presence of twenty ministers, and absent eleven, and sixteen ruling elders, and four delegates. By one Transfer twenty-four ministers were received from the Southern Indiana Eldership. The Annual Sermon was preached by **J. E. McColley**. He was elected President; **I. W. Markley**, Secretary; **L. A. Luckenbill**, Financial Secretary, and **W. J. Beatty**, Treasurer. As the consolidation of the two Elderships had not been authorized by the General Eldership in 1902, a petition was adopted requesting it "to give the territory of the Southern Indiana Eldership to the Indiana Eldership," the said "Southern Indiana Eldership surrendering its right, name, territory and jurisdiction, and also its ecclesiastical Charter granted by the said General Eldership." Four ministers of the Indiana Eldership requested that their names "be taken off the Roll." By previous action the Stationing Committee was composed of ruling elders. There had been much needless friction in the Eldership. The body had "suffered immeasurable harm and injury as a result of insinuations and slurs cast by those of our number who hold licenses from this body." Their conduct was severely characterized, as being "contrary and rebellious to the Bible teaching," and the guilty parties were warned "to desist on pain of discipline and expulsion." There are evidently among men, even in religious bodies, two ways of being at variance, of which one is merely quarrelsome and the other is stimulating. Favorable action was taken on "the proposed Annual Assembly of the Indiana Eldership," and **I. W. Markley** and **W. R. Covert** were named as a Committee to look after the details. There were twelve fields of labor in the Indiana Eldership, and the Standing Committee was empowered to arrange for supplying the six circuits of the Southern Indiana Eldership.

59th Indiana Eldership.—Although the twenty-four members on the Ministerial Roll of the Southern Indiana Eldership were "given a transfer to the Indiana Eldership in 1903," and the list of ruling elders and delegates certified to by the Clerk, and all were received in 1903 as members of the Indiana Eldership, the session of the latter body in 1904 was officially designated as the "First Annual Meeting of the Indiana Eldership of the Churches of God, United." The session was held at Syracuse, Kosciusko county, where the ministers and delegates assembled on Saturday, September 24, 1904. On that evening **M. S. Newcomer**, of Illinois, preached; on Sunday morning, **C. Ishler**, and in the evening "the regular Annual Address was delivered by **E. M. Love**. It was a large Eldership, as forty-four ministers were enrolled, and forty-four lay delegates. Two of the ministers and ten or eleven of the lay delegates were women. New "Articles of Association" had been drafted, which were "received, considered and unanimously adopted." The officers of the previous year were re-elected, the Financial Clerk, **L. A. Luckenbill**, by "direction of the body, cast a ballot electing them." **Sister M. B. Newcomer** delivered the sermon on Monday evening. The assessments for the Missionary Fund, amounting to \$251.36, were all paid but \$21.50, which "were carried forward." For Contingent Fund, \$63.00 were assessed, and all but \$5.10 paid. The "Indiana Assembly or Chautauqua" of 1904 was reported as "quite a success," and the Eldership decided to extend it, "embracing all Elderships of the churches of God." There were now twenty fields of labor, including St. Louis First church; St. Louis Mission, and St. Louis Second church. One of the active ministers was **Emma Isenberg**, appointed to Disko circuit. Benton Harbor and Sodus, Mich., were included in the list of appointments. **W. H. Blake**, a minister of the M. E. Church, South, who had united with the church of God at St. Louis, was received into the Eldership, and ordained and appointed to the St. Louis Mission.

60th Indiana Eldership.—The Indiana Eldership kept before the public the fact that it had united with it the Southern Indiana Eldership, by having the title page of its Journal in 1905 to read: "Journal of the Sixtieth Annual Meeting of the Indiana Eldership, and the Second Annual Meeting of the Indiana Eldership, United." This was continued for eight years. At this second annual meeting of the United Eldership the transfer of Eldership property was completed, the Indiana Eldership receiving eleven deeds from the Southern Indiana Eldership; also its Protocol and seal, as well as the books of the Financial Clerk and the Treasurer, and the Trustees' book. The meeting was held at Idaville, White county, the first sitting having been had on Monday morning, October 2, 1905. On Sun-

day evening previous **W. W. Lovett** preached the Opening Sermon. A Committee on Credentials made up the "Eldership Roster," enrolling forty-four ministers and twenty-eight delegates. The names of women were on the ministerial Roll, and four on the Roll of delegates. A "membership fee" was taken up at the first sitting. **W. W. Lovett** was elected President; **I. W. Markley**, Clerk; **L. A. Luckenbill**, Financial Secretary; **J. D. Anglin**, Treasurer. Close relations existed between the Eldership and Woman's Missionary Society, the latter presenting its Constitution to the Eldership, by which it was approved. Overtures were extended by the Eldership to "churches located in central Indiana, known as the Conference Churches of God, who hold a like common faith with us," "to come and unite with us in church fellowship and co-operation." The "Inter-state Assembly" was approved, and Elderships in other States invited to join in the movement. Having no Course of Studies for ministers, the Eldership adopted the "course of reading in preparation by Findlay College for other Elderships." Regular apportionments were made for the Missionary and Contingent Funds. The churches within the territory of the Eldership were urged "to organize Christian Endeavor societies" as helpful agencies in church work. While the spiritual condition of the churches was commended, yet "ministers and laity" were recommended to "strive to take still higher grounds in the religious life, by earnest prayer and work." The reading of the Bible in the public schools was heartily approved. The Eldership admonished all its "people, in the discharge of their Christian duties, to use all the means in their power to suppress the manufacture and sale of intoxicating liquors." There were nineteen fields of labor, three of which were not supplied with pastors; but there were four State Missionaries. The session was regarded as "a most pleasant and profitable one." "The elements of distraction and destruction have been overcome."

61st Indiana Eldership.—On the "Roster" of the sixty-first Indiana Eldership the members are divided into ministers, of which there were forty-six; ruling elders, thirty-five, and delegates, four. Two of the ruling elders were women, as well as two of the ministers. The session was held at Auburn, DeKalb county, beginning October 1, 1906. **H. H. Spiher** preached the Opening Sermon on Sunday evening previous. There was preaching on Saturday evening by **E. M. Love**, and on Sabbath morning, by **I. W. Markley**. The Official Directory gives the following: President, **H. H. Spiher**; Clerk, **I. W. Markley**; Financial Secretary, **L. A. Luckenbill**; Treasurer, **B. F. Magley**. Five members constituted the Standing Committee; three, the Board of Trustees; five, the Board of Education. All these were ministers, except the Treasurer. The Trustees during the year had sold the Bethel at Eel River, near Roann. The Standing Committee had "concurred in the proposition to appoint a commission to arrange plans for the organic union of the two Woman's General Missionary Societies," and its action was approved by the Eldership. "Spiritual conditions" were reported "in some places very bad, and in some places pretty good;" hence the ministers were required to "preach God's word in its purity, and to live clean lives, for the uplifting of humanity and the salvation of souls." "All persons entering the ministry in the Indiana Eldership" were hereafter "required to take the Eldership Course, and pass examinations before the Board of Education." For others an annual license was provided for. The Course extended over a period of three years, with six branches in each year, and an "Entrance Examination" of four branches. The interest felt in education influenced the Eldership, through its College Committee, **L. A. Luckenbill**, **W. J. Beatty** and **J. E. McColley**, to give a note of \$2,000.00 to Findlay College, at 3 per cent. interest. An assessment was to be laid of such amount as to pay the annual interest, and the principal in ten years. The object was the endowment of "the Chair of Biblical Training." A Fund was directed to be established, to be known as "The Indiana Eldership Widows' Fund," and **Miss Lula Cook** was "constituted the Solicitor for this Fund during this Eldership year." On temperance the Eldership "urged that our people do all in their power, by preaching, teaching, praying and voting, to suppress the liquor traffic." Regular accounts with the churches were kept by the Financial Secretary, and where a church was delinquent on its assessments, it was charged against it. The Statistical Report for the year showed the following items: Churches, 38; accessions, 163; baptized, 76; value of church property, \$31,100.00; salaries of pastors, \$3,531.06. But nine charges failed to report the value of church property, and seven, the salaries of the pastors. Small amounts were paid into the Church Extension Fund by eleven fields of labor.

62nd Indiana Eldership.—The coincidence of a dedication and a session of

the Eldership occurred at Mt. Tabor, where the "newly repaired bethel was reopened for divine worship on Sunday morning," **C. I. Brown** preaching the sermon, and in the evening "**E. M. Love** delivered the Annual Address." On Monday morning, September 30, 1907, the session began, when **H. H. Spiher** was elected President; **I. W. Markley**, Clerk; **L. A. Luckenbill**, Financial Secretary; **W. J. Beatty**, Treasurer. The Committee on Temperance consisted of **Emma Isenberg**, **Orlan Fleck**, **Geo. E. Platt**, **Mary O. McColley** and **Emma Gearhart**. It declared that the "liquor traffic is blighting homes, wrecking young men, and, sad to say, young women, too; breaking mothers' and wives' hearts, causing little children to become beggars and homeless wanderers on the streets, filling our jails and penitentiaries," and therefore the people of the Church were counseled to "do what they can in every way to drive this enemy of mankind from our land." The preachers were "recommended to tell from their pulpits the evil effects of liquor upon humanity." One minister, **J. Hanna**, "was called from labor to reward. His age was 83 years. He had "labored faithfully all these years in the interest of his Master's cause." He was "respected and loved by all." He had been a member of the "White County Conference of the Church of God" the greater part of his life, where he was instrumental "in bringing many precious souls to a knowledge of the truth." The Treasurer, who was under bond in the sum of \$10,000.00, held balances in the different Funds aggregating \$3,854.34. The Board of Trustees found it necessary to institute legal proceedings against certain disloyal parties to get "possession of the church property in the town of Akron, Fulton county." The church property at Indianapolis was also in litigation, but the case "was settled by compromise," but it cost the Board \$384.30. The diversion of money to uses different from the original intention was disapproved, and money so used was ordered to be "returned to the Fund so diverted." The Eldership emphatically approved the efforts in progress "to bring about union in our foreign mission work," through "the duly appointed Commission and the Board of Missions of the General Eldership." Mission work was directed to be opened in Indianapolis "this year, if a suitable man and means can be procured." The Stationing Committee, consisting of three laymen and two ministers, made sixteen appointments, and named four General Evangelists.

63rd Indiana Eldership.—The "Eldership Roster for 1908" contained the names of forty ministers and forty-one elders and delegates. One of the former and five of the latter were women. The annual session was held at Zanesville, Wells county, September 26th to 30th, but the first sitting was on Monday morning, the 28th. Saturday evening and on Sabbath there were preaching services, the Opening Sermon being delivered Sabbath evening, by **J. E. McColley**. The Eldership elected **H. H. Spiher**, President; **J. E. McColley**, Clerk; **L. A. Luckenbill**, Financial Secretary; **W. J. Beatty**, Treasurer. Considerable anxiety was expressed with reference to "the slow growth of the churches of God in the State of Indiana," and accordingly it was decided to "take action in the election of a Board of Missions, choosing not less than three of the best business men, with others, to execute plans, ways and means of gathering funds in behalf of the Permanent State Missionary and Extension Funds, to swell these Funds to at least \$10,000.00, to the end that we shall be enabled to push the Church work more earnestly and thoroughly in the State, especially in the cities." A Board of Education was also to be elected, "whose duty it shall be to make diligent search for young men who realize a call to the gospel ministry, and to devise ways and secure means in a financial way and otherwise to assist all worthy persons to enter Findlay Theological Department and secure a good education." The lawsuit against the trustees of the church at Idaville was "compromised in consideration of the sum of \$400.00 paid to said trustees." The spiritual condition of the churches in southern Indiana was reported to be "poor, and on the decline;" but in the northern part of the State there was "a very marked degree of improvement, and conditions generally compared favorably with, and were even better than in, recent years." The loss by death of two ministers, "who passed to the heavenly home," was deeply felt. These were **Joseph Neil** and **J. W. Swingfellow**, "for many years members of our Eldership." "They did good work for Christ and the Church." The Eldership gave its "endorsement of the work and agreed to join hands with every organization that has for its aim the total annihilation of the liquor traffic." It also condemned "the habitual use of narcotics," as its tendency is "to undermine physical health, impair mental activity and impede spiritual growth." And it enjoined on all "to be temperate in all things." Each minister was "requested

to preach a rousing missionary sermon to his several congregations previous to Thanksgiving," suggested by the early departure of **Miss Mary Witsaman**, one of their number, as missionary to India.

64th Indiana Eldership.—The work of the General Eldership of 1909 in finally disposing of the problems connected with the Woman's General Missionary Societies was cordially approved by the Indiana Eldership. It also "noted with joy the great success of the Indiana State W. M. S., favored by the Lord, and most graciously growing in the number of societies, members and strength." But it realized that "a crisis has come, as we see it, when we must plead for more home missionary funds for India. Many of our church houses in city and country are standing idle, with new fields calling for help, and our Eldership is shrinking up, as there is a great dearth of available men for our pulpits. "We lack men because we lack funds." With such sentiments pervading the Eldership, it convened with the church at Shiloh, Daviess county, Saturday, September 26, 1909. On Sunday evening **I. W. Markley** delivered the Annual Address. Seventy-eight names were placed on the "Roster" by the Committee on Credentials. The election resulted in the choice of **H. H. Spiher** for President; **I. W. Markley**, Clerk; **L. A. Luckenbill**, Financial Secretary; **W. J. Beatty**, Treasurer. The W. M. S. regularly met with the Eldership, and its officers and committees were placed on the "Official Directory." There was also a Young People's Alliance, which held an annual meeting at the time and place of the Ministerial Association, the Sunday-school Convention and the Pentecostal meeting. All were under the direct control of the Eldership. The presence of **O. A. Newlin**, Field Secretary of Findlay College, gave added inspiration touching educational interests. The body expressed its belief that "Findlay College is doing all in its power to meet the need of Christian education," and pledged its hearty support to said school. An assessment was made on each church annually for the College, to meet the Eldership pledge, and each church received credit for amounts paid, and was charged with its assessments plus any delinquencies. Initial steps were taken to establish a Church Extension Fund. The Eldership became conscious that it had heretofore "not paid the attention to Sunday-school work during its sessions that it should," and hence decided that "each year there shall be devoted at least two hours one day to discussing questions pertaining" thereto. The Minutes were also to "give the enrollment of each Sunday-school." There were thirty-five schools. Each local church in the Eldership was "urged to open at least one mission work during this year, looking toward the formation of a new church organization." There were fourteen fields of labor, but three were unsupplied. **J. Bumpus** and **W. W. Lovett** were appointed General Evangelists.

65th Indiana Eldership.—During the year 1909-10 the Board of Trustees paid on the Eldership's Findlay College Note the sum of \$590.00, reducing it to \$1,132.45. It also paid \$725.00 to the trustees of the Fort Wayne church of God, and secured to the Eldership the deed to said property. Its other Funds were in fair condition, and "the state of religion" was "improving." Under these more auspicious surroundings the Eldership convened for its sixty-fifth annual session at Evergreen Bethel, Whitley county, September 24, 1910, **J. R. Omwig** preaching on said evening; **O. A. Newlin**, on Sabbath morning, and **L. B. Fretz** delivered the Annual Address in the evening. The election at Monday morning's sitting resulted in the choice of **H. H. Spiher** for President; **W. W. Johnson**, Clerk; **L. A. Luckenbill**, Financial Secretary; **W. J. Beatty**, Treasurer. At the afternoon sitting "an earnest sermon, by **N. S. Brundage**," was the first item. **H. H. Spiher** and **L. A. Luckenbill** were elected delegates to the World's Christian Conference, to be held in Philadelphia, November 16-20, 1910. The need of ministers to serve as pastors was keenly felt by the Eldership, although the "Roster" contained the names of thirty-eight, and the fields of labor numbered but sixteen. Two of these the Eldership failed to supply with pastors. Churches were solicited "earnestly to seek for young men who may realize a call to the gospel ministry, and encourage them to take up the work." Money was also needed, as "the fields are large and the harvest ripe for gathering." In temperance work the chief interest centered in efforts to prevent "the tearing down of legislation along temperance lines." Local option was declared a failure by the opponents of temperance legislation, which the Eldership affirmed that "statistics prove is not true." The Eldership endorsed the local option law, and "pledged itself to support the same, at the same time doing all in our power to make it State and world wide." "At the ripe age of 81 years, **Isaac J. Whisennand** fell asleep in Jesus." For half a cen-

ture he had most earnestly contended for what he believed to be the faith delivered to the saints. He was an earnest preacher and a hard worker on many fields of labor in the Eldership. By the payment of \$600.00 on the debt of the church at Auburn, the Eldership secured a deed in fee simple to said property. To raise the standard of education in the Eldership, it was "demanded that every one coming into the Eldership for the purpose of preaching the gospel must complete the Course of Studies prescribed in 1906, or its equivalent." Regular assessments were made by the Committee on Finance on each church for Indiana Contingent Fund, General Eldership Mission Fund, and Contingent Fund, and Findlay College Fund. A well-matured system of finance characterized the Eldership, and all its affairs were administered in an orderly manner and upon business principles.

66th Indiana Eldership.—While as yet mission work projected for Indianapolis had not been begun, the "Indianapolis Mission Fund" had to its credit \$265.70. One of the drawbacks to successful ministerial work in church building was the worldly occupations of ministers. Against this the Eldership now protested, declaring "that, so far as practicable, ministers should have no other occupation." Neglect of the observance of the ordinances was to be remedied by requiring "each minister to deliver at least one sermon a year upon the subject of the ordinances," and it was recommended that "each church attend to the ordinances at least once every quarter." And to increase the spirituality of the churches "each household in the Eldership be urged to re-establish the family altar of worship." An aggressive spirit was manifested by the Eldership, and it expressed a consuming desire to see "the work grow and its field of usefulness enlarged, by building up our present churches and organizing many others in our cities and the countryside of this great State." The ministry and churches were "appealed to, to devise ways and means to help in our home field in encouraging a forward missionary movement." The Eldership was presided over by **H. H. Spiher**; **I. W. Markley**, Clerk; **M. W. Johnson**, Reading Clerk; **L. A. Luckenbill**, Financial Clerk; **W. J. Beatty**, Treasurer. Two ministers who withdrew from the Eldership in 1903, **Alpheus McClellen** and **E. Tatman**, made overtures to return, upon the condition "that all troubles and variances heretofore existing between this body and themselves be buried under the Blood, and remembered no more," and "the Eldership by a rising vote invited them to return." **W. W. Welling's** name as a licentiate was placed on the Roll, and **Sarah A. Waltz** received exhorter's license. The Eldership resolved to "agree before God, that at the ballot box and in every other way it will try to put down the great curse of the rum traffic." During the Eldership year two ministers, **E. M. Love** and **C. R. Davis**, were called to receive "the reward of the righteous in the land beyond the river." Memorial services were held in their honor, and their faithful services were reviewed by those who knew them best. **Love** was ordained in 1871, by the Southern Illinois and Indiana Eldership, and came into the Indiana Eldership when the two were united. Except a few years spent in Illinois, he labored within the territory of the Elderships in Indiana. He was a diligent, faithful worker, and a beloved pastor. **Davis** was first ordained by the West Ohio Eldership, in 1880; but for the past nine years was a member of the Indiana Eldership, but lived most of this time in Michigan, where he died. After making appointments to eleven stations and seven circuits, "the Eldership spent half an hour in a praise meeting" before final adjournment.

67th Indiana Eldership.—The session of the Indiana Eldership in 1912 reviewed the year's work with a measure of gratification. Spiritual conditions were "better than some years ago," though improvement was possible, and the Eldership aimed "to raise the standard still higher." A "Young People's Union of Sunday-schools and Christian Endeavor Societies" had been organized, and the Constitution submitted by the Committee of the Eldership was adopted. It was a very complete document, always subject to approval by the Eldership, as was that of the W. M. S. The presence of **Viola G. Hershey**, returned missionary from India, gave fresh inspiration to the work of the W. M. S. and the Eldership, with which it was so closely identified. The session was held at Ari, Allen county, beginning with religious services on Saturday evening, September 28th. On Sabbath evening **W. W. Lovett** delivered the Annual Sermon. During the year **H. H. Spiher**, President of the Eldership, "resigned and returned his Certificate of Ordination to the Standing Committee of his own will." Seventy-seven names were placed on the "Eldership Roster"—36 ministers, 27 ruling elders and 14 delegates—a majority of which was present. A membership fee of \$1.00 was charged. Of-

ficers and standing committees and boards were chosen, as follows: President, **W. W. Lovett**; Clerk, **Thos. M. Funk**; Financial Secretary, **L. A. Luckenbill**; Treasurer, **W. J. Beatty**; Standing Committee, **J. E. McColley**, **J. G. Wise**, **H. G. Herendeen**, **I. W. Markley**, **Geo. E. Komp**; Board of Trustees, **I. W. Markley**, **W. W. Lovett**, **L. A. Luckenbill**; Stationing Committee, **J. E. McColley**, **H. G. Herendeen** (ministers), **J. D. Anglin**, **W. J. Beatty**, **S. Butt** (ruling elders). The number of funds, all in fair condition, evidence the good financial system of the Eldership. These are Indiana Contingent, General Eldership Missionary, **G. E. Contingent**, Findlay College, Superannuated, Fort Wayne Mission, Permanent Mission, Church Extension, Widows', Indianapolis. The Eldership kept all interests and organizations rigidly under its general supervision. The **W. M. S.**, with its own organization and Constitution and Rules, was in close relation with the Eldership. It made an annual report to the Eldership, which, with its Minutes, was published in connection with the Eldership Journal. In like manner the Young People's Convention and Ministerial Association made an annual report, and the place for holding the annual meetings was selected by the Eldership. The annual missionary sermon was preached Monday evening, by **J. G. Wise**. There were some "unoccupied church houses" in the Eldership territory, which were "ordered to be placed in the hands of the Board of Trustees, said Board to use its own discretion as to the disposition thereof." Among these was the church property at Greensburg, which, however, the trustees "were authorized to sell immediately." Part of the Wednesday evening sitting was "set apart for special prayer for greater union and harmony in all phases of our work throughout the General Eldership." The adoption of the system of Graded Lessons for use in the Sunday-schools was recommended to the General Eldership. Every Sunday-school was urged to "establish a Teachers' Training Course," and "those only who have completed the Course to be chosen for teachers." The Eldership affirmed that "the churches of God in the Indiana Eldership stand as the representatives of the highest type of citizenship in the communities of the State," and hence the "Church records itself as being unequivocally opposed to intemperance in all its departments." The Eldership was not ready to "establish uniformity in the method of observing the ordinances, the same to be in harmony with, and conform to, the method approved by the General Eldership," and so "laid on the table" a resolution to that effect. A Transcribing Clerk was provided for. The Stationing Committee made appointments to sixteen fields of labor, and appointed six General Evangelists. Three young men "were ordained to the ministry in the Church of God."

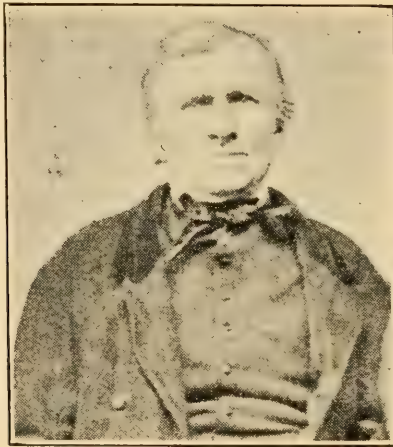
V. THE IOWA ELDERSHIP.

1st Iowa Eldership.—Iowa was geographically not connected with the territory of any other Eldership. While Indiana had no boundaries on the West, North or South, it could not claim Iowa as part of its territory. Ohio had sent **S. Scott** as a "missionary to Iowa," in 1844. **E. Logue** was sent to Iowa by the East Pennsylvania Eldership in 1845, and reappointed in 1846, and **J. Hawk** was appointed as his colleague in 1847, yet neither of these Elderships claimed jurisdiction over that territory. The brethren were free to act for themselves, except in so far as they might be subject to the jurisdiction of the General Eldership. But this question seems not to have been raised. Informally a meeting was arranged for, to consist "of the teaching and ruling elders of the Church of God in Iowa, to convene at the home of **David Neff**, two miles west of Trenton, Henry county, Iowa, on Monday, the 18th of September, 1848, to hold consultation in reference to a more orderly system of co-operation as a brotherhood." Six brethren responded to this call, viz.: teaching elders, **Jonathan Hawk**, **Samuel Scott** and **Emanuel Logue**; ruling elders, **Jacob Smith**, **John Zentmyer** and **A. G. McCormick**. After "some deliberations," they "mutually resolved upon forming ourselves into a regularly organized Eldership of the Church of God in the State of Iowa," and enrolled "as worthy of membership" the above-mentioned teaching and ruling elders. Then they elected **Jonathan Hawk**, Speaker, and **Emanuel Logue**, Clerk.

Jonathan Hawk was a native of Pennsylvania, and when not traveling a circuit lived in the Cumberland Valley. He was born the early part of the year 1796; died October 22, 1875. He was one of the early converts under the preach-

ing of the United Brethren ministry, before **Winebrenner** came to Harrisburg, in the year 1815. When he heard the teaching of **Winebrenner** he at once accepted the truth, and soon began preaching the doctrines of the Church of God. In 1832 he received his first license from the East Pennsylvania Eldership. For about nine years he served four of the large circuits of the Eldership. In 1841 and 1842 he labored in a local capacity. In 1845 and 1846 he made no report to the Eldership, but his relation was continued. In 1847 he removed to Iowa, and at the East Pennsylvania Eldership in October, 1847, he was appointed to the Iowa Mission. Of limited education, he was a useful minister of the gospel. "He was a fireside preacher, one who loved to feed the lambs of the flock, and lead them out." He enjoyed many precious revivals during his active ministry.

Logue offered eight resolutions, which "were considered and agreed to." These resolutions declare, first, that "the New Testament is the only authoritative rule of faith and practice in matters of religion, and an all-sufficient law for the rule and government of the church and people of God." Second, that "no persons are legal subjects or members of the Church of God but those who are born of God." Third, that "it is the duty of the members of this Eldership, with the members of the several congregations, to do all they can to extend the borders of the Church, and to keep the same pure." Fourth, that "this Eldership disapprove of secret and lodge meetings, such as Masonry, Odd Fellowship, Sons of Temper-



Jonathan Hawk.

ance, etc., and that no persons belonging and attending to those meetings shall be members of this body." Fifth, that "we approve of a General Eldership, composed of delegates from the several Annual Elderships, and that said General Eldership should transact such business as is of a general character for the Annual Elderships and the General Eldership.....; but not to enact laws for the government of either the Church or the Annual Elderships." Sixth, highly approving of "Sabbath-schools when properly conducted." Seventh, that "the teaching and ruling elders of the Church are the proper persons to license and recommend to the Church and to the world those who are to preach the gospel and administer the ordinances of God's house." Eighth, that "no persons are properly fit for the gospel ministry but those who are experimentally converted to God, and whose preaching and practice are in harmony with the gospel of Christ and the practice of the first church." The Eldership also declared in favor of annual licenses. Of the three teaching elders **Logue** consented "to travel and preach the coming year" "in case he could be sustained as such." **Hawk** and **Scott** "promised to preach as local preachers, and assist in holding protracted meetings as much as they could." Accordingly **Logue** was by resolution made "the traveling preacher the coming year," the Eldership promising to "do all we can to see him sustained." A call was made on the East for traveling preachers "greatly needed in this new western country." But **Logue** received "leave of absence from Iowa till next Spring," thus throwing the whole work on **Hawk** and **Scott**.

2nd Iowa Eldership.—During the year 1849 emigrants from Pennsylvania and Ohio reached Iowa in considerable numbers. Among these were **M. F. Snavelly** and party from the Cumberland Valley, Pa., who left April 18, 1849, and **Jacob Lininger**, with half a dozen families from Bedford and Huntingdon counties, who started westward in October. Both located in Johnson county, Iowa. **Snavelly** and **Lininger** were ministers in the East Pennsylvania Eldership. **Snavelly** reached Iowa in time for the second Eldership, which was again held at the house of **David Neff**, near Trenton, Henry county, Iowa, September 17, 1849. Besides **Snavelly**, **Hawk** and **Scott** were the teaching elders enrolled, and **Jacob Smith**, **John Zentmyer** and **John McCormick**, ruling elders. **Logue** had not returned, and the Eldership resolved that "**Elder Logue** is highly censurable for taking license from this Eldership last Fall, and promising to travel as minister the present year, and then immediately after taking license from the East Pennsylvania Eldership, without asking leave, or obtaining a transfer, thus forfeiting his promise and disappointing the churches." **Hawk** was elected Speaker, and **Scott**, Clerk. There were no applicants for license, and no appointments of preachers were made, as no one "consented to travel the next year." A resolution was adopted to "use proper exertions to swell the pledge list in order to sustain a missionary in Iowa." **J. Hawk** was appointed "to preach a sermon at the opening of the next Annual Eldership."

3rd Iowa Eldership.—In 1850, North Bend, Johnson county, always a strong point in the Iowa Eldership, entertained that body, which began its brief session on October 7th. Five names were enrolled as members, viz.: Teaching elders—**M. F. Snavelly**, **Jonathan Hawk** and **Samuel Scott**. Ruling elders—**Jonathan Hawk** and **J. McCormick**. **Hawk** was also a minister. He was elected Speaker, and **S. Scott**, Clerk. **J. Lininger**, of the East Pennsylvania Eldership, having removed to North Bend, made application to become a member, and was received and a license granted, without being transferred. He was a tall, broad-shouldered man, with a clean-shaven, rugged face, a man of strong force of character and remarkable physical and mental powers. A circuit preacher of great usefulness in the East, he did "not feel so much in his element as when traveling constantly in the ministry." **Snavelly** did not do so much active work after his removal to Iowa from Pennsylvania. **Hawk** reported that he "preached but little for want of the English language." **Scott** preached at "four stated appointments, in regular rotation;" "witnessed some eighteen conversions, and organized one church." **Logue** brought "charges against this Eldership and certain of the brethren in Iowa," but his letter was "laid on the table." The Eldership "recommended to the brethren in Iowa the propriety of receiving funds by voluntary contributions, at such times and in such ways as they in their wisdom may think best, for benevolent purposes." After appointing a Standing Committee of three, the Eldership closed without making any appointments.

4th Iowa Eldership.—When in 1851, the Iowa Eldership, on October 13th opened its sessions near Trenton, Henry county, there was a notable increase in ministerial strength. The enrollment showed the presence of the three teaching elders of the third session, with **M. F. Snavelly** absent, and four ruling elders. But **A. Megrew**, missionary, and **Wm. Vance** were present and became members. **D. Gill**, through **A. Megrew**, applied for membership, and was received and a license granted him. **Jacob Lininger** was made Speaker, and **A. G. McCormick**, Clerk. A committee appointed for that purpose reported nine "Rules of Order for the government of the Eldership." No appointments were made, but **Megrew** was authorized to "use his own judgment in preaching in the State wherever he has an opportunity of doing the most good." **Winebrenner** had addressed a letter to the Eldership with reference to a "Printing Establishment;" but as it referred to a "suggestion" in the paper of October 1st, which had not yet reached the Eldership, no action was taken. Only **Samuel Scott**, in addition to **Megrew**, "consented to travel as a missionary in the State of Iowa during the coming Eldership year." **Megrew** was instructed to "write a letter to the Board of Missions, requesting the Board [East Pennsylvania Eldership] to send another missionary to labor in this State."

5th Iowa Eldership.—Seven teaching elders, two of them absent, and four ruling elders constituted the fifth Iowa Eldership, which convened at the Virginia School-house, Des Moines county, Iowa, October 11, 1852. **A. Megrew** was chosen Speaker, and **Samuel Scott**, Clerk. The Committee on Minutes of Eldership of 1851 called attention to the request from **Winebrenner**, which related to

"a New Printing Establishment." The Eldership agreed to "co-operate in the New Printing Establishment on the proposition of the East Pennsylvania Eldership, viz.: That the debt now on the old establishment be first liquidated." It also endorsed the "25-cent system for the payment of **Winebrenner's** claim." The Eldership disapproved "of all Secret Societies, such as Free Masons, Odd Fellows and Sons of Temperance." Only "**Wm. Vance** agreed to travel, provided he could be supported." The session lasted one day, Monday. On that evening **Megrew** preached on Feet-washing, after which the ordinances were observed. There were promising openings for Church work, but the great hindrance was lack of support, and so the ministers labored chiefly in the neighborhoods where they lived. "Traveling was almost wholly by horse-back, and roads were practically unknown, and in many places a mere track across the prairie, where it was often a dozen or twenty miles from one house to another."

6th Iowa Eldership.—Again in 1853, the Iowa Eldership convened in Des Moines county, on October 17th, near Dodgeville. Five ministers were present, and two were absent; with two ruling elders, and one delegate. **A Megrew** was chosen Speaker, and **M. F. Snavelly**, Clerk. The Rules of Order of "the last yearly meeting" were adopted. **J. Lininger** had been preaching during the year on "the Iowa Mission." **Megrew** only preached during the Winter of 1852-3. **Vance** had "kept up two regular appointments." Up to May, 1853, **Snavelly** had supplied "Clear Creek every four weeks, and Lancaster school-house every two weeks." **Gill** had "preached as much as circumstances admitted of." **Hawk** and **Scott** had not been heard from. The Standing Committee was made the Camp-meeting Committee. Notwithstanding there were seven regular ministers in Iowa, the Eldership though the Board of Missions of the East Pennsylvania Eldership did not treat it right "in reference to their call through their Standing Committee for ministerial aid;" that they "feel aggrieved and call for redress of the same, by sending us (and sustaining) an efficient minister for the next Eldership year." A resolution was adopted asking "the brotherhood in this and all other States to use their influence in every reasonable and lawful way to have a Prohibitory Law passed in every State, similar to that known as the 'Maine Liquor Law.'" Also one "in favor of a better observance of the Lord's day," and one against "the use of that filthy and noxious weed called tobacco." The Eldership emphatically "disapprove the holding of any human being in slavery. . . . without giving a reasonable compensation." **David Gill** and **M. F. Snavelly** "finally consented to travel the ensuing year." **Gill** was to supply Linn and Cedar circuit; and **Snavelly** the Des Moines and Louisa circuit. One delegate to the General Eldership was appointed.

7th Iowa Eldership.—The seventh Iowa Eldership is the first at which the record was made that "the opening discourse was delivered," although several times before a minister was appointed for that purpose. This Eldership met at North Bend, in the new bethel, Johnson county, October 2, 1854. **Megrew** preached the Opening Sermon at "9 o'clock a. m." Five teaching elders were present, and two were absent. There were enrolled two ruling elders and one delegate. **A. Megrew** was elected Speaker, and **Nicholas Zeller**, Clerk. The first applicants to the Iowa Eldership for license appeared at this Eldership, all the others having been licensed by the East Pennsylvania, West Pennsylvania, and Ohio Elderships. These new men were **F. F. Kiner** and **J. Funk**. Eleven "Standing Rules for the Eldership were adopted, one of which provided that "ministers belonging to the Eldership, elders and delegates shall be entitled to vote, and all others whom this body is willing to receive." Provision was made for statistical reports by each minister, including "amount received as support," "and report the same at our yearly meeting." "The brethren and sisters of the churches of God" were urged "to contribute their free-will offerings toward aiding in the education of Ting-Ing-Kow." The Stationing Committee again divided the territory into two circuits; named three ministers as "Home Missionaries," and one "Missionary at Large." **Michael F. Snavelly**, appointed to Des Moines and Louisa circuit, in "a little more than a month after this Eldership adjourned, was removed from his labors on earth by death, resulting from injury in a railroad wreck near Joliet, Ill." "He was yet in his prime, with possibilities of great usefulness in the Church."

8th Iowa Eldership.—An increase of four ministers brought the enrollment of the Eldership in 1855 up to eight, with four ruling elders and four delegates. These new men were **A. J. Fenton** and **Philip Shaw**, of the East Pennsylvania Eldership; **William Wilson**, of the West Pennsylvania Eldership, and **H. Murray**,

of the Ohio Eldership. The Eldership convened with the church at Grandview, Louisa county, Iowa, on Tuesday, October 1st, and the Opening Sermon was preached at 10 a. m. by **Jacob Lininger**, who was then elected Speaker, with **A. Megrew**, Journalizing Clerk, and **Henry Funk**, Transcribing Clerk. In the Rules adopted for the session it was provided that "ministers belonging to this Eldership, elders and delegates shall be entitled to a vote, and all others whom this body is willing to receive." A resolution to declare it "scriptural to receive unbaptized persons into the local churches of God" created "considerable debating," and was then "laid on the table." Another resolution which provoked "considerable discussion" was adopted, declaring "that this body will not receive into membership any one known to be in fellowship with Secret Societies." The reasons assigned are: "The great trouble and sore aggroevances in other bodies arising from members thereof uniting with Secret Societies;" and because the Eldership regarded "the mingling of Christians with those Societies as inexpedient and unbecoming." Unnecessary "visiting and traveling on the Sabbath day" was condemned. Provision was made for a "Book of Record" in which to keep the "proceedings of this body." The four circuits and two missions formed by the committee appointed for that purpose were supplied with eight ministers. **A. Hollems** had come from Ohio, though not at the Eldership, and was appointed to Grandview circuit, and **George Thomas** moved from Indiana to Iowa and was made the missionary on Guthrie County Mission. The Eldership had no need for a treasurer.

9th Iowa Eldership.—Considerable antagonism had developed during the year, which required careful handling at the Eldership which assembled at Pleasant Prairie, Buchanan county, Iowa, October 20, 1856. Grandview had become a station. There were eleven organized churches in the State, widely scattered, and fourteen other preaching places, with a total membership of about three hundred and ten. A "Constitution of the Home and Foreign Missionary Society of the Eldership" was adopted, and the Society organized. The most serious troubles before the Eldership were at North Bend, the **Fenton** case, the case of "**Father Jonathan Hawk**," and the difficulty with the Illinois Eldership. "A number of expelled persons of North Bend" had secured the services of **George Thomas** "in violation of the plan of co-operation." As he "made a frank and open confession," his license was renewed and he received a transfer to Illinois. **Fenton** had removed to Illinois, leaving under charges; had not "reported to this body either in person or otherwise, and while under charges, identified himself with the Illinois Eldership." His course was "highly disapproved," and he was required to "render satisfaction to" the Eldership. The course of the Illinois Eldership was adjudged "improper in receiving a member of this body while under charges, and without our consent, and in violation of the plan of co-operation as set forth in the Constitution of the General Eldership." When **Hawk's** name was called a committee was "appointed to confer with" him. The committee "under existing circumstances did not think it necessary or practicable to meet with" him; the "case was taken up in committee of the whole," and "after some deliberation" it was decided that "**Hawk** is no longer considered worthy of membership." From this action **Hawk** appealed to the General Eldership in 1857. Churches were urged to build parsonages. "Calls from almost every direction for the ministers of the Church of God to come and preach" were received; but the Eldership could not comply, in part because "some of our most able ministers have been, and are, turning their attention to farming and mechanical pursuits." The "iniquitous institution of American Slavery" was utterly condemned. Delegates to the General Eldership were elected, and also two delegates to the Illinois Eldership in 1857. There are eight fields of labor, three being missions and one a station. One of the missions was in Davis county, on the Missouri line.

10th Iowa Eldership.—Three accessions to the ranks of the Iowa Eldership from other Elderships encouraged the faithful workers when they convened in annual session at North Bend, Johnson county, Iowa, October 19, 1857. These were **D. Wertz**, Illinois, earlier from Ohio and West Pennsylvania; **J. J. Miller**, West Pennsylvania, but first licensed in East Pennsylvania, and **W. H. Mullenix**, East Pennsylvania. The enrollment shows the presence of seven teaching elders, three ruling elders and two delegates. The organization was effected by the choice of **A. Hollems** for Speaker; **H. Murray**, Journalizing Clerk, and **J. Huff**, Transcribing Clerk. The "official conduct of their delegates in the General Eldership" was "highly approved." The persistent efforts to extend slavery into new sections of the territory of the United States, as in the case of the Territory of Oregon, where the question was to be submitted to vote of the people, advocated by its

delegate in Congress, and the infamous Dred Scott decision by **Chief Justice Taney**, of the United States Supreme Court, inspired this Eldership to denounce the decision as "an insult against the Free States," and all efforts to extend slavery as "inconsistent with the spirit of Christianity," and the institution as "an infringement upon the civil rights of the States." The conduct of the Texas brethren is "highly disapproved." Complaint is made by the Eldership of "a disposition among some of the members of this body to be negligent in carrying out and enforcing upon the people of their charge the resolutions and general projects of this body," and they are "earnestly urged to be more diligent" in this respect, and are threatened with the "censure of this body" in case of failure. Ministers and churches which "neglect to represent themselves to this Eldership" are declared to be "highly censurable," and notified "that in the future no apology will be accepted, unless providentially prevented from attending." A plan was adopted, on motion of **D. Wertz**, "to procure a large canvas tent, to be used in supplying the different towns, cities and churches with practical preaching, by holding protracted meetings where we can not do so for the want of suitable houses of worship." Funds were to be raised during the year, and **N. Zeller** was named as Treasurer. The territory was divided into four circuits, three missions and two stations.

11th Iowa Eldership.—Whether by authority or not, the Journal of 1858 states that "the Elders and Delegates of the Churches of God in Iowa met at Grandview, Louisa county, Iowa, October 18, 1858." There were four "absentees." At 2 o'clock p. m. "the Opening Discourse was preached." These sermons were always thus far on the ministry. It was preached by the elected Speaker, **A. Megrew**. **Henry Murray** was chosen Journalizing Clerk, and **Henry Funk**, Transcribing Clerk. The matter of securing a tent was brought up by the Committee on Journals, and no action taken. Ministers were recommended "to endeavor, as much as in them lies, to make themselves acquainted with the laws of the English language." To take care of their poor was a duty commended to each local church. The Eldership affirmed that there is "neither precept nor example in the word of God for receiving members into church before being immersed," and ministers were advised to "preach and practice the same." It deprecated "that superfluity of dress which is rapidly increasing in the local churches," and declared that it will "use all lawful means to keep the Church in a humble, Christian-like manner." By adopting the report of the Committee on Resolutions the title of the Eldership was changed to "Eldership of Churches of God." Also "advising churches to co-operate with the Eldership to perpetuate love and harmony by kindly and affectionately advising the brethren to withdraw and throw their influence from Secret Societies." There are four circuits and two missions, one of the latter "yet to be supplied."

12th Iowa Eldership.—A good attendance is indicated by the enrollment when the session held at the Moneka school-house, Cedar county, Iowa, October 17, 1859, was constituted. But three of the sixteen teaching elders were absent; and there were present eleven ruling elders and delegates. **J. Lininger** was chosen for Speaker; **John Huff**, Journalizing Clerk, and **Henry Murray**, Transcribing Clerk. Slavery was denounced as "a great moral sin, and a disgrace on the character of the American people." The tent project received no further encouragement. On Temperance the Eldership rejoiced that "temperance is gaining ground in various parts of the State," and declared that it "will not fellowship any one as a member of the Church of God who is engaged in making, buying, selling or drinking ardent spirits as a beverage." Without assigning any reason but "existing circumstances," the Eldership declined "to make appointments for the churches," but left them "to supply themselves with preaching as they most conveniently can." On account of "our financial embarrassment" the Eldership could do "nothing toward paying off old debts." An interesting program was carried out at the closing sitting, Wednesday evening. Addresses were delivered by twelve members, previously appointed, on The Dignity of the Gospel Ministry, Forgiveness, The Unity of the Spirit and Church, Tribulation; Things as They Were, Things as They Are, and Things as They Ought to Be; The Condition of Ireland—the Judgments and Mercies of God; Let Us Do Good to Others; Hear, For I Speak—Miscellaneous; On the Conquered Scenes of Life, Prayer, On the Support of the Ministry, On Christian Experience.

13th Iowa Eldership.—The political campaign of 1860 created heated excitement in Iowa, which proved detrimental to some of the churches, in some in-

stances not only creating strifes and contentions, but even divisions. The Eldership which met in said year on Monday, October 15th, in the new bethel in the neighborhood of **Father Barton's**, known as the Home Bethel, near Mt. Pleasant, Henry county, felt the effects of the excitement, as it was when the campaign was at its height, a few weeks before the Presidential election. On Sabbath evening **D. Wertz** preached the Opening Sermon. Twelve teaching elders responded to Roll call, while five were absent. Sixteen ruling elders and delegates were in attendance. **A. Megrew** was chosen to preside, with **John Huff** Journalizing Clerk, and **H. Murray**, Transcribing Clerk. Very appropriate resolutions were adopted on the death of **Winebrenner**, "one who has long adorned the doctrine of his profession as a faithful minister, a reformer and a devoted Christian." One resolution approved the "erection of a suitable monument," promising that the Iowa Eldership will do its part toward the same. The Rules of Order of the General Eldership were adopted. More or less serious difficulties had to be settled, involving three or four ministers and several churches. The action of 1859, "establishing the congregational system" having "created general dissatisfaction and thrown many of our ministers and churches out of regular appointments and preaching," was rescinded without opposition. The Eldership having learned that there are brethren in churches of God in Iowa "who are, or are about to become, engaged in the liquor business," adopted a resolution, declaring that "we cannot consistently extend the right hand of fellowship to any person guilty of the habitual use of intoxicating liquors as a beverage, or to any one who is wilfully engaged in the manufacturing of the same." The churches were "advised to put away from among themselves such individuals as unworthy of a place in the Church of God." **Lininger** was appointed to deliver a sermon before the Eldership "on the best and most scriptural plan of supporting the ministry and carrying out the temporal interests of the Church of God." **John A. Yambert**, a minister of the Evangelical Association, applied for, and was granted, license. On Slavery the Eldership expressed its conviction that it "is a sin per se," that "slave-holding is man-stealing;" that the "whole traffic is a constant exercise of the most wicked and barbarous passions," and refusing "to unite in Christian fellowship with any man or woman who persists in the sinful practice." The Eldership also declared against giving ministers appointments who are not members. The Standing Committee, which was also made the Camp-meeting Committee, was composed of two laymen, **J. Huff** and **N. Zeller**, and one minister, **D. Wertz**. Only four ministers agreed to travel, and the Stationing Committee arranged for five circuits, to which the Committee appointed the four, with four others to assist them. Before adjournment the Eldership "spent a short season in Committee of the Whole," when "speeches were made by several brethren on different subjects of interest."

14th Iowa Eldership.—An unusual event transpired at the Eldership which met at North Bend, Johnson county, Iowa, October 21, 1861. **Governor Samuel J. Kirkwood** was booked to deliver a political speech at North Liberty, a mile or more from North Bend, and the Eldership sent **Kiner**, **Zeller** and **Huff** a Committee to wait on him and invite him to address a meeting in the bethel to "the citizens of this neighborhood this evening," as "it was the most convenient place in the vicinity." The Governor accepted the invitation. **D. Wertz** preached the Opening Sermon. **F. F. Kiner** was chosen Speaker, and **John Huff**, First Clerk, and **J. R. Snively**, Second Clerk. The Eldership again had a number of difficulties to adjust, and so adopted a resolution "urging brethren to settle their difficulties at home, and not bring them into the Eldership." It pledged itself to "continue with renewed energy to extend the blessings of temperance all over our land and nation." Three times the Report of the Committee on our National Affairs was read, and then adopted. It declared its approval of the Executive and officers of our country in the wise and loyal enforcement of the Constitution and laws," and expressed specifically its high "approval of **General Fremont's** Proclamation relative to the confiscation of slave property in Missouri." But the "cause of God," says the Committee on the State of Religion, **Lininger**, **Shaw** and **Huff**, "seems to be at a low ebb, in consequence of the existing affairs of our nation and members from the different churches having gone to the war, preachers and brethren, and in consequence of the meager support from the fact of the hard times in the West." Five of the ministers were in the army at one time. To secure better pay for pastors, a resolution was adopted giving each pastor "the privilege of stipulating for a reasonable salary, and if the circuit fails, or refuses to give the same, he will

be justified in refusing to travel the same, and not censurable." The Eldership would not agree to the publication of all the Journals in one pamphlet. A resolution "to receive non-baptized members into the local churches of God" was laid on the table.

15th Iowa Eldership.—The Eldership held at Grandview, Louisa county, Iowa, beginning October 20, 1862, was discouragingly small. But two circuits had teaching elders, and the total number of teaching elders in attendance was eight; fourteen were absent, including six who had enlisted in the Army. Only five ruling elders attended the session. **D. Wertz** was elected Speaker; **John Huff** and **H. Murray**, Clerks. There was a disposition to reflect on "ministerial brethren who left their fields of labor and enlisted in the United States service without properly notifying this body and being exonerated from their respective charges;" but "under the circumstances we acquit them." Local preachers were "urged to be diligent and endeavor to supply the wants of those churches within their bounds with regular preaching. The condition of the churches was deplored, "in consequence of the great number of our ministers and brethren having enlisted and gone forth in the service of the United States." Appointments were made to supply vacant fields until Spring, and then the territory was divided into four circuits and one mission. But as only \$12.35 was paid into the Mission Fund during the year, no appropriation was made to the missionary.

16th Iowa Eldership.—Three of the twenty teaching elders were in attendance at the Iowa Eldership which convened at Harmony Bethel, in the neighborhood of **Father Landes**, in Des Moines county, Iowa, November 30, 1863, and nine ruling elders. It was now by official action "the Eldership of the Churches of God in Iowa." The usual routine of business was transacted. The Chicago Mission project was the first item of business, and it was "highly approved, in case it be placed under the supervision and control of the Board of Missions of the General Eldership." Upon this condition the "undivided influence and support of the Eldership" was pledged. The ministers were "earnestly recommended and urged to present the terrible results of intemperance clearly and fully to the people of their charges, and to discountenance the use of alcoholic, vinous and fermented drinks under all circumstances as a beverage." The Eldership lamented the death of two of the ministers—**J. R. Snavelly**, whose "fate it was to fall as thousands of our brave men have fallen;" and **John A. Yambert**, "who had long lived a living epistle of piety." There being a shortage of preachers, and no applicants for license, the Committee on License stated that "a number of our official and other local brethren possess talents worthy of improvement by exhortation and preaching," and so it "recommended those brethren to make an effort to improve their talents by holding prayer-meetings and other meetings in their own and surrounding neighborhoods." Emphasis was placed upon "the great importance to young men desiring to enter the ministry that they apply themselves to the study of those sciences that may assist them in their responsible vocation." "The immediate adoption of measures to send out and sustain men who will give their minds, their hearts, their souls and time to the service of the churches and cause of God in Iowa" was the burden of the Report of the Committee on the State of Religion. Local churches were urged "to organize themselves into missionary societies." The total receipts for missions were \$41.65. A committee was appointed to report in 1864 "to draw up a more scriptural and efficient system for the support of the ministry." For want of preachers the Stationing Committee consolidated the fields into three circuits, one of which was a mission.

17th Iowa Eldership.—A brighter sky was overhead in 1864, when the Iowa Eldership convened at North Bend, Johnson county, Iowa., October 17th, with twelve teaching elders and seven ruling elders and delegates in attendance. **A. X. Shoemaker**, of the Chicago Mission, was present, and "was declared Speaker of the house by acclamation." An election for Clerks resulted in the choice of **John Huff** and **H. Murray**. The Committee on Chicago Mission, **Megrew**, **Wertz** and **Murray**, brought in an enthusiastic report, being "highly pleased with the project, and promising to stand by the Mission so far as we see it to be our duty;" suggesting the propriety of building a parsonage" and promising "to furnish our share of the funds," and urging brethren "to buy an additional twenty-five feet of ground adjoining the Bethel on the east." By direction of the Eldership "the members of this body be examined as to their loyalty to the Government." The Eldership did not succeed in effectually closing its doors to brethren having difficulties between them, and not less than five or six

cases came up. A resolution changing the title of the Eldership to "Church of God" was agreed to. The Eldership decided to hold a Pentecostal meeting at North Bend in May, 1865. It also recommended that "this body use its influence to bring about the establishment of a school in some central locality." "The civil commotions of the war, and political strife," are declared to have been a "detrimment to the prosperity of the Church, and have caused a great languishing in Zion, much to be lamented."

18th Iowa Eldership.—The intense loyalty to the United States manifested itself at the Iowa Eldership which convened at the Moneka Bethel, Cedar county, Iowa, October 16, 1865. There were eleven teaching elders present, nearly the half of them ex-soldiers, seven ruling elders and three delegates, while ten teaching elders were absent. Some difficulty arose between two of the ministers, which involved the loyalty of one of them. In Committee of the Whole the matter was carefully considered, and the reports inquired into. But the Committee exonerated the accused, and declared that he "is and always has been considered loyal to his country." The officers chosen were **F. F. Kiner**, Speaker; **John Huff**, Journalizing Clerk, and **Henry Murray**, Transcribing Clerk. The Stationing Committee was composed of three ministers and two laymen. The war being over, which proved almost disastrous to the Church in Iowa, the Eldership greatly rejoiced, as "things appear more encouraging," and ministers and churches were recommended to make "more vigorous efforts to advance the cause and kingdom of Christ in Iowa." A special missionary meeting was held at which \$280.00 were subscribed for mission work. With other Elderships, Iowa felt that it ought to have a school of some kind under its own control. It therefore resolved to appoint a committee to select a suitable site for a select or high school, which shall be under the exclusive care and direction of this body." Its Board of Missions was also instructed "to select one or more suitable men, and send them as missionaries to the State of Missouri, and to procure means to sustain the same." In addition, said Board was also directed "to employ a missionary to operate on the western boundary of this Eldership." A Pentecostal meeting was appointed to be held at North Bend, and **H. Murray** was appointed to preach the first sermon. The Eldership manifested quite a degree of feeling over an article published six months before by a contributor to *The Advocate*, and disapproved it as "uncalled for, and unjust and unjustifiable censure upon some of the ministers of this body," and denounced its "disloyal tone." The article had direct reference to a "call for a preacher in Iowa," and criticised the qualifications demanded, as "full of the Holy Ghost," "loyal to his God," "loyal to his country," and "must pray for the Government." In view of the deficiency in mission funds "each member of this body" was required to act as "an agent to solicit missionary subscriptions of the largest possible amounts, the interest of which must be paid annually, and the principal at or before the death of the subscriber." As per instructions, **D. Wertz** was appointed "missionary on the western boundary of this Eldership."

19th Iowa Eldership.—The Eldership in 1866 began its session on Monday, October 15th, the Opening Sermon having been delivered the previous evening by **A. Hollems**, from Matt. xxviii. 19, 20. **Mrs. Martha J. B. Wertz** being present, the Eldership desired to hear its first sermon by a sister, and at once "appointed her to occupy the pulpit" on Monday evening. **A. Megrew** was chosen Speaker; **John Huff**, Journalizing Clerk, and **J. L. Cramer**, Transcribing Clerk. Arrangements were made for a missionary meeting to be addressed by **A. X. Shoemaker**, to devise measures to raise funds more vigorously to push mission work. At this meeting \$160.00 were raised. The churches were also "urged to immediate action in taking up collections for this purpose, and an agent was appointed, **A. Megrew**, "to canvass the entire ground of the Eldership to collect money for the purpose of creating a missionary fund for the use and benefit of the Eldership in employing men and establishing missions in Iowa." **A. Wilson** was appointed to "Iowa Mission, including Grundy, Tama, Marshall and adjoining counties on the western boundary." The Board of Missions had received about \$200.00 missionary money during the year. Iowa Eldership was cautioned by **A. G. McCormick**, in his written Report, not "to legislate and make rules for the local churches. The great drawback to our Elderships, both Annual and General, is too much legislation. This is a very questionable power, if at all granted by the New Testament Scriptures." The Report of the Iowa delegation to the General Eldership was referred to a special committee, which itimized it, and submitted actions on the several items. It urged collections to buy materials to publish a Sunday-school paper;

commended The Advocate and its Editor, and approved the choice of the Assistant Editor, heartily approved "the reception of Centralia College;" were pleased with the report on the Chicago Mission. Five members were appointed a Camp-meeting Committee. The Eldership elected **A. Megrew** "Agent to canvass the entire ground of this Eldership to collect money for the purpose of creating a missionary fund." The number of conversions reported was 250; baptisms, 150; accessions, 200. **John Huff** was instructed to secure an Act of Incorporation.

20th Iowa Eldership.—There was an unusual amount of debating at the Eldership which convened in the Bethel at Pleasant Prairie, Buchanan county, October 21, 1867. It began soon after **F. F. Kiner** was chosen for Speaker; **J. Lininger**, Treasurer; **J. Huff**, First Clerk, and **J. L. Cramer**, Second Clerk. It began with the submission of a resolution ordering "ministers appointed to a charge to assume charge of their appointments immediately after the Eldership," which was adopted. Then came the question of the right of a member of a local church to "appeal from the decision of said church to this body." **Murray** presented a petition from a member of the church at Cairo, asking for an expression of opinion by the Eldership on this subject. **J. Lininger** and **F. F. Kiner**, two of the strongest debaters in the Eldership, were the principal disputants. **Lininger** affirmed the right; **Kiner** denied. After continuing the discussion for some time, the matter was referred to a committee consisting of **Lininger**, **Megrew** and **Evans**, which reported that the right to appeal must be recognized, and this report was sustained. Other and minor questions consumed considerable time. There was unanimity in regard to ministers remaining six months longer on their fields, to prepare for the new rule of changing in the Fall; on requiring statistics covering number of pastoral visits, number of members, conversions, accessions, baptisms, expulsions, transfers, deaths, value of church property, salaries, etc.; on "utterly denouncing vanity fairs among churches," and "advising ministers to exert their influence against the same." The Eldership rejoiced over "the omens of future prosperity and success which the Church of God presented in Iowa." **Meads** was appointed "to purchase a house of worship in the town of Columbus City, Louisa county, Iowa, at a cost of \$300.00. Two missionaries, besides **Wilson** who was missionary the previous year, were ordered by the Eldership to be appointed. These were Marshall Mission, **J. M. Klein**, and London Mission, **D. Gill**. **Logue**, **Megrew** and **Meads** were designated "to devise a system of establishing a Superannuated Fund." The Board of Missions reported total receipts of \$465.90 during the year. There were seven circuits and three missions, with one Missionary Agent.

21st Iowa Eldership.—The missionary spirit of the Iowa Eldership continued to become more intense, and greater things were planned by the body at its twenty-first session, which was held at North Bend, Johnson county, Iowa, beginning October 15, 1868. The first forenoon was spent in devotional exercises. There were but five absentees. **A. X. Shoemaker**, of Chicago Mission, was elected Speaker; **John Huff**, Journalizing Clerk, and **J. L. Cramer**, Transcribing Clerk. An "interesting and enthusiastic missionary meeting" was held, and missions were projected known as "Marshalltown and Washington, and on the Pacific Slope." "An active Agent" was authorized to be appointed, "to canvass the bounds of the Eldership, to solicit subscriptions and make collections, and to deliver a missionary discourse at each appointment." The missions which the Stationing Committee reported were Marshalltown, Loudon; Washington, Highland and Bound Grove and Guthrie county. A somewhat serious and acrimonious contention arose over the right of **F. F. Kiner** to "occupy a seat as ruling elder from the church at Cairo." A committee had also been "appointed to investigate the regularity and legality of the church at Cairo." The adoption of this item was objected to, whereupon **Kiner** presented two "charges against the Eldership." **Kiner** had been "suspended from the functions of the Christian ministry," and so the matter was compromised by a resolution offered by **Shoemaker**, declaring that **Kiner** had "failed to meet the issues fairly; and on the other hand the Committee has acted somewhat prematurely in suspending him;" therefore, it was directed "that **Kiner** and the Committee make the necessary concessions, and forgive one another." This resolution prevailed by a majority of one. On the charges against the Eldership the body "resolved itself into a Court of Adjustment," "**Kiner** conducting the prosecution, and **Lininger** the defense." It sat as such a Court during parts of six sittings. The charges against the Eldership were: 1. "Pursuing a course not in harmony with the usages and doctrine of the Church of God." 2. That "the said Committee of Investigation did exercise authority not delegated to it in de-

claring said action of the church void." The "course of the Eldership and the Special Committee was sustained." A rule was adopted which entitled each church to be represented by one elder in the Eldership, or one delegate appointed by the church. A general camp-meeting was to be arranged for by the Standing Committee. **Kiner** and **Murray** were deputed to effect a settlement in the church at Cairo by inducing them to "bury all difficulties and hard feelings, and return to each other the hand of forgiveness." The church at Grandview was censured for refusing "to sustain the appointee of the Eldership." The Constitution of the Missionary Society was "so amended as to merge the same into the Eldership, and the officers of the Eldership to constitute the Board of Missions." This year there were fourteen fields of labor, of which three are designated missions.

Extra Session Iowa Eldership.—The holding of extraordinary sessions of Elderships was always a rare thing. When held, as a rule, it was owing to contingencies which could not be anticipated. However, the extra session of the Iowa Eldership, held at North Bend, Johnson county, beginning Monday morning, March 22, 1869, was called because of "an amount of important business of a general character which was left unfinished at our last meeting," and also because of "business of a general character which had since accumulated." It was, hence, a session for general business. A committee was appointed "to devise a plan to raise funds for the support of ministers' widows," stimulated, doubtless by the death of **E. Logue**. He was a native of Maryland, and was first licensed by the East Pennsylvania Eldership in 1836. Four years later he went to Ohio, by which Eldership he was sent to Pittsburg. After the West Pennsylvania Eldership was formed he traveled different circuits and held prominent positions. He returned to Ohio, and thence as a missionary to Illinois and then to Iowa. He was a delegate to the General Eldership in 1851, 1854 and 1866. He was a man of more than ordinary natural ability, a fearless champion of every cause he espoused, and his ministry was characterized by fidelity and devotion. He died November 7, 1868, at the home of **Jacob Courtney**, in Jefferson county, Iowa, and his body was removed and buried in the graveyard at Trenton, Henry county, Iowa. He was fifty-three years old. The Eldership put an Article into its Rules embodying the Article in the General Eldership Constitution, requiring ministers of other Elderships to secure transfers before they can labor in Iowa. The resolution of the regular session touching the difficulties in the Cairo church was not carried out, so that **C. W. Evans** was directed to read said action to the church. In addition to a regular Missionary Agent, persons were to be "deputed to collect subscriptions." The Eldership expressed itself as adverse to "placing young ministers in the field alone." The delegates to the General Eldership were "instructed to advocate a reduction in the rates of representation to one to every fifteen ministers," and that "the General Eldership meet once in every five years."

22nd Iowa Eldership.—The earnest, aggressive efforts to create a missionary fund were so successful, that when the Eldership met at Fairview, Cedar county, Iowa, October 21, 1869, it had a larger Home Mission Fund than it since has had. It amounted to \$1,520.85. **John Huff**, layman, was elected Speaker, a very earnest, active and efficient worker; **J. L. Cramer**, Journalizing Clerk, and **J. D. Meads**, Transcribing Clerk. Later **N. Zeller** was chosen Treasurer of the Mission Fund. **R. H. Bolton** became a member by transfer from the Michigan Eldership. He was placed on a "Committee on More Efficient Missionary Plan," instead of the Life Membership Plan, which "was abolished, both principal and interest." The question of the itinerancy coming up, by resolution the Eldership defined the Polity of the Church as being that "of mutual co-operation, or, in other words, a representative form of government," and decided "that we continue to maintain the same." The Eldership was deeply affected at the death of **Thomas**, Editor of *The Advocate*, personally so well known to many of the members. A committee, consisting of **Shoemaker**, **Hollems** and **Bolton**, was named to draft resolutions and arrange for memorial services. "Funeral services" were arranged for, to be held Saturday evening, to be conducted by **Shoemaker**, **Bolton**, **Megrew** and **Hollems**. The resolutions declare that "his life of usefulness has made a brilliant record and good history;" that he was "a valuable, useful and dearly beloved brother;" that he was "an able and successful minister of the Church; a most faithful, self-sacrificing and efficient publisher and Editor." Ministers were also directed "to hold services on their charges in memory" of the deceased. **Kiner** reported the "purchase of a house of worship in the city of Washington, Iowa," which was approved, and he was "recommended to visit the brotherhood at large to solicit means for the pur-

pose of meeting payment on the same." The "25th day of December next," was set apart as a day "for humiliation and special prayer for the unity and spirituality and prosperity of our beloved Zion in this State."

23rd Iowa Eldership.—Deep interest and much enthusiasm characterized the Eldership in 1870, occasioned largely by several new and successful enterprises and the addition of eleven to the Roll of ministers. The Eldership session was held at Victor, Iowa county, and began September 15th. Twelve of the thirty ministers were absent; fifteen ruling elders and four delegates were present. **R. H. Bolton** was Speaker; **J. L. Cramer**, First Clerk, and **F. F. Kiner**, Second Clerk. A very active interest was taken in the Sunday-school Convention project, and Pentecostal meeting, both of which awakened much interest. Sunday-schools were declared to be "under the special supervision of the church, when conducted in our church houses." The suggestion of "holding a general Sunday-school Convention at some central point" was approved. "After a spirited discussion, a motion prevailed" that the Eldership "issue exhorters' recommends to such as give evidence of possessing the gift of exhortation." Measures were discussed to provide a Superannuated Ministers' and Widows' Fund. One afternoon sitting was "especially devoted to the consideration of the missionary interests," at which the questions of the men, the territory and the means were under discussion. The Treasurer of the Board of Missions reported amount of funds on hand to be \$715.00. The Missionary Agent, **J. D. Meads**, had collected \$245.70 during the year. It was provided that the territory of the Eldership be divided into two districts for missionary collections, with **J. D. Meads** and **D. Gill** as Agents. A stimulating report was made by the Committee on the State of Religion, showing conversions, 333; baptized, 215; added to the churches, 271; new organizations, 8; new church houses, 6. At the close of the Eldership there were thirty-nine ministers. The amount reported as paid by the churches as salaries to the pastors is \$2,633.00.

24th Iowa Eldership.—At the Eldership in 1870 arrangements were made to draft a Constitution and to incorporate the Eldership, the work having been placed in the hands of the Standing Committee. The text of the proposed Constitution had been published in March, 1871. It had these provisions, excluding those referring to officers and their duties: That "the name, style and title of this body is 'The Iowa Eldership of the Church of God.'" The membership to consist of "all the preachers holding a license from the body, together with an elder or delegate from each church within the bounds of this Eldership." The Eldership to "appoint the committees required by the Rules of Order." There is to be a "Standing Committee of seven, and a Stationing Committee of five." To the former is given "the right and authority to act in behalf of the Eldership during the year." Prohibiting one preacher to go on the field of another. Preachers from other Elderships are required to become members before applying for an appointment. Churches are to report annually to the Eldership, as are all the ministers. Transfers are to be granted to ministers desiring to unite with other Elderships; but a transfer is to be good only for one year. "Preachers and churches which fail to comply with the 'Rules of Order' and of 'Co-operation' are liable to rebuke, suspension or expulsion by the Eldership." The Eldership at once adopted this Constitution, after it had elected as its officers **A. Megrew**, Speaker; **J. L. Cramer**, Stated Clerk, and **R. H. Bolton**, Corresponding Secretary. The session was held at Pleasant Grove Bethel, Louisa county, and began September 16th, with an address of welcome by **W. Vance**. Further impulse was given to missionary interests by the good report of the missionary agents, which showed larger collections, aggregating over \$1,300.00. Two missionary collectors were again appointed, with instructions to collect at least an average of 75 cents per member. The Stationing Committee reported twenty-one appointments, of which two were in the State of Missouri. A mission was also created in Nebraska, to which **A. L. Nye** was appointed. The delegates to the General Eldership were instructed to vote for a change in the ratio of representation. **Megrew, Vance** and **Bolton** were appointed delegates to the Iowa Association of Separate Baptists, which differ from the Church of God in their name and polity, they being Congregationalists.

25th Iowa Eldership.—The General Eldership in 1872 passed two actions relative to the Journals of the Annual Elderships. One, that only synopses should be published in *The Advocate*. This was easy to control. The other, that Journals should be sent to *The Advocate* office to be printed in pamphlets uniform in all respects. The Iowa Eldership directed **Bolton** to publish and superintend the sale of 500 copies of pamphlets containing the Minutes. The session was held at

Richwood, Jefferson county, beginning September 18th. A fraternal delegate was present from the Free Baptist Church, and one from the Separate Baptist Church. The Speaker was **J. Lininger**; Stated Clerk, **J. L. Cramer**; Corresponding Secretary, **R. H. Bolton**, and Treasurer, **J. D. Meads**. To reciprocate the friendly overtures of the Free Baptists and Separate Baptists, delegates were appointed to their next annual meetings. Two hundred accessions to the churches were reported, and conditions generally were encouraging, except at Washington, where the work went down. Dissatisfaction with affairs at the Chicago Mission was not wholly concealed. The Committee on Boundaries "reported the formation of eighteen fields of labor." Seventeen were reported by the Stationing Committee, of which four were missions. In some instances these missions extended over parts of three or four counties. One minister was received from the United Brethren Church and licensed, **Joel Rawhauser**. **W. H. Mullinix**, originally licensed by the East Pennsylvania Eldership in 1840, died during the year.

26th Iowa Eldership.—The decreased interest during the year was reflected in some of the proceedings of the Eldership whose session began at North Bend, Johnson county, September 17, 1873. There had been some revivals, but the fruits were not so abundant. The Opening Sermon, instead of an address of welcome, was preached by **F. F. Kiner** the evening previous, from Eph. iii. 9, 10. He was chosen Speaker; **J. L. Cramer**, Stated Clerk; **R. H. Bolton**, Corresponding Secretary, and **J. D. Meads**, Treasurer. A good deal of time was given to "the Washington Bethel property case," and an assessment was laid upon "the membership of the Iowa Eldership to raise money sufficient to liquidate all claims against it." "The entire Columbus City Bethel property" was ordered "conveyed to **Elder J. D. Meads**." The large shrinkage which as a rule results from time subscriptions and membership dues was illustrated in the Report of the Missionary Collecting Agents. There were "\$1,082.55 total amount of old subscriptions; \$275.00 subscriptions taken; unpaid subscriptions on books, \$1,102.10." A Course of Studies was approved, consisting of "the Bible, English Grammar, Wayland's Moral Science and Lee's Theology," and "a class formed," consisting of thirteen ministers. Examiners were appointed. The amount of collections for missions was \$556.26. There was in the Superannuated Fund \$103.43; and a total "belonging to the Eldership treasury of \$351.52." The Nishnabotna Mission was added to the list of appointments. **John Huff**, having been appointed to secure an Act of Incorporation, on November 29th reported to the Standing Committee that "the matter had been properly attended to."

27th Iowa Eldership.—The effect of the Standing Committee's necessary work of rearranging fields of labor is seen in their decrease from twenty-one in 1871 to fifteen when the Eldership convened at Harmony Bethel, Des Moines county, September 16, 1874. **D. Wertz** on the previous evening preached the Opening Sermon from 1 Cor. iii. 21-23. For Speaker the Eldership made choice of **F. F. Kiner**, with **L. F. Chamberlin**, Stated Clerk, and **R. H. Bolton**, Corresponding Secretary. While in 1873 an effort was made by an assessment to raise money to meet the claims against the Washington Bethel, the property was later placed in the hands of **Henry Funk** to dispose of. At this session he reported the "sale of the bethel on May 21, 1874, for \$875.00." Total abstinence from intoxicating beverages is insisted upon, with instructions to "ministers and our people to make use of every laudable effort in our power to crush the venomous and mischievous serpent of intemperance." The delegates to the General Eldership were "instructed to use their influence and votes to change the ratio of representation to" said body. "The Sunday-School Record" then in contemplation was strongly endorsed. The establishment of the Ross Bookstore in Harrisburg received very favorable consideration. Strong disapproval was expressed by resolution of the practice of preachers leaving their fields of labor, or engaging their services to other Elderships, or to the Board of Missions of the General Eldership "without first gaining the consent of this body." The successful holding of Ministerial Associations in other Elderships induced the Eldership to appoint a committee to arrange a program for such a meeting in the Iowa Eldership. The death of **Elder J. J. Miller**, which occurred a few months after adjournment in 1873, was lamented, as he was "a worthy brother, an esteemed co-laborer and a faithful minister." Among the licentiates was **W. R. Covert**, of Mercer county, Pa. There were enough German people in various parts of the Eldership territory to induce the Eldership to recommend to them **W. Willsdorf** as a German preacher. The Eldership also "urged the brotherhood, especially the ministry, to seek for a higher state of spirituality."

28th Iowa Eldership.—When the Iowa Eldership adjourned in 1875 it numbered forty-two ministers, but not one-half were in the active work. Of the thirty-nine who were enrolled when the Eldership was constituted September 16, 1875, twenty-four were in attendance, with eleven ruling elders and one delegate. To get more service out of the local preachers the Eldership required each one to preach twenty sermons a year. Should any one fail to do so, unless providentially hindered, his license was to be withheld. The Eldership elected **C. W. Evans** Speaker; **L. F. Chamberlin**, Stated Clerk, and **R. H. Bolton**, Corresponding Secretary. **Henry Funk** was later elected Treasurer. The session was held at Pleasant Prairie, Buchanan county, and but for two or three animated discussions was very pleasant. One of these was the attitude of the Eldership toward any minister holding the doctrine of the unconscious state of the dead. The result was that it was decided not to grant license to any one believing this dogma. The Standing Committee had assumed the authority to say that a minister was "not officially authorized to fill all the functions of the ministry until he has paid \$1.00 into the Superannuated and Widows' Fund," also provoked debate before it "was stricken out." The Eldership arranged to hold a camp-meeting the coming season. Two missionary collectors were appointed. There were twelve circuits and two missions—South English and Decatur. A Contingent Fund was created, and a plan adopted to secure a Permanent Missionary Fund for the Eldership through bequests.

29th Iowa Eldership.—The plan matured by the Standing Committee to secure "a Permanent Missionary Fund" was published December 29, 1875, consisted simply in submitting a form of bequest and urging brethren to remember the Fund in their wills. But it bore some fruit before the Eldership convened in 1876, for one minister who died, **J. J. Miller**, bequeathed \$100.00 to said Fund. The session was held at Colo, Storey county, beginning with the Opening Sermon on Wednesday evening, September 20th, by **R. H. Bolton**, in the absence of both the appointee and his alternate, **C. W. Evans** and **J. C. Kepford**. **J. H. Besore** was elected Speaker; **C. L. Wilson**, Stated Clerk; **R. H. Bolton**, Corresponding Clerk, and **H. Funk**, Treasurer. The latter's Report showed \$331.80 in the Missionary Fund. The Eldership lost two of its ministers, and one was virtually expelled, having been found guilty of serious charges, and one requested his name to be dropped. The Grandview Bethel was sold by the agent for \$100.00. The Eldership then "reaffirmed our former action, that churches deed their church properties in such a way that they may become the properties of the Eldership in cases the local churches become extinct." The policy of raising missionary money through agents was continued, and two collectors were appointed for this purpose. Debts on bethels proved a hindrance to church work. The action of the Standing Committee was disapproved in "detaching Alice from the Colo and Grundy circuit by a vote of 14 to 12. The power of the Standing Committee "to make contracts that will bind the action of this Eldership" was then denied; and in general terms said Committee was forbidden to detach single points from circuits and give them to local resident ministers to supply. The Journal indicates some indisposition on the part of churches to co-operate in the matter of appointments, and the Eldership strongly admonished them to "co-operation and conformity to the arrangements made by this body as far as practicable." There were sixteen fields of labor, three of them being missions, one in Keokuk county; one in Ida and Sac counties, and one "near Sioux City." Reports indicate a good degree of success during the year.

30th Iowa Eldership.—One of those somewhat unusual providences marked this Eldership year, being the destruction by lightning of the Green Mound Bethel. The Eldership convened at North Bend, Johnson county, September 19, 1877. **H. Murray** preached the Opening Sermon the evening previous, from Matt. xxviii. 18-20. The enrollment showed twenty-one teaching elders present, ten ruling elders and one delegate, while seventeen teaching elders were absent. The officers chosen were **H. Murray**, Speaker; **C. L. Wilson**, Stated Clerk; **R. H. Bolton**, Corresponding Clerk, and **Henry Funk**, Treasurer. An unsuccessful effort was made to exclude traveling preachers from the Stationing Committee, and immediately the Committee was elected composed of ministers. Searching inquiry was made to ascertain whether the preachers had lifted collections as ordered, and a resolution was adopted requiring delinquents "to apologize to this Eldership for their past neglect, and that they be admonished to err no more." The Committee on Temperance seemed to have extreme views, so that a minority report was made;

but after a slight amendment the report was adopted. It declared that "the Bible idea of the use of intoxicating drink is total abstinence." And the use of tobacco it declared "wholly useless, extremely filthy, ruinous to the human system, and an unnecessary waste of money." The Rules of Co-operation and Rules of Order were placed in the hands of a committee for revision. The Eldership affirmed "that the present age demands an educated ministry." A committee to "devise a plan for the better supporting of the ministry" reported, "that the preacher in charge of a circuit call a financial meeting soon after taking charge of the same. . . . to agree on the amount of his salary and amount of work to be done by him, and to apportion the amount among the churches." The number of accessions during the year were 145, and 96 baptized. The gradual change on the question of Secret Societies is seen in the resolution prohibiting any minister "delivering lectures for or against" them. **R. H. Bolton** was appointed "to prepare a historical sketch of the rise and progress of the Church of God in the United States, but more especially in the State of Iowa."

31st Iowa Eldership.—This Eldership witnessed the accession to its ranks of a minister who became very prominent in connection with educational interests. He was one of three who were ordained, to wit: **J. R. H. Latchaw, D. S. Guinter** and **S. R. Akers**. At the same time **Mrs. Martha J. B. Wertz**, formerly of the West Pennsylvania Eldership, received license. The Committee to revise the Rules of Co-operation and of Order reported only a few unimportant changes. The Eldership held its session at Moneka, Cedar county, beginning September 11, 1878. The evening previous **C. W. Evans** preached the Opening Sermon from Ps. lxxxviii. It was a well-attended Eldership, though there were seventeen teaching elders absent. **J. H. Besore** was elected Speaker; **C. L. Wilson**, Stated Clerk; **R. H. Bolton**, Corresponding Secretary, and **H. Funk**, Treasurer. The presence of **Latchaw**, a graduate of Hillsdale College, was made evident in actions taken on education. The Committee recommended ministers "to preach occasionally on the subject of Education," and a sitting of the Eldership was appointed "for the general discussion of the subject." "A spirited discussion took place" on "What is Education?" "What is the Relation of Education to the Cause of Religion?" and, "What Can We Do to Promote Education?" The only practical outcome was a resolve to "create a fund to aid in the education of young men aspiring for the ministry." The Eldership had put itself on record as being "very deficient in education," which "occasions our practical exclusion from many places." Three hundred and forty accessions to the churches were reported. "Due moderation in all things" and "total abstinence from all intoxicating drinks as a beverage" was the gist of the Report on Temperance. Two missionary collectors were appointed, who were to be allowed ten per cent. on all collections, and traveling expenses. There were fourteen circuits and one mission.

32nd Iowa Eldership.—The educational spirit in which the Eldership of 1878 closed was carried over into the session of 1879. For not only was the subject again discussed; but by resolution it was declared that "education is a necessity in this age of progress;" "that we consider ignorance a crime where knowledge is within reach;" and that "we will encourage as much as we are able any reasonable plan for the establishment of an institution of learning under the control of the Church of God." The business of the Eldership was carried on with energy and in a spirit of harmony under the direction of **F. F. Kiner**, Speaker; **A. C. Garner**, Stated Clerk, and **R. H. Bolton**, Corresponding Secretary. The session was held at Alice, Grundy county, beginning September 25th. **J. Lininger** preached the Opening Sermon on the previous evening. The names of five teaching elders were "dropped from the Minutes." The Iowa Missionary Society was "dissolved," and "all the powers thereof delegated to the Iowa Eldership as an Eldership." Allen's Grove, Scott county, was named "for holding the camp-meeting next year;" the fixing of the time was left to the Standing Committee. While "harmony prevailed" in the Eldership, there were several judicial trials of ministers against whom charges had been preferred. Also one appeal case came up, which was disposed of by adopting censures on the church for expelling a member, and declaring a minister implicated "to be highly censurable," his course "being unscriptural and calculated to cause division and strife contrary to the best interest of the said church." Dates were fixed for lifting the collections for Eldership funds, and the ministers which had been delinquent were "instructed to collect the same." There were eighteen fields of labor, one being the Northwestern Mission, and one Dakota Territory.

33rd Iowa Eldership.—In general terms, the thirty-third Iowa Eldership has

been regarded as one of rather more than ordinary energy in the dispatch of business and the spirit of harmony which prevailed. A fair degree of success had attended the labors of the year, and special stress was placed upon the cultivation of a greater degree of spirituality on the part of both the ministry and the laity. The session was held in the Bethel at North Bend, Johnson county, beginning September 16, 1880. **C. L. Wilson** preached the Opening Sermon on the evening of the 15th, from Matt. xxiv. 45, 46. Twenty-two of the forty-two teaching elders were absent; eighteen ruling elders and delegates were in attendance. **C. L. Wilson** was the choice of the Eldership for Speaker; **A. C. Garner**, Stated Clerk; **R. H. Bolton**, Corresponding Secretary, and **Henry Funk**, Treasurer. The Eldership entered heartily into the spirit of "the celebration of the one hundredth anniversary of the organization of the Sunday-schools," and also "the semi-centennial of the Church of God organization in the United States." A special program had been "prepared for these services, which was carried out." Some trouble was experienced in getting ministers who did not attend the annual sessions to make their reports in writing, and stricter enforcement of the Rule on this subject became necessary. A number of licenses were withheld until such reports were received by the Standing Committee. In ordaining licentiates a minister was appointed to "address them" after which "the Eldership joined in prayer," and then "extended the hand of fellowship to them." The body regarded "a thoroughly educated ministry as one of the great and pressing needs of the Church of God at this time," and "deplored the non-existence of an institution of learning under the auspices of the Church of God." The unusual incident of a minister "falling from the ministry and grace," again "making his peace with God, and preaching" and being "invited to become a member of this body" was a feature of this Eldership. Two "missionary collecting agents" were again appointed, though the preceding year only \$278.18 were collected by the two agents, at an expense of \$66.04. There were twenty-one appointments made by the Stationing Committee, one being at Peaksville, Mo., and one, Dekota. These fields were in the twenty-three counties: Adams, Appanoose, Buchanan, Cass, Carroll, Cedar, Des Moines, Decatur, Guthrie, Greene, Henry, Hamilton, Ida, Johnson, Jefferson, Keokuk, Louisa, Marion, Page, Scott, Story, Webster and Wayne.

34th Iowa Eldership.—A feeling reflected in reports of the Committee on the State of Religion had been growing in the Eldership that there were some deterrent causes operating against successful work, and so at the beginning of the session of 1881 a special order was made for the afternoon of the second day "for a general investigation of the wants of the Eldership and Church as to a more efficient and successful work within its bounds and the strengthening of its churches and ministry, and if possible to devise or suggest some way to more surely spread the work of Christ in Iowa." The session was held at Fairview Bethel, Cedar county, beginning September 8th. **J. H. Besore** was elected Speaker; **A. C. Garner**, Stated Clerk; **C. L. Wilson**, Transcribing Clerk, and **Henry Funk**, Treasurer. **Garfield** had been "foully attacked and stricken down by the hand of the assassin," and the Eldership, "knowing and believing in the power and efficiency of prayer," agreed "to spend one-half hour in special prayer for the President." The Eldership highly appreciated the fraternal visits of three members of the Illinois Eldership and one of the Missouri Eldership. Through its Committee on Temperance, **F. F. Kiner**, **J. Rilett** and **A. C. Garner**, the Eldership expressed its belief "that all Christian Churches and people should unite in the condemnation of the use and manufacture and sale of all intoxicating drinks as a beverage;" that "God's people can not afford to legalize or countenance a traffic which is in itself a source and the direct cause of such untold evil and sorrow," and urged "all our ministers and brethren to use every lawful and honorable effort to secure the submission of the proposed amendment to the Constitution of this State to the vote of the people." The fact of "the providential hindrances to the success of the work in the Winter of 1880-'81 by reason of the severe cold and snow" was recognized by resolution; but the Eldership believed "that much more can be done by a proper effort and greater diligence." The building of Findlay College was regarded as a "project to supply a long-felt need of the Church of God," and all the "ministers and members of the Church of God in Iowa" were "urged to heartily co-operate with the General Eldership in this work."

35th Iowa Eldership.—Preceding the Eldership in 1882, the Prohibitory amendment to the State Constitution, so strongly endorsed by the Eldership in 1881, was voted on. In this campaign the Iowa ministers took a decided stand in

favor of the amendment. Accordingly the Eldership could "hail with joy the success attending the efforts of the different agencies engaged in the promotion of the temperance cause in the United States," and especially did the body feel "to thank God for the result of the late election, in which the prohibition of the manufacture and sale of all intoxicating liquors as a beverage became the constitutional law of the State." The session of the Eldership was held at Newburg, Jasper county, beginning September 28th. On the evening of the 27th **J. H. Besore** preached the Opening Sermon, from Isa. lxii. 2. While seventeen of the thirty-three teaching elders of the Eldership were present, there were only five ruling elders and two delegates in attendance. Balloting for officers resulted in the election of **C. W. Evans**, Speaker; **A. C. Garner**, Stated Clerk; **C. L. Wilson**, Corresponding Secretary, and **J. H. Lighter**, Treasurer. The Speaker-elect "declined to accept the office, and **J. H. Besore** was chosen in his stead." During the year the receipts were as follows: Missionary Fund, \$230.05; Superannuated and Widows' Fund, \$64.42; Contingent Fund, \$17.51. A State Evangelist was agreed upon; but as two circuits remained unsupplied, none was appointed. A missionary meeting was held on Friday evening, when missionary interests were discussed by **C. W. Evans**, **J. H. Besore**, **A. Wilson**, **J. Huff**, **W. Vance**, **J. Lininger** and **J. Rilett**. The appeal made for money was responded to by a collection of \$72.55, and \$84.05 in pledges. The Eldership referred the matter of the assessment of \$50.00 by the Corporate Board of the General Eldership to the Standing Committee, claiming that it was "an unequal assessment," and that the Board "has overtaxed this Eldership;" that "our just proportion would not exceed \$30.00." While "in some places we have not been as successful as desired," stated the Committee on the State of Religion, "in other places a good work has been done." The body placed itself on record against "the use of tobacco in its various forms" as "a great and growing evil, expensive, filthy and unhealthy," and pledged itself to "exert all the influence we can against its use." Findlay College enterprise was strongly endorsed, and the Eldership insisted on "putting forth every effort possible to make it a success, and honor to the Church and a benefit to all who may come within the range of its influence and power."

36th Iowa Eldership.—The year following the Eldership of 1882 was not very prosperous in the way of conversions and accessions to the churches. Other interests of the Eldership were being diligently looked after, and the ministers were admonished "to put forth every lawful effort to enlarge the borders of the Church of God." A sore disappointment was the adverse decision of the Supreme Court of the State, which "set aside and held for naught" the Prohibitory Amendment of the Constitution adopted June 27, 1883, by a majority of 29,729. But the Eldership was as firmly determined as ever to fulfill "the moral obligation which rests upon us, to secure the enactment of such laws as shall provide for the enactment and enforcement" of Prohibition. In this spirit the Eldership convened "at Alice, Grundy county, at 9 o'clock a. m., September 13, 1883, after having listened the previous evening to the Opening Sermon by **H. Murray**, from Acts xx. 28. **A. C. Garner** was chosen Speaker; **C. L. Wilson**, Stated Clerk; **L. F. Chamberlin**, Corresponding Secretary, and **John Huff**, Treasurer, to succeed former Treasurer **J. H. Lighter**, who died during the Eldership year. The Eldership decided to hold a camp-meeting the following Summer, and a Camp-meeting Committee was appointed. In the Sunday-school work the Eldership realized that it was not doing "what it should," and action was taken looking toward the holding a Sunday-school convention. The "matter was referred to the churches for consideration," which were "to make their wishes known to the next Eldership." It was also agreed "to revise the Constitution," and a Committee was selected for that purpose, to report in 1884. A "Permanent Missionary Fund" was created, and the "Treasurer was instructed to set aside \$200.00" for that purpose, "the same to be kept separate from all others." The Treasurer was "required to give bonds in double the amount placed in his hands." On the elective franchise the Eldership put itself on record as "looking forward to the day when women may have the right to express her wish at the ballot box on all moral questions to be settled by a verdict of the people." The months in which pastors were to lift collections for the different Funds were fixed, and the Clerk was "instructed to notify ministers of the time for taking up these collections." The Treasurer was also "instructed to set aside \$400.00 of Superannuated and Widows' Fund for a Permanent Fund."

37th Iowa Eldership.—When the Iowa Eldership convened in 1884 the Com-

mittee on Revision of the Constitution had no report to make, as it had done nothing. It was continued. The General Eldership had refused to reduce the assessment of the Corporate Board from \$50.00 to \$30.00 for the past; but made the assessment for the triennial period of 1884-1887 \$40.00 a year. The Eldership acquiesced, and directed an apportionment to be made accordingly. The session of the Eldership was held at North Bend, Johnson county, beginning on Thursday at 9 o'clock a. m., September 4th. The previous evening **A. C. Garner** preached the Opening Sermon, from Rom. viii. 3. Seventeen of the thirty-three teaching elders enrolled were present; four ruling elders and six delegates. The Speaker was **J. H. Besore**; Stated Clerk, **C. L. Wilson**, Transcribing Clerk, **L. F. Chamberlin**, and **John Huff**, Treasurer. The date for the beginning of the Eldership year was fixed to be March 1st, and the "Stationing Committee was instructed to make all appointments to expire March 1, 1886." The Committee on the State of Religion, **J. C. Kepford**, **W. A. Wells** and **D. Gill**, was "inclined to think there is too much formality and worldliness among ministers and the churches," and advised "the cultivation of a greater degree of spirituality and a large liberality among the churches in the support of the ministers." In addition to a cordial approval of the work at Findlay College, the Eldership "commended the enterprise of the West Pennsylvania Eldership in establishing and taking under their care the Barkeyville Academy." Young men who contemplate entering the active ministry were advised "to take an academic or collegiate course before entering upon the work." The stringent enforcement of the Rules of the Eldership was exemplified in the placing of "**G. T. Kimmel's** license in the hands of the Standing Committee until he make apology for irregularity in accepting an appointment from the Board of Missions of the General Eldership without the consent of this body." The Eldership voted to "thank God for success in securing the enactment of a statute prohibiting the sale as a beverage of all intoxicating liquors." The death of **John Rilett** was recorded, as that of "an earnest advocate of the principles of the Church in his public and private life." The territory of the Eldership was divided into fourteen circuits.

38th Iowa Eldership.—There was more than the usual degree of hopefulness in the Eldership, and the future success of the Church in Iowa was apparently assured. Under such inspiring conditions the body met at Pleasant Prairie, Buchanan county, September 24, 1885, with thirteen fields of labor represented by nineteen teaching elders, while fourteen were absent. Only eight ruling elders were present. The choice for Speaker fell to the lot of **J. C. Kepford**; **A. C. Garner** was the Stated Clerk; **C. L. Wilson** was Corresponding Secretary. As Foreign Mission interests had taken more definite shape at the General Eldership in 1884, a resolution was adopted in answer to a letter from **Secretary-Treasurer J. R. H. Latchaw**, expressing "heartiest interest in the Foreign Mission work," and "urging the ministry and laity to encourage the work by liberal contributions." On temperance, it was the sense of the Eldership that "it is the duty of Christians to vote for only such men as are known to be in favor of temperance." The Eldership "hailed with thankfulness our success so far in our Findlay College enterprise, and the enlargement of our Book Department." Articles II., III., and V. of the Constitution were amended, the VIth. Article being stricken out. As "not as much ground was gained as could be desired," a "more full consecration to the work on the part of both ministry and laity" was recommended. The names of two ministers were "dropped from the Roll," one because "without the knowledge or consent of the Eldership has connected himself with another religious organization." The services of **H. L. Soule**, earlier of the East Pennsylvania Eldership, but later of Illinois, were solicited as evangelist to labor among the churches. Assessments made by the General Eldership, and amounts needed for Iowa Eldership, were apportioned among the circuits. There were again thirteen circuits. The sweet Christian fellowship, with all the trials incident to the work, was often expressed in the then popular song: "Shall we meet beyond the river?" with which this session closed.

39th Iowa Eldership.—**Edward Young**, in "Chamber of Death," expresses the sentiment that,

"Heaven waits not the last moment; owns her friends
On this side death; and points them out to men;
A lecture silent, but of sovereign power!"

This was experienced by the Iowa Eldership, which in 1886 lamented the departure of **D. Wertz**, "a prominent member, who though dead, still speaks to us."

One-half hour was devoted to memorial services. The Eldership held its session at Newburg, Jasper county, beginning September 9, 1886, the Opening Sermon having been preached the previous evening by **I. E. Boyer**, from Judges vi. 24. The officers chosen were, Speaker, **L. F. Chamberlin**; Journalizing Clerk, **A. C. Garner**; Corresponding Secretary, **C. L. Wilson**. The Illinois Eldership was represented by two delegates—**W. I. Berkstreesser** and **C. Manchester**. The Stationing Committee consisted of five members; the Standing Committee, three; which with two additional members was also the Board of Missions. All these were ministers. There were but seven ruling elders enrolled. Jealous concerning orthodox teaching by its own ministers, the Eldership was not content to pass by "certain teachings contrary to the accepted views of this body," which it found in "The Workman Quarterlies," on John iii. 5 and xiii. It demanded "a frank and full explanation as to how this gross oversight occurred." Over no other event was the Eldership so thoroughly aroused as over that of the assassination of **Rev. George C. Haddock**, a fearless advocate of Prohibition. In his war against the defiant saloon element in Sioux City, Iowa, which resisted the State Prohibitory law, he incurred its inveterate hatred, and was deliberately shot down on the street. The Eldership embodied its sentiments in several most trenchant resolutions, upholding "the healthy and effective statutory law prohibiting the sale of all intoxicating liquors as a beverage;" denouncing "the determined effort of those who are opposed to prohibition to suppress and disregard the law," and reaffirming its determination "from this time forward to use all lawful means to maintain the honor of the State and the good of society by diligently doing our duty as individual citizens in making prohibition a success." One additional field of labor was reported by the Stationing Committee—The Iowa and Dakota Mission, with **H. L. Soule** and **D. S. Guinter** as ministers. **J. Huff** was re-elected Treasurer, after making a very satisfactory report near the close of the session.

40th Iowa Eldership.—The brotherhood throughout Iowa seemed much encouraged during the Eldership year 1886-7. There was general increase of interest in the work of the Church throughout the State. More preaching places were opened, and the new fields, especially in Ida county, were promising well. **Newcomer**, of Illinois, went to Ida Grove soon after the Eldership, and labored successfully at that new center and in its vicinity. The Eldership convened at North Bend, Johnson county, September 22, 1887. The Opening Sermon was delivered the previous evening, by **L. F. Chamberlin**, from Ex. xii. 11, 12. There were sixteen teaching elders present, two exhorters, seven ruling elders and three delegates. Seven teaching elders were absent. **A. Wilson** was chosen Speaker; **A. C. Garner**, Journalizing Clerk, and **C. L. Wilson**, Corresponding Secretary. Temperance work held a conspicuous place in the deliberations, and was made a special order for Friday evening, with a special committee, consisting of **J. H. Besore**, **J. C. Kepford** and **L. F. Chamberlin**, to prepare a program. Strong resolutions were adopted, declaring the Eldership's full "accord with the Prohibitory law of the State," and promising its aid and influence "that it may and shall be enforced." The enactment of a "more stringent pharmacy law" was demanded. On no questions before the body was there the least disposition to be delightfully vague in the deliverances made. Even when "considering our publishing interests," which are primarily in charge of the General Eldership, did it speak in positive terms. The provision was adopted to constitute the Board of Missions of the Standing Committee with two additionally elected members. Upon petition, a committee was created to hear and decide a matter of a judicial character in the church at Moneka. **Huff**, **Besore** and **Garner** were appointed "to take initiatory steps to procure a tabernacle for the use of the Eldership." While the amounts received by the Treasurer, **John Huff**, were comparatively small, the funds were in good condition, to wit: Missionary Fund, \$612.90; Superannuated and Widows', \$687.76; Contingent, \$65.39. The Stationing Committee made sixteen appointments with one "General Worker." The body expressed its appreciation of the action of the General Eldership in naming North Bend, Iowa, as the place to hold its session in 1890. It was especially noted that "the devotional services during the session were spiritual and of more than ordinary interest," and that "the preaching was well-timed, earnest, spiritual and edifying."

41st Iowa Eldership.—During the year 1887-8 Dakota Mission was added to the fields of labor of the Iowa Eldership, making a total of seventeen when the body was constituted on September 20, 1888. **A. Wilson** had preached the Opening Sermon the previous evening, from Matt. xxvii. 22. The session was held in the

Beaver Bethel, Guthrie county, with nineteen ministers present; two delegates, one of them a sister, and eight ruling elders. Twelve ministers were absent. **J. H. Besore** was the choice of the Eldership for Speaker; **A. C. Garner**, Stated Clerk, and **L. F. Chamberlin**, Transcribing Clerk. After his Report was approved and audited, **John Huff** was re-elected Treasurer. The liquor traffic was denounced as "the aggregation of viciousness, lawlessness and crime, the murderer of innocents, the financial cancer of economic industries, the cesspool of political trickery and demagogery." The "unqualified prohibition of the traffic, State and national" was favored, and it was considered the duty of "citizens and Christians to renounce all allegiance to political parties which are in affiliation with, or under the control of, the rum traffic." On the use of tobacco it expressed its belief that it is "an expensive, filthy and inconsistent habit, detrimental to spiritual growth, and over which we cannot conscientiously ask the blessing of God." For the General Eldership Missionary and Contingent Funds assessments were made. The Committee on Tabernacle of 1887 had partly complied with its instructions, and when its report was under consideration, subscriptions for the tent were taken on the floor, amounting to \$149.00. The time for holding the Eldership was changed "so that the Opening Sermon will be preached on the Sunday morning on or before the full moon of September, the Ministerial Association to be held Friday evening and Saturday preceding. In the toll of death of the year was one veteran of the cross most highly esteemed, **Father Charles Huff**, "whose history as a Christian and a member of the Church of God was contemporary with the history of the Church of God in North America, and whose life was interwoven with the early history of the Church in Pennsylvania, Ohio and Iowa." The Eldership by an incisive resolution placed itself "on record against the various methods, such as church fairs, festivals, oyster suppers, etc., for raising money for religious and benevolent purposes" as being "contrary to the spirit and teaching of the gospel." Findlay College was emphatically endorsed, the body declaring "that we can not now afford to slacken our hands in financial and moral support of the same." The Eldership having resolved in favor of two General Missionaries, the Stationing Committee, in addition to the seventeen regular fields of labor, appointed **H. Murray** and **W. Vance** General Workers. But Moneka and Ida Grove were unsupplied. The Eldership remained in session until Saturday evening; tarried over Lord's day, and joined with the church in the ordinances in the evening.

42nd Iowa Eldership.—As the time was approaching for the meeting of the General Eldership in Iowa, two items were prominent in the minds of the ministers and churches in the State. Some opposition had developed against holding the General Eldership in Iowa, and at North Bend, a country church. Then the necessary preparation to entertain the body involved much work. But the brethren were advised to proceed with the latter, on the positive assumption that no change of place would be made. The matter of purchasing a tabernacle assumed additional significance, the committee declaring that "there appeared no immediate need for the purchase of the same," had "deferred the matter to await the action of this Eldership." The committee was continued, and a committee of four was appointed by the church at North Bend, the two jointly constituting "a Committee on Arrangements, to make such arrangements and preparations as may be necessary for the proper reception and entertainment of the next General Eldership." The session was held at Alice, in Grundy county, beginning on Monday morning, October 7, 1889. On Sunday evening **J. H. Besore** had preached the Opening Sermon, from Heb. xi. 24-26. Sixteen of the thirty-four ministers were absent; five ruling elders, four delegates and one exhorter were present. **M. S. Newcomer** was chosen Speaker; **A. C. Garner**, Stated Clerk, and **C. L. Wilson**, Transcribing Clerk. The Eldership mourned the death of **I. Whisler**, "one of our old ministers, identified with the early history of the Church of God in Iowa, a zealous advocate of the doctrine and principles of the Church of God." The Eldership directed the preparation of "a course of studies for the young ministers now entering this body, and who are unable to attend college." It also recommended that "an educational fund be established for the benefit of young ministers, and that collections for this purpose be taken up at each appointment during the month of November in each year." Churches were recommended to secure acts of incorporation under the laws of the State. A sad incident marked the session, when **J. H. Hurley**, once Speaker of the General Eldership, but later disfellowshipped by the Illinois Eldership for certain misdemeanors, applied for license. Generously the Eldership, upon promise of restitution, agreed to open its doors for his re-admission to the

ranks of the ministry. Congregationalism was in part endorsed when it was resolved that "we do not consider a letter of recommendation or dismissal valid unless ratified by the church." The Eldership declared that it emphatically favors Prohibition, and that it has "no sympathy with the license or tax system." After making a good report, **Treasurer John Huff** was unanimously re-elected. There were seventeen fields of labor, three of which received missionary appropriations.

43rd Iowa Eldership.—"In a beautiful natural grove, upon an eminence which makes it a very pleasant location," stands the Pleasant Grove Bethel, Louisa county, where from September 29th to October 1, 1890, the forty-third annual session of the Iowa Eldership was held. The Opening Sermon was delivered on Sunday morning previous, by **M. S. Newcomer**, from Luke xxiv. 49. Subject:—"Source of Ministerial Power." There were sixteen fields of labor, two of which were not represented. The enrollment showed twenty-two teaching elders, ten ruling elders and six delegates present; and eleven teaching elders absent, two of which were sisters. There were also two exhorters enrolled, but absent. The election resulted in the choice of **J. S. Miller**, Speaker; **A. C. Garner**, Stated Clerk; **C. L. Wilson**, Transcribing Clerk, and **John Huff**, Treasurer. The funds were in good condition, though receipts were not large. There were balances on hand from the previous year, in the Home Mission Fund, \$579.44, and receipts, \$174.00; Superannuated and Widows', balance, \$819.15, and receipts, \$94.69; General Mission, balance, \$92.52, and receipts, \$116.46; Contingent, balance, \$139.05, and receipts, \$55.14. Only \$245.00 were appropriated out of the Mission Fund. For this fund and the Contingent Fund assessments were made on the churches, thirty-two in number. The Treasurer's bond was \$2,000.00. There was a good degree of success, and fair prospects for the coming year. A Course of Studies was reported by a previously appointed Committee. It extended through three years, and consisted of five subjects in each year, instead of text-books on particular doctrines. All ministers were given the option to take the Course. Each minister taking the Course was, however, to study "McIlvaine's Evidences of Christianity," and write a sermon on John I. 1, to be submitted to the Board of Examiners. On "a standard of giving," the Eldership expressed its judgment, "that every person who is a member of the Church of God ought to give at least one-tenth of their annual income, as we believe this is scriptural, right and just." The churches are advised at "the beginning of the Eldership year to assess the membership on this basis." The organization of Women's Missionary Societies in all the churches was recommended. "Only such men and parties who favor the prohibition of the liquor traffic" are to be "supported by our prayers and ballots." Unfermented wine was recommended for Communion purposes. The Minutes were ordered published in pamphlet form.

44th Iowa Eldership.—The extended Report of the Committee on Obituaries in 1891 indicated the acute sense of loss which the Eldership felt in the deaths of **A. Hollems**, **J. B. Sherbon** and **J. M. Kline**. **Hollems** was "an able minister, a clear and lucid expounder of the word; a logical, systematic reasoner of great power, and a meek, child-like man." **Sherbon** was "a man of quick penetration, positive convictions and good abilities as a revivalist." **Klein** was "a missionary of self-sacrificing devotion, and labored with ability and great acceptance." The session was held at Hayes Chapel, Ida county, beginning Monday morning, September 14th. **J. S. Miller** delivered the Opening Sermon the Sunday morning previous, from 2 Cor. iv. 1, 2. The officers elected were **J. C. Kepford**, Speaker; **A. C. Garner**, Stated Clerk; **C. L. Wilson**, Transcribing Clerk, and **John Huff**, Treasurer. An ordinance meeting was held on Tuesday evening, when **C. L. Wilson**, by action of the Eldership, delivered an address. At the missionary meeting the sum of "\$600.00 was raised in cash and pledges." The Eldership also raised \$21.50 "to place a memorial window in the Bethel at Ida Grove in memory of **A. Hollems**." The year 1890-1 was "one of more than ordinary success." The body strenuously opposed "the attempt to bring about the repeal of our present prohibitory law," and the brotherhood was "earnestly urged to use their influence and ballots in favor of such men only as are pledged to the retention and enforcement of the present law." An important action was taken to promote more active interest and effort on the part of ministers and churches to "use their influence in retaining the children of the families of the Church, and thereby hold them to the principles and doctrines of the Church of God." Funds for the purchase of a tent for the use of the Eldership were not half sufficient, and pastors were directed "at

once to make an effort to secure the full amount necessary." A State Missionary was to be employed as soon as a suitable minister could be secured.

45th Iowa Eldership.—"The work of the Eldership," as reflected in this year's Journal, "was carried on with zeal and energy. The foreign mission work had taken strong hold on the minds of the brethren, and the subject was discussed at some length, and quite an interest created." The session was held at Pleasant Prairie, Buchanan county, beginning October 3, 1892. On the previous Sunday morning **I. E. Boyer** preached the Opening Sermon, from 1 Cor. vi. 20. When the Eldership was constituted, forty-two teaching elders, of whom nineteen were absent, and eight ruling elders and delegates were enrolled, representing eighteen fields of labor. **J. S. Miller** was elected Speaker; **A. C. Garner**, Journalizing Clerk; **C. L. Wilson**, Transcribing Clerk, and **John Huff**, Treasurer. Provision was made for a form of Certificate for "all sisters who do not desire full ministerial license." It made them members of the Eldership, with "authority to preach the gospel among the churches of God within the bounds of this Eldership." "The Eldership Missionary meeting and the Woman's Annual Missionary meeting" were to be held together, the latter to receive one-third of the funds secured. The Eldership conceded that it could "not dictate what ticket Christians ought to vote," yet it would "advise and declare what they ought not to vote, as follows: For no party that will not place itself in direct and open hostility to the saloon, in State and nation." The "need of better cultured ministers and Christian workers everywhere" was emphasized, and especially "for men and women filled with the Holy Spirit and wisdom." Memorial services were held "in memory of **H. Murray**, in whose death 'this Eldership and the Church have sustained a great loss.'" He was a native of Chester county, Pa., born August 28, 1815. In 1821, with his parents, he came to near Good Hope, Cumberland county. Here he was converted in 1835, and baptized by **Joseph Adams** in the Susquehanna river. In 1842 he removed to Richland county, Ohio, and in the Fall of that year received license from the Ohio Eldership. In 1855 he emigrated to Iowa, and in October became a member of the Iowa Eldership.

46th Iowa Eldership.—The Opening Sermon of this Eldership, delivered on Sunday morning, September 24, 1893, by **M. S. Newcomer**, was out of the usual line of such discourses. The text was in Matt. xxii. 21, and the theme was "The Ideal Citizen." **J. S. Miller** was elected Speaker; **A. C. Garner**, Stated Clerk; **J. K. Nelson**, Transcribing Clerk, and **John Huff**, Treasurer. There was a strong sentiment in favor of employing a State Evangelist, and after approving the question, it was referred to the Standing Committee. A motion to invite **Mrs. Woodworth** to Iowa "to labor in evangelistic work," was not agreed to. Instead of arranging for the collection of General Eldership missionary money through the usual agencies, the Secretary of the Board of Missions of the General Eldership was invited "to visit churches in Iowa and take collections" for that purpose. **Clara Landes** appeared before the Committee on License, which "found her deeply impressed of the Holy Spirit to do public work for God, and that foreign mission work for the Church of God is to be the ultimate field of her labors." A Certificate of membership in the Iowa Eldership was granted her, and authority to preach the gospel. The Eldership was evidently opposed to local option, as it voted against "any attempt to make a law prohibiting the sale of intoxicants in one part of the State, and establishing a license system in an other." It also "protested against a high or low license, believing it to be wrong." **Emma Stover** was "recognized by the Eldership as Singing Evangelist," to "assist in meetings and in the work of organizing Sisters' Missionary Societies." On the questions submitted to the Annual Elderships by the General Eldership, action was taken as follows: Against a general Fund out of which to defray the expenses of delegates to the General Eldership. On "Association of Churches of God," "we do not object to the term 'Association,' yet we do not believe it to be wise to make said changes," "unless it be adopted by all the Elderships." It approved of the action of "the General Eldership in accepting the proposition of the Free Baptist Association in Foreign Mission work." Funds as reported by the Treasurer were—Home Mission, \$738.65; General Mission, \$148.17; Superannuated and Widows', \$727.50; Contingent, \$207.80. \$250.00 were appropriated out of the Home Mission Fund. The number of appointments was twenty-two, besides mission work in Cedar Rapids was to be done, "as opportunity afforded," by **Mrs. A. C. Newcomer**.

47th Iowa Eldership.—The matter acted upon in 1893, to invite **Mrs. Wood-**

worth to Iowa, and laid on the table, came up at the session in 1894, when **J. L. Cramer**, after stating that **Mrs. W.** was "in Iowa unsolicited by this body," proposed to "invite her by telegram to attend the session of the Iowa Eldership, which met in annual session at Moneka, Cedar county, September 17, 1894. She was then at North Bend, but declined to go to the Eldership "owing to so long and continued labor, and tired physical condition." The membership present consisted of twenty-seven ministers, four exhorters, twelve ruling elders and one delegate. Ten ministers were absent. **L. F. Chamberlin** was chosen Speaker; **D. W. Blakely**, Stated Clerk; **J. W. Nelson**, Transcribing Clerk, and **John Huff**, Treasurer. The death of **A. Megrew** was the subject of appropriate resolutions. His was "an eventful and consecrated life," and he "left a record of precious memory." He was licensed by the Ohio Eldership in 1841, but removed to Iowa in 1850. He was Speaker of the Iowa Eldership at several sessions, and a delegate to the General Eldership a number of times. He died July 6, 1894. He was one of the converts of the notable prayer-meeting held at Churchtown, Cumberland county, Pa., in 1832. He did the carpenter work of the first bethel built there. He removed to Ohio in 1836. He was one of the strong and influential ministers of the Iowa Eldership. At this Eldership, along with **J. L. Cramer**, **L. T. Craven** and **E. E. Heltibridge**, **Clara Landes** received "full ministerial license." Steps were taken to revise the Constitution, Rules of Incorporation, Rules of Order and By-Laws, the committee to report in 1895. If a change is to be made in Eldership titles, the Iowa Eldership this year voted that its preference is "Assembly of Churches of God." Twenty-two appointments were made, to six of which missionary appropriations were made, aggregating \$350.00. The Tabernacle Fund was to be increased, which now amounted to \$150.90.

48th Iowa Eldership.—It is doubtless next to a truism, that "in all religious controversies, exaggeration, distortion, prejudice and unfairness are certain to characterize, not one, but both of the contending sides." So that it is never in strife of this kind that truth is likely to come forth, which, on the contrary is the fruit of impartial, patient and quiet investigation. But discussion should be something quite different from controversy. It is the statement and consideration of arguments for and against a matter under examination. **Mill** "On Liberty" says there must be discussion to "show how experience is to be interpreted." But for more than that. If with calmness and judgment propositions are discussed they are illuminated and connected facts are developed to enable parties to reach sound conclusions. In 1895 the Iowa Eldership had protracted discussions on general and local questions, but not any serious controversies. It held its annual session at Alice, Grundy county, beginning September 23rd. Twenty-seven ministers were present, and twelve were absent; eighteen ruling elders and delegates, and one exhorter, while three exhorters were absent. An organization was effected by the election of **A. C. Garner**, President; **C. L. Wilson**, Stated Clerk, and **J. K. Nelson**, Transcribing Clerk. The first item under discussion was the revision of the Constitution. After a committee was appointed, to report in 1896, the important matter of "examining into the character and reports of ministers" was considered and debated, and then referred to the Revision Committee. The Tent Fund was then disposed of, and the "matter was dropped, and moneys ordered returned to donors." In succession the Eldership discussed items handed down by the General Eldership. On change of Eldership titles it was decided "not wise to depart from the old landmarks," and so the Eldership stood "opposed to a change of titles." But if a change should be made, Iowa preferred "Assembly to that of Association of Churches of God," and so instructed its delegates. Life ordination was discussed at the Ministerial Association on September 21st, and the Eldership voted that "persons called of God to preach the gospel should be ordained for life." It was not in favor of "laying on of hands as necessarily essential to scriptural ordination." After the Treasurer's Report was audited and approved, **N. Zeller** was chosen Treasurer. The "licensing of the liquor traffic as a beverage" the Eldership "looked upon as a crime and a sin," and hence the body pledged itself "not by our ballots to support any party, men or measures that are not uncompromisingly opposed to the legalization of this demoralizing and diabolical business." The important question: "What can we do as an Eldership to increase the interest taken in Y. P. S. C. E.?" was carefully considered. Assessments were made for General Mission and Contingent Funds, and for expenses of delegates to the General Eldership. There were twenty-two fields of labor. **Mrs. M. A. Sutliff** was appointed Evangelist.

49th Iowa Eldership.—"A hopeful spirit prevailed" in the Iowa Eldership in 1896, and "the meeting was full of enthusiasm and interest." "All matters relating to the general work of the Church were considered." True, "during the year occurred the death of **J. Lininger**, and all felt that a great loss was sustained and a wise counselor was gone from our midst." But **J. W. Ault**, **Walter Smith** and **Conrad Fatland** were received into the Eldership, which much encouraged the consecrated workers. **Lininger** was a self-made man. He was first licensed by the East Pennsylvania Eldership, in 1839. He became one of the pioneer members of the Iowa Eldership. He was firm to a fault in his opinions, yet there was an absence of egotism in his utterances. A man of great energy and natural ability, he became a leading member of the Iowa Eldership. He was tenacious, yet conciliatory. A man of sterling character, he had also a fine sense of honor and a kindly, generous spirit toward all with whom he came in contact, and so he could say with Hamlet: "I think myself in nothing else so happy as in a soul remembering my dear friends." **Barbara McFadden**, widow of **Wm. McFadden**, minister in the East Pennsylvania Eldership, who died at Ida Grove, Ia., was lovingly remembered and honored at the memorial services. The session of the Eldership was held at Carroll, Carroll county, and began September 21st, the Opening Sermon having been preached the Sunday morning before, by **J. C. Kepford**, from 1 Kings ii. 2. **A. C. Garner** was the President, and **C. L. Wilson**, Clerk. Three new churches were received after their condition was investigated and favorably reported upon by a committee. The revised Constitution was reported, and adopted. The amendments changed "Church of God" to "churches of God;" "Corresponding Secretary" to "Transcribing Clerk;" "Speaker" was changed to "President;" provision was made for the election of "a Standing Committee which shall also be the Board of Mission;" requiring "all persons receiving license from the Eldership to hold membership in some local church in the Eldership;" requiring "all officers to be actual members of the Eldership, except the Treasurer and the Transcribing Clerk," who need not be, and do not become members by such election. The retiring President was required to deliver before the next Eldership "a message, stating so far as possible the wants and conditions of the churches, and making such recommendations as in his judgment he may deem necessary." The use of permanent funds of Findlay College was characterized as being "dangerous, and is creating distrust, and is closing up the way for securing permanent funds of that character;" but the Eldership expressed its "deep interest in the success of the College." Two sisters "received Lay Evangelist Certificates." In addition to a forcible resolution on temperance, the Eldership "declared its antipathy to the tobacco habit, and opposed those who desire to become members of this body until the use of tobacco in any form is discarded." Churches were urged to organize Y. P. S. C. E., and to send representatives to the next Eldership to organize a State Association. There were twenty-two fields of labor, one General Evangelist and four Lay Evangelists, three of them women.

50th Iowa Eldership.—This is the "fifty-first annual session of the Iowa Eldership," according to its official enumeration. It was held at Pleasant Prairie, Buchanan county, and the Opening Sermon was preached by **D. S. Guintner** on Sunday morning, September 12, 1897, from 1 Cor. xv. 22. On Monday morning the provision of the amended Constitution went into effect, when "an admirable address by **A. C. Garner**, retiring President, was delivered." He reviewed the work of the past year; gave an outline of the work to be done by the Eldership, with many valuable suggestions upon matters of serious import. Then the Eldership was constituted, and an organization effected by electing **J. S. Miller**, President; **C. L. Wilson**, Stated Clerk; **J. W. Ault**, Transcribing Clerk. A newly organized church in Lincoln township, Wright county, was received. Also one at Shellsburg, and one at East Des Moines. A pleasant incident was a letter of greeting from the Illinois Eldership through **Sister C. M. Ritchie**. By her hand greetings of the Iowa Eldership were sent to the Oregon and Washington Eldership, and to the Illinois Eldership. The first report of **Clara Landes**, Missionary to India, was read, and was received with absorbing interest. A special order was made for the memorial services to do honor to two ministers who had in their departure left legacies of pious devotion to the common cause. **Sister A. C. Newcomer** was "a faithful advocate of the gospel, an earnest worker in the Church, and a woman of great faith in God in times of sorrow and affliction. She received her first license from the Illinois Eldership in 1873." **W. Burch**, who for many years was a faithful minister of the gospel, and one who was always true to

the doctrines of the Church of God." An effort to establish a time-limit for pastors, the term being three years, was not successful. Two General Evangelists, **A. E. Kepford** and **J. C. Forncrook**, were licensed. The receipts for the Missionary Fund were \$362.08; Contingent Fund, \$160.61; General Eldership Mission Fund, \$269.69; Superannuated Fund, \$263.88. **N. Zeller** was elected Treasurer. The fields of labor numbered twenty-three, with three Lay Evangelists and four General Evangelists.

51st Iowa Eldership.—In addition to the Annual or Opening Sermon, the "Annual Message" of the retiring President was gaining in public estimation. At the session in 1898, **J. S. Miller**, retiring President, recommended that "the Annual Message be published in *The Advocate* at least one month before the session of the Eldership." He also recommended that "at least one-half of the afternoons of the first two days be given to committee work," a suggestion which experience in deliberative bodies has proved to be quite generally approved. Also that "nominations in the selection of officers" be adopted. The Eldership convened on Saturday, September 19, 1898, at Glidden, Carroll county. On Sunday morning **Jay C. Forncrook** delivered the Opening Sermon, from Matt. xvi. 18. The twenty-four fields of labor were represented by twenty-five teaching elders and twenty ruling elders and delegates. There were also three Lay Evangelists, three General Evangelists, one General Worker, one Missionary in employ of the Board of Missions of the General Eldership, one Missionary to India, seventeen local ministers and two exhorters. But nineteen of the teaching elders were absent. Four teaching elders were women, and three of the evangelists and one exhorter. After nominations, elections resulted in the choice of **D. S. Guinter**, President; **C. L. Wilson**, Stated Clerk; **J. W. Ault**, Transcribing Clerk. His "usefulness impaired by failures to meet his financial obligations," the Standing Committee suspended one minister "from the functions of the ministry," and the Eldership revoked his license. In its action on temperance, emphatically declaring against "the manufacture and sale of all intoxicating drinks, both as a beverage and a medicine, the Eldership petitioned the President of the United States to use his executive power to abolish the army canteen." Three newly organized churches, on application, were received into the Eldership. The unique entry of instances in which the Eldership violated its Constitution was followed by the passage of a resolution that "in the future the Iowa Eldership hold sacred its Constitution, and under no case, condition or circumstance violate it." A special effort was to be made during the year to increase the Home Mission Fund, and the last Lord's day in October was designated as the time "to present the claims of the Home Mission Fund and receive money and pledges." The ministers were to be interrogated at the Eldership in 1899 as to whether they complied with this order. One minister was expelled by the Eldership for conduct which brought "reproach to the cause of Christ and disgrace to the gospel ministry." The work throughout the Eldership had "made good progress; the membership had materially increased; four new organizations were formed; several houses of worship were built."

52nd Iowa Eldership.—To meet certain conditions under the order of the General Eldership requiring Life Certificates of Ordination was a perplexing question in the Iowa Eldership. But it was solved by adding to the Life Certificate a certificate of character and standing, "to be renewed every year by the vote of the Eldership." Before organization of the Eldership in 1899, after it was constituted by the Clerk, a Committee on Credentials was appointed, which also reported petitions from the church at Muscatine and the mission church at Iowa City "for admittance to the Iowa Eldership." The session was held at North Bend, Johnson county, and began business on Monday morning, September 18, 1899. **J. C. Kepford** had preached the Opening Sermon on Sunday morning, from Joshua iii. 4. **A. C. Garner** was elected President; **C. L. Wilson**, Stated Clerk; **F. F. Manchester**, Transcribing Clerk, and **N. Zeller**, Treasurer. The Eldership not only "condemned any and all political parties which in any way would try to sustain the saloon in Iowa and other States in violation of the law," and "demanded the abolishment of the army canteen;" but it denounced "the use of cigarettes as very destructive to the youth of our land." A half hour was "set apart for memorial services" in honor of four persons who had gone never to "come back from the echoless shore." None was a minister; but **John Huff** had long been a member of the Eldership, and its Treasurer, and also delegate to the General Eldership, and its Treasurer. The name of **Carrie A. Kepford** was added to the Ministerial Roll, she having received an annual license. The other regu-

larly licensed women of the Eldership were **Emma Isenberg**, **Mrs. S. A. Rambo**, **Clara Landes**, **M. Sutliff** and **Mrs. M. J. B. Wertz**, formerly **Beecher**, who was superannuated. The Eldership rejoiced that "notwithstanding adversities, victories are ours; some new bethels are being built, new churches organized and others strengthened." There were 44 churches in the body, 32 bethels, 1,610 members, 131 fellowshiped during the year, \$5,911.78 paid as salaries of ministers. The Stationing Committee made twenty-three appointments. The brethren were "recommended to endeavor to maintain a greater spirit of love and preferment at the Eldership."

53rd Iowa Eldership.—The Iowa Eldership in 1900 had forty-one ministers on its Roll, of which number six were women, including **Clara Landes**, Midnapore, India. Two had died during the year, and one was suspended. There were also four exhorters, two of them women. The session was held at Newburg, Jasper county, beginning September 10th, with the Opening Sermon on the previous evening, by **C. Fatland**, from Jude 3. Twenty-six ministers were present, and fourteen ruling elders and delegates. **A. C. Garner**, retiring President, opened the session by "delivering his Address and making recommendations." Officers were then elected as follows: President, **A. C. Garner**; Stated Clerk, **E. W. Moyer**; Transcribing Clerk, **F. F. Manchester**; Treasurer, **N. Zeller**. There were twenty-three charges, and **I. E. Boyer** and **J. C. Fornerhook** were named as Evangelists. The state of religion was not wholly satisfactory, though "some advancement was made along all lines of Church work, and a good degree of spiritual life prevailed." There was a "Committee on Disorganized Churches," which reported four churches "disorganized" or "defunct," and in one instance "the church building gone." But three churches were received "as a part of this Eldership," two of them located in Missouri. The two "well-beloved brethren" removed by death were **David Gill** and **Joel Rawhauser**, who had "devoted the best of their lives to the sacred cause of the ministry." Whether or not the prayer was answered, "that their mantel of power may fall on others," it is still true as was said when **Webster** died: "We do not get another **Webster** by electing a new United States Senator to take his seat." Reports as to the unfavorable attitude of the Eldership toward C. E. societies had provoked discussion, and the body declared that it "fully endorsed the Christian Endeavor Society as an auxiliary to the church both needful and helpful." On the resolution affirming "that the members of this body shall not in any way oppose any of the institutions sanctioned and adopted by this body, "a yea and nay vote was ordered, resulting in yeas, 25; nays, 10; not voting, 5. A regular system of apportioning "the different Funds among the churches" prevailed, and the five Funds were in satisfactory condition. A four years' Course of Studies was agreed upon, and a committee appointed to outline it and fix examinations and establish grades. A candidate for ordination was required to make an average of 75 per cent. in Reading, Arithmetic, Grammar, Geography, Orthography and History.

54th Iowa Eldership.—The Ministerial Association met the day before the Eldership, and was attended by twenty-one ministers and twelve laymen. The same number, with two added, answered Roll call when the session of the Eldership opened at Alice, Grundy county, Monday morning, September 23, 1901. On Sunday morning **E. E. Heltibridge** preached the Opening Sermon, from Matt. xxviii. 18-20. **President Garner** "addressed the Eldership, reviewing the year's work, and making recommendations for the consideration of the Eldership." He was re-elected President; **E. W. Moyer**, Stated Clerk; **F. F. Manchester**, Transcribing Clerk; **N. Zeller**, Treasurer. The church property at Arthur was sold—building and lot, \$350.00; furniture and bell, \$80.00. The money was placed into the Church Extension Fund. The church organized at Royal, Clay county, "was received as one of the churches of the Iowa Eldership." A Board of Education was provided for, which was to meet and examine members of the classes in the four years' Course of Studies on Thursday preceding the Ministerial Association. It was to "recommend all candidates for license to the Standing Committee. A Diploma was to be granted to those who finished the Course. **Ira L. Fatland** was the first one to be licensed under this provision. Two soldiers of the cross during the year reported to the Great Commander—**F. F. Kiner** and **Geo. Stone**. Memorial services were held, at which the characters and works of these departed ministers were duly set forth. They were "aged brethren, who had seen years of labor for the Master." But the glory of their lives came not from what they did, or what they knew; but was found in what they were. There were twenty ap-

pointments, all but one supplied. One was the "Missouri Mission." Nine ministers were named as "General Workers." Briefly the Eldership affirmed "that the use of intoxicating liquors as a beverage is "a sin," thus going back to the original moral ground upon which the question of temperance rested in early years. But it also pledged itself to "use our influence in every legal way possible to destroy the rum traffic."

55th Iowa Eldership.—In 1902 the announcement of the meeting of the Iowa Eldership indicated that a new question of moment would require discussion and action. The W. M. S. had been meeting annually at the time and place of the meeting of the Eldership; but in 1902 "all societies of the W. M. S. are urged to send their full quota of delegates." A "joint session with the Eldership" was asked by the W. M. S. to consider certain questions. At this joint meeting unanimous action was taken by the Eldership on "the action of the General Eldership in 1902," and two kindred questions. "No inflammatory speeches were made," says the Stated Clerk, "or sentiments of disloyalty expressed;" but the Eldership expressed it as its opinion "that the action of the General Eldership in taking the Home Funds of the W. G. M. S. was illegal and unjust, and in direct violation of the Constitution of the W. G. M. S., . . . and also of an action of the General Eldership at Decatur, June 18, 1899." The session was held in the Harmony Bethel, Des Moines county, beginning on Monday morning, September 15th. The Opening Sermon was preached the previous Sabbath morning by **G. W. Elliott**, from II. Tim. iv. 1-8. The officers elected were: President, **J. S. Miller**; Stated Clerk, **E. W. Moyer**; Transcribing Clerk, **A. E. Kepford**; Treasurer, **N. Zeller**. In addition to the action in joint session with the W. M. S., the Eldership also adopted resolutions alleging "discrimination against the W. G. M. S. in the columns of The Church Advocate," and demanding that its "columns be open alike to all without discrimination." The President of the Board of Publication, **D. M. Bare**, received these resolutions, and was "authorized to obtain the facts complained of, and make answer to the same." This he did, and published them, with his conclusion, that "it will be found that there has been no discrimination." But as there was "more or less of an undercurrent of dissatisfaction and criticism prevalent throughout the Eldership concerning our general interests," the work in Iowa felt its effects. The church at Smith Grove, Bremer county, and the church at Stahl, Mo., were received into the Eldership. The sale of the Iowa City and the Muscatine church properties was reported. There were thirty-nine churches in the Eldership, with a total membership of 1,101. They paid a total of \$4,903 as salaries to the pastors. Being delinquent on assessments for General Eldership Funds, a committee on the subject reported in extenuation, that the Eldership had "paid out a large amount of money in the support of mission work in northern Missouri, which was not in harmony with the conditions on which said work was accepted;" that the Eldership should have credit for money thus expended; that "the membership in Iowa in the past two years has been greatly reduced by removals," and that "many of the churches are now in need of financial help from the Eldership." There were twenty-three appointments made, with **Mrs. M. Sutliff** and **G. W. Elliott**, "Evangelists to Iowa and Minnesota." Three of the fields were in Missouri.

56th Iowa Eldership.—The year 1902-3, assuming the accuracy of the Statistics, was not a prosperous one. The number of churches in 1903 was given as 33; members, 739; bethels, 28; conversions, 293; fellowshipped, 151; salaries, \$4,991.35. The Eldership rejoiced most over the report of **Clara Landes**, whose name stands on the list of Appointments as "Missionary to India." The Eldership expressed its "joy in her victories for Christ and the Church." The Eldership held its session with the church at Pleasant Prairie, Buchanan county, where on Sabbath morning, September 27th, **C. L. Wilson** preached the Opening Sermon, from 1 Tim. iii. 15. On the morning of the 28th the body effected an organization by electing **L. F. Chamberlin**, President; **A. E. Kepford**, Stated Clerk; **Conrad Fatland**, Transcribing Clerk; **N. Zeller**, Treasurer. The Eldership through its Committee on Credentials refused to seat a "regularly elected delegate from the church at Mt. Joy" because not a member "with said church." The church at Ninevah, Mo., was received into the Eldership. Two days were to be "the time for the Ministerial Association." The W. M. S. again "requested the Iowa Eldership to grant it a period of time to sit in joint session" with the Eldership. It presented a preamble, with a list of "grievances," and some resolutions. These were considered by "a special committee, of which" the sisters were allowed to

select two members." It reported, "deeply deploring the present difficulties and conditions;" that it believed "some, or all of these grievances may be more or less exaggerated, yet there is much room for complaint;" that "union under existing circumstances is impossible," and "endorsing the action of the Iowa W. M. S.," and urging "its continued unity." The prevalent desire for harmony and peace, however, found expression in the admonition laid upon all to exercise "the utmost care, to refrain in conversation, correspondence or publication from those things which increase division and destroy confidence." It suggested the publication of "a monthly, non-partisan paper, devoted to the cause of missions." Local option was endorsed as a measure "to abolish the saloon," while praying and laboring for prohibition.

57th Iowa Eldership.—Within the Iowa Eldership there was a degree of unity which contrasted with conditions elsewhere in some parts of the West. The session of 1904 "was characterized with brotherly love and kindness," though there was evident a degree of acerbity of feeling toward other sections of the Church. There were "many in the Iowa Eldership radical in opposing the General Eldership, at least on the action relating to the missionary situation enacted by the last General Eldership." To adjust matters it was recommended that "the Iowa Eldership petition the General Eldership, asking that a special time be set apart during the session of the next General Eldership for a free and deliberate consideration of the relative merits of all grievances of the W. G. M. S. relative to the acts or actions of the General Eldership, or any of its Boards or agents, with a view to seeking such an equitable adjustment of all acts or actions pertaining thereto as shall induce a spirit of true unity and harmony." This action was taken in response to a resolution of the Iowa W. M. S. The Eldership held its session at Shambaugh, Page county, where the Opening Sermon was delivered by **A. E. Kepford**, on Sabbath morning, September 13, 1904, from Rom. v. 1. The enrollment from the twenty-one charges consisted of thirty-seven teaching elders, three exhorters and ten delegates. The retiring President recommended: 1. "Course of Study." 2. "Extreme care in selection of delegates to the General Eldership." 3. Avoiding "technicalities." 4. "Assist to lay one stone that might prove a basis of union in the missionary situation." Conversations during the year numbered 179; fellowshipped, 113; C. E. Societies, 6; churches, 31; houses of worship, 27. At one of the appointments the two pastors, **Conrad** and **Ivy Fatland**, resigned because "strong drink was required to be administered in the Communion." The position taken by the church was disapproved, and the matter was adjusted. On condition that the church building to be erected at Maynard, Minn., be deeded to the Iowa Eldership, the missionary, **G. W. Elliott**, was permitted to canvass the Eldership territory for funds. The church at Maynard, Minn., was "admitted into the Iowa Eldership until such time as there may be an Eldership formed in that State." During the year two ministers, **William Vance** and **Martha J. B. Wertz**, ended their earthly careers. Affecting memorial services were held in their honor. **Vance** was a native of Fayette county, Pa., and was converted under the labors of **Thomas Hickernell** about 1838. He was licensed by the West Pennsylvania Eldership in 1845, and removed to Iowa in 1850. He was one of the active pioneer preachers in that State. He was a man full of zeal, and one of the most successful pastors in his earlier years. He was endowed with the gift of song, and "his volume of voice was wonderful." He reached the age of 78 years. **Mrs. Beecher** was born in Chester county, Pa., August 29, 1819. She was converted at a Methodist camp-meeting held at London Grove, Chester county, Pa., September 10, 1834, and united with the Methodist Protestant Church. On May 24, 1840, in Allegheny City, Pa., she was married to **David Beecher**. After **Beecher's** death she was married to **Rev. Daniel Wertz**, in Cedar county, Ia., August 9, 1866. She was converted to the faith of the Church, and was baptized by **J. M. Domer** in 1857. In 1859 the West Pennsylvania Eldership granted her an exhorter's license, and in 1864 preacher's license. In 1866 she removed to Iowa and became a member of the Iowa Eldership. "She did her work well." On account of "grievances existing on some fields" of labor it was decided that "at least one member of the Standing Committee visit each field not less than once a year." On the list of appointments this year was Trenton, North Dakota, to which **J. K. Nelson** was assigned. The officials of the Eldership of 1904 were **L. F. Chamberlin**, President; **A. E. Kepford**, Stated Clerk; **Conrad Fatland**, Transcribing Clerk; **N. Zeller**, Treasurer. Five of the pastors received appropriations out of the Missionary Fund.

58th Iowa Eldership.—"The Iowa Woman's Missionary Society" continued out of harmony with the recognized W. G. M. S. of the General Eldership; but the Eldership so interpreted the action of the latter body in 1905 that its relations to the Iowa Eldership were not disturbed. It held its meeting in 1905 simultaneously with the session of the Eldership, which was convened at Mt. Joy, Sioux county, to begin September 11th. On Sunday morning **L. F. Chamberlin** preached the Opening Sermon, from II. Tim. iv. 2-5. The enrollment showed the following membership: Present, twenty teaching elders, seven ruling elders, three delegates; sixteen teaching elders absent. On the Roll as ministers were four women, and one as a ruling elder and one as a delegate. Elections resulted in the choice of **L. F. Chamberlin**, President; **A. E. Kepford**, Stated Clerk; **Conrad Fatland**, Transcribing Clerk; Treasurer, **N. Zeller**. The Eldership on its list of appointments had at this time three circuits in Missouri, one appointment in Minnesota, and one in North Dakota. A church organized by **G. W. Elliott**, at Mount View, Minn., was "received into the Eldership and recorded on the Roll." So also was the church at Mount Harmony, Mo. The Iowa City "church property had been disposed of for \$1,320.00." The "Inter-State Assembly of the churches of God," organized in the Indiana Eldership, was "heartily endorsed, believing it will afford a fine opportunity for intellectual culture, the spiritual development and the social intercourse of our young people." Findlay College was endorsed as an institution "which is accomplishing much in the interest of the Church," and "the young people were encouraged to attend it," and the churches "to support it in every possible way." **C. I. Brown**, the President, being present, "set forth in a candid way the condition and needs of the College." Two of the ministers of the Eldership had completed their earthly journey during the year. **I. E. Boyer** was the first to reach the goal. He was a native of Pennsylvania, and was first licensed by the East Pennsylvania Eldership in 1852. For some years he was a member of the Illinois Eldership, and later was transferred to the Iowa Eldership. He was "a man of ability and strength, and thoroughly faithful to the highest interests of the Church." He was noted for "the beauty of a devoted, well-rounded and symmetrical life." **W. H. Hickman** was a man of good natural talent, and his loss was much deplored. Not accepting "the doctrine of a second work of grace" on sanctification, the Eldership "admonished" one of its teaching elders "to refrain from preaching anything that will have a tendency to produce discord or division." The Standing Committee was authorized "to continue as overseers of the churches," and was instructed to "stimulate interest among the churches in financial matters." An expelled member of any one church was to be so considered by every other church. Pastors were to encourage the building of parsonages, and to this end it was deemed important that "the Iowa Eldership fix boundaries for fields of labor, so that parsonages can be advantageously located." Always decided in its convictions on temperance, the Eldership expressed its judgment, that "the open saloon is legalized by our ballots," and hence "the voters of the churches of God are requested to refuse to vote with parties which fail to put themselves in open hostility to the saloon." The "use of tobacco and all narcotics" was condemned, and "ministers and members of the churches" were required "to use their influence both publicly and privately against their use." The finances of the Eldership were in a healthy condition, although the receipts were below the needs of the Eldership. The funds were as follows: Home Mission, Contingent, General Mission, Superannuated and Widows', Church Extension, Permanent Home Mission, General Contingent and Delegate. There were twenty-five fields of labor, but four of them the Eldership left "to be supplied." Two of the appointees, **W. N. Yates** and **Jesse Huddle**, were received on transfer, the former from the East Pennsylvania Eldership, the latter from the Oregon and Washington Eldership. Two of the pastors appointed were women.

59th Iowa Eldership.—Findlay College having prepared a Course of Studies in line with the Ministerial Course in the College and Theological Department, the Iowa Eldership was at once prepared to adopt it for all its "ministers who had not been preaching ten years," and "all coming into the Eldership, except such as may come from other religious bodies." A Board of Education was also provided for, and **W. N. Yates**, **M. S. Newcomer** and **J. S. Miller** were elected. The session of 1906 also took action on "a petition from the Standing Committee of the East Pennsylvania Eldership, requesting the Iowa Eldership to join it in petitioning the Executive Board of the General Eldership to appoint a Commission

for the purpose of effecting a union in our foreign mission work." The Eldership accepted the action of its Standing Committee, agreeing "to ask the Executive Board of the General Eldership to appoint a special Commission, whose duty it shall be to act as a mediator between the W. G. M. S. of 1890 and the W. G. M. S. of 1903, with a view of securing a mutual agreement," subject to ratification by the Incorporate Board of the General Eldership. The Eldership "realized the necessity of laboring for the uniting of all our missionary forces," and pledged itself to encourage every honorable effort to bring about the desired result;" yet its several actions laid emphasis on the character of the proposed Commission as "mediator" only. The position of the Eldership was embarrassing, as it aimed to be loyal to the General Eldership, while its W. M. S. was not in co-operation with said body, but resisted all its actions relating to itself. Under these conditions the session of 1906 was held at North Bend, Johnson county, beginning on Monday, September 17th, and continuing until Thursday. Sabbath morning, September 16th, the Opening Sermon was preached by **M. S. Newcomer**. Elections for officers resulted in the choice of **A. C. Garner**, President; **W. N. Yates**, Stated Clerk; **Conrad Fatland**, Transcribing Clerk; **N. Zeller**, Treasurer. The Eldership rejoiced in "the return of **Clara Landes** for a brief rest, after almost ten years spent in India as missionary." Being present at the session, she reported in person. The Iowa W. M. S. in a body participated in a special program of an hour on Monday. The action of the Standing Committee, that "financial aid for the work in India and the return of **Sister Landes** might be solicited from the churches in Iowa," was approved. On temperance the Eldership took advanced ground, declaring that "the time has come when the Christian voter can no longer silence the voice of conscience by devotion to parties known to be allied with the liquor traffic without compromising with the forces of evil." The body "sympathized with all organized efforts among men and women for the overthrow of the liquor traffic." The Committee reporting these sentiments consisted of these six sisters: **M. B. Newcomer**, **M. Sutliff**, **Ivy Fatland**, **Ellen Green**, **Clara Landes**, **Emaline Wilson**. Strong resolutions on education were adopted, declaring that "the whole man—body, soul and spirit—is to be dedicated, trained and devoted to the service of God," and so "all our young men are advised to take all the collegiate and academic training possible, but at the same time preserve the pre-eminence and control of the Holy Spirit over all." Obligation was laid on the pastors to preach a special sermon during the year on home missions, one on the duty to support the ministry and God's cause in general, and one on the duty of the churches to patronize our Printing and Publishing House. The eighteen fields of labor, with two exceptions, were supplied with pastors. **Mrs. M. Sutliff** was appointed State Evangelist, and **Rambo** and wife Evangelists. The name of **Clara Landes** is on the list as "Missionary to India." **D. Kepford**, **E. Angel**, **J. W. Mullen** and **Walter Smith** are the "superannuated ministers," and received appropriations out of the Superannuated Fund, which had a balance at this time of \$955.03. The Eldership elected ministers to preach the Missionary Sermon and the Gospel Temperance Sermon.

60th Iowa Eldership.—While the Boards of the General Eldership acted adversely on the reappointment of **Clara Landes** as Missionary to India, and the appointment of **A. B. Chamberlin** to the same territory; the Iowa Eldership, of which both were members, decided to "set apart thirty minutes for holding a farewell service to the outgoing missionaries." Otherwise "on the mission question" the "Eldership was silent." The outlook "for better things" was hopeful, and the session of the Eldership was characterized with earnest and spiritual devotional services. After the annual missionary sermon, by **Conrad Fatland**, \$400.00 were raised for home missions. The session was held at Alice, Grundy county, and began on Monday morning, September 23, 1907. On the preceding Sabbath morning **W. N. Yates** delivered the Opening Sermon. **A. C. Garner** was elected President; **W. N. Yates**, Stated Clerk; **Conrad Fatland**, Transcribing Clerk; **N. Zeller**, Treasurer. As per custom, the retiring President "delivered an address," this year "speaking of the general condition of the churches, and recommending that special attention be given the work in Sullivan county, Mo." Thursday evening until Saturday the Ministerial Association held its annual meeting. During the year "the church property in Gentry county, Mo.," was sold, and the church at Mount View, Minn., was reported as having "become extinct." The church at Burns school-house, Mo., was received into the Eldership. While the body voted

favorably on Findlay College and Ft. Scott Collegiate Institute, and bespoke for "both these institutions the hearty support of the brethren in general, and the patronage of our young people; yet it "recognized the Bible to be the foundation of all true learning," and "urged the brethren to become, or continue to be, earnest students of the Holy Book." The Treasurer reported the receipts for the Home Mission Fund, including balance from the ex-Treasurer, to have been \$738.40; Contingent Fund, \$281.20; Superannuated, \$1,664.46; General Missionary, \$106.84; Church Extension, \$1,696.39; Permanent Home Mission, \$605.50; General Contingent, \$77.43. Regular assessments were made for the General Mission and the Iowa Contingent Funds. To secure a wider distribution of its Minutes, the Eldership directed that 300 copies be printed "for free distribution." And as the Minutes of the W. M. S. were printed with those of the Eldership, "as many copies in addition to the 300 as the W. M. S. may desire" were ordered to be printed. These were all paid for out of the Contingent Fund, each year. The number of fields of labor was twelve, all but one supplied with pastors by the Stationing Committee. There were also seven ministers designated as "General Workers," and several additional names were placed on the Superannuated list.

61st Iowa Eldership.—The sixty-first session of the Iowa Eldership was "held out of the State, yet there were but three votes less than there were" the previous year. The place of meeting was at Hawkeye, Mo., and the Opening Sermon was preached on Sabbath morning, September 6, 1908, by **J. C. Kepford**. A Committee on Credentials, appointed before the Eldership was constituted, reported two new churches, one at Lakeview, Mo., and one near Hazelton, N. Dak., which were received into the Eldership. The officers elected were **A. C. Garner**, President; **W. N. Yates**, Stated Clerk; **Conrad Fatland**, Transcribing Clerk; **N. Zeller**, Treasurer. Special sermons delivered on the three evenings of the session were by **W. N. Yates**, Annual Temperance Sermon; **A. E. Schwenk**, Annual Missionary Sermon; **C. I. Brown**, President of Findlay College, on Education. On the "Missionary Question," the Eldership voted, that, "believing that co-operation with the General Eldership and its Boards is the duty of all, and is the only safe way to insure the best interests of all, we urge the Iowa W. M. S. to co-operate with the Commission appointed by the Executive Board of the General Eldership to effect the unification of our missionary societies in the effort for the formation of the Society of the Future." "All were recommended to seek earnestly to bring about union and harmony." The Eldership's attention was specially called "to the thinning of the ranks of the ministry, and the need of more young men in the active ministry of the Church." During the year one had fallen out of the ranks at the call of the death-messenger, **E. Angel**, a man of "many excellent traits of character; of quiet and unobtrusive temperament, peaceful, loving and easy to be entreated, a man known everywhere as a Christian." The church at Keystone, Mo., was reported "in a disorganized condition, and does not hold services." It was "declared extinct, and recommended that the property be sold." The Eldership "hailed with pleasure the growing popularity of the cause that stands for the total prohibition of the licensed beverage liquor traffic, and the tidal wave of prohibition sentiment which is rolling over our land." The Permanent Home Mission Fund received from "**Sister M. E. Luce** a donation of \$200.00." The Eldership pledged itself "to support the effort to raise the 'Carnegie Fund,' and thereby assure an income sufficient to support the teachers at Findlay College." The balances in the different Funds of the Eldership were as follows: Home Mission, \$523.72; Iowa Contingent, \$105.21; Superannuated and Widows', \$1,042.35; General Mission, \$68.38; Church Extension, \$1,798.14; Permanent Home Mission, \$417.99, making the total assets \$3,887.41. There were twenty appointments, but five were unsupplied with pastors. Two ministers, **James Shipp** and **E. E. Heltibridle**, were made General Workers, while five were on the Superannuated list.

62nd Iowa Eldership.—The General Eldership in May, 1909, having taken "final action on the missionary question, sustaining the actions of the various Boards and the Commission by a unanimous vote," the Standing Committee of the Iowa Eldership took action on the same, as per instructions of the General Eldership. This action was reported to the Eldership at its session held at Salem, Washington county, beginning September 13, 1909. It "appealed to all ministers and churches, and missionary societies, to unite in one general effort to bring about speedy co-operation with the General body." It also asked "the mission-

aries in India, who are members of the Iowa Eldership, to join in the effort to adjust the work, so that all may be in harmony, and that all may have a part in supporting the work both in Ulubaria and in Bogra." This "action was made the action of the Eldership by a yea and nay vote of 18 to 7." The Opening Sermon of the Eldership was preached on the previous Sabbath morning, September 12th, by **O. A. Newlin**, Field Secretary of Findlay College, from Prov. xiv. 34; while in the evening the Annual Gospel Temperance Sermon was preached by **M. S. Newcomer**. Officers were chosen as follows: President, **E. E. Heltibridge**; Stated Clerk, **William N. Yates**; Transcribing Clerk, **F. E. Hamlin**; Treasurer, **N. Zeller**. The Eldership expressed its sense of "the need of a thorough preparation for the gospel ministry and other Christian work," and, therefore, "recommended our young men and women to attend either Ft. Scott Collegiate Institute, or Findlay College." It promised "heartily to support the financial needs of our educational institutions by observing the Day of Prayer for Colleges, Children's College Day and Ft. Scott Institute Day, as provided by the General Eldership." Added to several strong resolutions on temperance, in which it was insisted that "their ballots may count first of all for righteousness," was one expressing "hearty sympathy with the various organizations" working for "social purity, personal purity, spiritual power, and for the sanctity of the Sabbath." All were "urged to free themselves from the power of useless, wasteful and filthy habits." The feeling of loyalty to the interests of the Eldership and of the General Eldership, and love for the great truths for which the Church stands, proved stronger than the passions aroused by the divisive controversy relative to the missionary question, so that at the close of the session two members of the Eldership which had voted against the adoption of the resolutions on the W. G. M. S., "**M. S. Newcomer** and **Mrs. M. B. Newcomer**, addressed the Eldership, and their addresses were followed by a song and hand-shaking."

63rd Iowa Eldership.—Notwithstanding the action of the General Eldership and of the Iowa Eldership on the W. G. M. S. question, and the adverse course of the W. G. M. S. of 1890, the names of **Clara Landes** and **A. B. Chamberlin** were on the Eldership Roll as "Missionaries in India" in 1910. The Eldership convened at Ida Grove, county seat of Ida county, Monday morning, September 12th. On Sunday morning previous **W. E. Kelly** delivered the Opening Sermon, from I. Tim. iv. 16. **E. E. Heltibridge** was elected President; **F. E. Hamlin**, Stated Clerk; **A. E. Schwenck**, Transcribing Clerk; **N. Zeller**, Treasurer. A regular statistical report was tabulated, giving eleven different items for sixteen fields of labor. These had 25 houses of worship, valued at \$3,920.00; membership, 878; conversions, 181; fellowshipped, 77; baptized, 47; salaries of pastors, \$5,340.56. Two ministers received Life Certificates of Ordination instead of annual licenses. One minister, **Henry Bittle**, was removed by death. "Always loyal to the Church and the Eldership, and an earnest worker in the cause of the Master," the Eldership sincerely lamented his death. A more serious loss was experienced when "**W. N. Yates** was granted a transfer to the East Pennsylvania Eldership." He had "faithfully labored in the Eldership for five years, and "by his untiring energies and devotion to the work of the Church and Eldership" had "endeared himself to the entire brotherhood." The action of the Eldership "on a Reading Course for the benefit of the ministry," taken some years prior to 1910, was reaffirmed, and it was expressed as "the firm belief that the Church of God should encourage the education of its ministry, and that the Eldership ought to take some steps toward establishing a Reading Course for the benefit of the ministry." There were twenty-four Sunday-schools reported, and it was made the duty of "every minister in the Eldership to do all in his power to encourage the best methods of Sunday-school work." It was agreed to increase the support of pastors and to facilitate their moving on fields of labor by requiring the charge to which a minister is assigned "to pay one-half of his moving expenses, within the bounds of the Iowa Eldership." The body was receiving some new men by transfer from other Elderships, as this year **J. C. Forncrook** came with his transfer from the East Pennsylvania Eldership. But other workers were locating, and one, **W. E. Kelly**, surrendered his Life Certificate of Ordination.

64th Iowa Eldership.—Iowa Eldership in 1911 joined the other Annual Elderships in prayer for peace and harmony throughout the General Eldership, "in compliance with the request of the Executive Board." At the first sitting on Monday, "the President of the Eldership called **Jesse Huddle** to take charge "of

this service. He spoke on the subject of the hour, had the Eldership sing, "Blest Be the Tie That Binds," and called on **Jay C. Forncrook** and **G. W. Elliott**, who offered prayer for this special end." The brotherhood had wearied of the contention which had attended the solution of the Missionary Question, and all hearts longed for harmony and mutual love and confidence. The session of the Eldership was held at Shambaugh, Page county, September 11-13 inclusive. The Opening Sermon was preached on Sunday morning, September 10th, by **Jesse Huddle**. The officers elected were, President, **E. E. Heltibridle**; Stated Clerk, **F. E. Hamlin**; Transcribing Clerk, **A. E. Schwenk**; Treasurer, **N. Zeller**. While the name of **Clara Landes** was still on the Roll as "Missionary in India," as well as those of **A. B. Chamberlin** and wife, the Eldership "adopted her report with the understanding that we in no way approve any action not in harmony with previous actions of this Eldership," and it "again urged the speedy co-operation of all our missionary workers." **A. B. Chamberlin** returned his Certificate of Ordination, which was "annulled." **Mrs. M. B. Newcomer**, active worker in the W. G. M. S. of 1890, "requested an open transfer," which was given "for ninety days, at the end of said time she ceases to be a member of this body, unless she returns said transfer to this body within the time limit." Divine "providence had called out of this life," said the Eldership, "our beloved and esteemed co-laborer, **M. S. Newcomer, D. D.**, an able expounder of God's word." Memorial services were held before evening preaching on Tuesday, in charge of **C. L. Wilson**. **Newcomer** was a native of Franklin county, Pa., born January 15, 1840. Removed with his parents to near Polo, Ill., in 1865. He was converted January 23, 1866, at Mt. Morris, Ill., and was baptized by **I. E. Boyer**. In 1867 he was licensed to preach by the Standing Committee of the Illinois Eldership. With the exception of ten years in the Iowa Eldership from 1887, and again four years from 1905, his ministerial life was spent in the service of the Illinois Eldership. He died at Freeport, Ill., May 26, 1911. From 1878 to 1885 he was Assistant Editor of *The Advocate*; was President of the General Eldership in 1881 and in 1893. For twenty-one years he was a member of the Board of Missions of the General Eldership, and President of the Board fifteen years. He was a man of talent and ability.

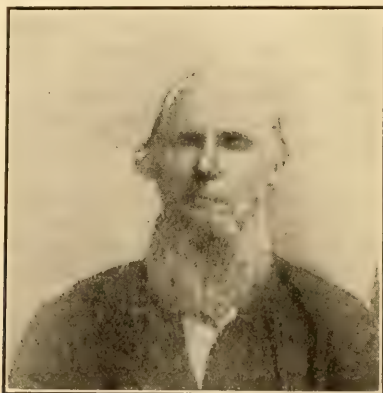
The Eldership manifested quite a degree of concern touching missionary interests, "which have been caused to suffer locally as well as generally, and societies have become disorganized and mission interests paralyzed." Not only was "reorganization" insisted upon; but "the local churches" were "requested to organize local societies, and elect delegates to meet for the organization of an Eldership Society in harmony with the Constitution and By-Laws of the General Eldership." **N. Zeller** resigned as Treasurer at the sitting of the Eldership on the third day, and the vacancy was filled by the election of "**Ernest Myers** as Treasurer of the Iowa Eldership."

65th Iowa Eldership.—Monday morning, September 23, 1912, the sixty-fifth annual session of the Iowa Eldership opened. The preceding Sabbath morning **A. E. Schwenk** delivered the Annual Sermon, from Job xxxvi. 24 and Ps. xlix. 8. Seventeen fields of labor were represented by fourteen pastors, six elders and two delegates, which were women. In addition there were nine General Workers, including **Mrs. M. Sutliff**, **Clara Landes** and **Mrs. M. B. Newcomer**, who had returned her "open transfer granted in 1911." Also three superannuated ministers. **Howard W. Cover**, of the East Pennsylvania Eldership, and missionary appointed to India, attended the session, and awakened renewed interest in foreign mission work. The Eldership pledged its "loyalty and co-operation to **Bro. Cover** in the interests which he represents in India." The officers of the Eldership were **G. W. Elliott**, President; **F. E. Hamlin**, Stated Clerk; **A. E. Schwenk**, Transcribing Clerk; **Ernest Myers**, Treasurer. The Stationing Committee consisted of **C. L. Wilson**, **Jesse Huddle**, **D. L. Cox**, **A. C. Garner**, **E. E. Heltibridle**. The following were elected on the Standing Committee: **G. W. Elliott**, **F. E. Hamlin**, **Jesse Huddle**, **C. L. Wilson**, **A. C. Garner**. All these, except the Treasurer, are ministers. The case of **Mrs. Newcomer** was considered in Committee of the Whole, which "after a lengthy discussion made" report, which was adopted, that she had "violated the action of this body in the adjustment of the missionary controversy," and recommended "that action be taken in her case accordingly." Her report was "placed in the hands of the Standing Committee to be dealt with according" to this action. **J. C. Forncrook** returned with his transfer to the East Pennsylvania

Eldership. The Eldership realized that in **Fornecrook** it was "losing a worthy brother and an able minister of the gospel, one who is always ready to do his work for the building up of the Church of God." The Shambaugh church having suffered the loss by fire of its bethel, the Eldership "made a donation of \$100.00 for the new building out of the Church Extension Fund." To "raise Home Missionary Money" the Stationing Committee was authorized to "give the amount necessary for the coming year, and the Standing Committee was directed to apportion the amount among the different churches of the Eldership." On temperance the body accentuated former actions by resolving "that none of us cast a ballot with the liquor voters; that we do all in our power not only to prohibit the sale of liquor, but to do away with the manufacture and transportation of the same." There were fifteen fields of labor, but five remained unsupplied by the Stationing Committee. The Funds of the Eldership had the following balances: Home Mission, \$705.02; Iowa Contingent, \$124.46; Superannuated and Widows', \$1,037.48; Permanent Home Mission, \$483.58; Church Extension, \$2,167.80. "The session of the Eldership was characterized by a Christian spirit and good fellowship."

VI. THE MICHIGAN ELDERSHIP.

1st Michigan Eldership.—The Indiana Eldership for some years after its organization in 1846 had no boundaries on the North, the South or the West. In



Alexander B. Slyter

1849 A. B. Slyter, of said Eldership, as a general missionary, crossed the line into Michigan and began work. His labors were mainly confined to Barry, Allegan and Kent counties, being in the third and fourth tiers of counties north of the Indiana line, and the first and second counties along Lake Michigan on the West. Five churches were organized in these counties prior to March, 1850, viz: One on Duncan Lake, in the **Kilmore Settlement**; one in **E. H. Searles'** neighborhood; one in the **Hammond Settlement**; one at Caledonia, in the home of **Bro. Moffit**, and one at **Clark's Corners**. It was estimated that these churches had a membership of sixty-five. **Enoch B. Gillaspie**, of the church at **Clark's Corners**, had entered the ministry in Indiana, and **Benjamin Farnham** also began preaching, so that they counted that they had three preachers. No authority was given these brethren either by the Indiana Eldership, or the General Eldership, to form a new Eldership. They were quite a distance from the territory occupied by the Indiana Eldership, "too far," they claimed, and they were as strong as said Eldership when first organized. Yet their course was not in harmony with the action of the General Eldership in 1848. But these ministers and churches agreed to meet March 2, 1850, "at the house of **Bro. E. H. Searles** in Thornapple township, Barry county, Mich.," to form an Eldership. In "constituting the meeting" it was found that the following were present and entitled to membership:

Teaching Elders—**A. B. Slyter** and **E. B. Gillaspie**.

Ruling elders—**John Ferdig** and **John Kilmer, Sr.**

Delegates—**E. H. Searles, John Kilmer, Jr., Amos M. Sames, David Wood, Robert H. Kilmer, B. F. Hungerford** and **John E. Wood.** **A. B. Slyter** was elected Speaker, and **E. H. Searles, Clerk.**

Alexander B. Slyter was born in St. Lawrence county, N. Y., December 2, 1812. He was converted in 1836. Removed to Indiana, where he became a member of the first Eldership, in 1846. In 1849 he went to Michigan as a general missionary, and when the first Eldership was organized he was elected **Speaker**, and re-elected in 1851 and 1853. During 1853 he served as general helper to pastors in the Michigan Eldership. He was elected delegate to the General Eldership of 1851 and 1854, but was absent at both sessions. He returned to Indiana about the time the Michigan Eldership collapsed, and in 1859 was chosen Speaker. When the Michigan Eldership was revived, in 1859, he again became a member of it. Later he removed to Kansas, and entered on mission work in that State under the Nebraska Eldership, about the year 1877. His mission field was in Pottawatomie and adjacent counties. He was considered an able preacher and a very good counselor. He died April 13, 1886, aged 74 years, 4 months and 11 days. **Slyter** first united with a church of God in Milford township, LaGrange county, Ind., about March, 1846, and was licensed by said church to preach the gospel. He attended the first Indiana Eldership the same year, and, with **T. Hickernell**, constituted the Eldership, being enrolled as a teaching elder. By resolution reciting the fact of his ordination by the local church, his "license was renewed." He was a very zealous minister, hesitating at no sacrifice. When a member of the Nebraska Eldership, he traveled 500 miles in buggy to attend its session in 1885. The Nebraska Eldership pronounced him "an able preacher of the gospel and a wise counselor." He was converted under the preaching of **T. Hickernell**, in Ohio. He was what is called a self-made man, having very limited school advantages; but he was a man of good natural talents; a clear thinker, and of robust moral character, and served his Master and the Church with marked fidelity.

A resolution was adopted to "unite with the other Elderships of the Church of God in the general system of co-operation." Also one "prohibiting any one from uniting with us who holds slaves, or belongs to Secret Societies; and that we will take no book but the Bible as the man of our counsel and the rule of our faith and practice." **John Ferdig** and **Benjamin Farnham** were duly licensed. A Standing and a Stationary Committee were appointed. The latter appointed **Benjamin Farnham** to the Middleville circuit; **A. B. Slyter**, to Thornapple circuit; **E. B. Gillaspie**, to labor as much as he can on the Gaines circuit, and **John Ferdig**, to the Caledonia circuit. There was no house of worship of the Church of God in the State; but the services were held in private houses, school-houses and in the woods. There was great opposition, but it made them more faithful defenders of the truth.

2nd Michigan Eldership.—As it ever was the custom to hold Annual Elderships in the Fall, the first Michigan Eldership adjourned to meet the third Monday in October, 1850. It accordingly met on Sunday, November 10th, in the school-house in the **Hammond** Settlement, Gaines township, Kent county, the date having been changed by the Standing Committee, and after services "adjourned to the house of **Bro. Drake**, November 11th, at 8.30 a. m." There were present three of the four teaching elders; three ruling elders, and five delegates. **A. B. Slyter** was chosen Speaker, and **J. Drake, Clerk.** A difficulty arose between the Michigan and the Indiana Elderships over the status of **E. B. Gillaspie**, who had been "wrongfully excluded" from the latter Eldership, and received by the Michigan Eldership. The latter felt "to hold that Eldership accountable, instead of **Bro. Gillaspie**," and notified it that **Gillaspie** "appeals to the General Eldership for a final hearing." The delegate from Michigan Eldership was not present at the General Eldership in 1851, and no action was taken on the appeal. **J. Drake** was licensed at this Eldership. The Eldership declared against receiving "into the fellowship of the Church of God any one who holds slaves, or who belongs to Secret Societies." The "first day of January, 1851," was fixed "as a day of fasting and prayer for the extension of Christ's kingdom." **A. B. Slyter** was chosen delegate to the General Eldership. There was but one circuit, and it was agreed "that **Bro. Slyter** should take the circuit, and the rest of the brethren be mission-

aries." A camp-meeting was appointed to be held in Gaines township, Kent county.

3rd Michigan Eldership.—Conditions at this time in the Michigan Eldership were not encouraging. There was unrest and friction between the ministers, and very limited success attended their labors. But when the Eldership convened at "Kilmer's Mills, in a school-house in the town of Thornapple, Monday morning, November 10, 1851," four ministers, one ruling elder and three delegates answered to their names. One minister was absent, and not heard from, and his name was dropped, as well as that of another minister. **B. Farnham** united with the Adventists. **A. B. Slyter** was chosen Speaker, and **E. Moffit**, Clerk. One circuit was supplied, two ministers being assigned to it.

4th Michigan Eldership.—Notwithstanding the loss of three of the ministers a year ago, when the fourth Eldership convened "in the school-house at **Bro. Moffit's**, in Caledonia, on the 8th of November, 1852," more encouraging indications were evident. The session began with one teaching elder, two ruling elders and three delegates present; two teaching elders absent. Several churches had been organized, and the work was extended south-eastward into Hillsdale county, on the Ohio line, and Branch, adjoining Hillsdale on the west. **J. Ferdig** was made Speaker, and **John Kilmer**, Clerk. It seemed singular enough to make official record of the fact, that "there were no charges brought against any of the brethren of the Church of God. All is peace and harmony." Three brethren were licensed, and one was received from the Baptist Church. Two circuits were made, and a minister appointed to each one. No resolutions were adopted and no action taken on any subjects but such as were purely administrative.

5th Michigan Eldership.—The fifth session of the Michigan Eldership, which met "at the school-house in **Kilmer's** neighborhood," on Monday, the 3rd of October, 1853, was the longest thus far held, continuing until Wednesday noon. There was "an opening discourse" delivered before the Eldership was constituted. Four teaching Elders, one ruling elder and four delegates were present. **A. B. Slyter** was chosen Speaker, and **Samuel Howe**, Clerk. A Committee on Resolutions having been appointed, which "recommended to all our brethren that they abstain from the use of liquors as a beverage." It also named "Thursday before our monthly meeting as a fast day." It also declared by resolution that "this Eldership has no fellowship with slavery, nor with slave laws, and that we use our influence against all such laws, and in favor of humanity." The Eldership also "approved of the efforts now making to bring the Printing Establishment west of the mountains." A book agent for the Eldership was appointed, and the agent was to "sell all books coming into his hands at cost, for cash." An order for several dozen books was at once issued by the Eldership. As the Eldership desired to "co-operate with all the Elderships of the Church of God," a delegate was elected to the next General Eldership, "to get our boundary set off." The elders of each church were recommended "to draw up subscriptions and solicit subscribers, for the term of five years, paying six cents a year, for missionary purposes." Two circuits were formed and two missions, with one pastor on each, and **A. B. Slyter** was appointed "to travel over the whole ground to hold protracted meetings." The Standing Committee was made a Camp-meeting Committee.

This favorable condition was of brief duration. While "the whole work was revived again," there was apparently a sudden collapse, without any premonition. The Eldership had "adjourned to meet on the second Monday in October, 1854;" it named no place, the Standing Committee being empowered to do that. But this it failed to do, and for six consecutive years no Eldership sessions were held. **C. C. Linsley**, long a leading minister of the Eldership, in 1880 says: "This period embraces the most solemn parts of our history." **Slyter** moved away and reunited with the Indiana Eldership. **John Ferdig**, **S. Howe, Sr.**, **Shaw** and **John Kilmer** died. **S. Howe, Jr.**, and **C. C. Linsley** "kept the churches together" as much as they could, though **Linsley** "did not call himself a preacher, but an exhorter." Later he received his first license from the Indiana Eldership, and was appointed to the Thornapple circuit, Mich. **Slyter** also returned to Michigan, and with others who were meanwhile licensed by the Indiana Eldership the work was not only kept alive, but the territory was somewhat enlarged. Three things militated against the work during this chaotic period: The United Brethren were very active, and secured some of the "main brethren;" "we

had strong inducements held out by them." "Next came the Adventists. They would come and hold their meetings on the ground after we had prepared it for meeting." And the "tide of emigration was westward. Many of our brethren went West, and some South." After most strenuous efforts to place the work on a more permanent basis, with the assistance of **James Haskins**, **Lovejoy** and **Calvin**, and **Moses** and **Ezekiel Kelly**, of Ohio, they felt that the time had come "to establish the Eldership again." In 1858 **C. C. Linsley**, "as a committee, was appointed to visit the Indiana Eldership and take the preliminary steps to get boundaries set off and be recognized as an Eldership. Those means were used, and we set a time and gave notice to all the brotherhood of the time and place. The time set was Friday, September 30, 1859, with the church at Rocksand, Eaton county, Mich." Eaton county adjoins Barry on the east, being the third county north of the Indiana State line, and also the third county east of Lake Michigan.

6th Michigan Eldership.—While the fifth Eldership in Michigan convened October 3, 1853, the sixth was held in 1859, meeting at Rocksand, Eaton county, September 30th. The Journal makes no reference to this discontinuity of the sessions. The Eldership practically disintegrated through deaths and removals. The territory was gradually reoccupied by ministers from Indiana and Ohio. Co-operation between these and some new men who had been called to the ministry among these shepherdless churches, and through the self-denying, intelligent efforts of **Linsley** and others, was again secured. As a committee, **Linsley** went to the Indiana Eldership to "take the preliminary steps to get our boundaries set off and be recognized as an Eldership." Succeeding in this, the time and place for the Eldership to be reassembled were fixed, and a call published. Accordingly, the following brethren assembled at the time and place named: **C. C. Linsley**, **James Haskins**, **Moses Kelly** and **Ezekiel Kelly**, teaching elders; **N. Croft**, **P. T. Calvin** and **A. M. Sames**, ruling elders; **E. Moffitt**, **J. F. Rist**, **D. S. Young**, **Samuel Slyter**, **M. Thompson** and **G. W. Lyon**, delegates. Only three of these had been members of the former Eldership, but the matter of the ordinal number of this session was the subject of a conference, when it was decided that it should be the "sixth." **N. Croft** was chosen Speaker; **P. T. Calvin**, Journalizing Clerk, and **C. C. Linsley**, Transcribing Clerk. The first two, with **Samuel Slyter**, **Geo. W. Lyons** and **Morgan Thompson**, received license at this session. Two delegates to the General Eldership were elected, "to get the boundary set off for this Eldership." Three circuits were formed, with the first two each one preacher, and the third, four. The title the Eldership assumed was "The Eldership of the Churches of God in Michigan."

7th Michigan Eldership.—Prior to 1860 the General Eldership had not recognized the Michigan Eldership. But at the session of the General Eldership in 1860 **C. C. Linsley** was present as a delegate from the Michigan Eldership, and in its behalf made application for admission as a member of said body. The Committee on Reception of New Elderships recommended "that a committee of three be appointed to pay them a visit, and report their condition to the next tri-ennial meeting of this body." This Committee, consisting of **Weishampel**, **Bolton** and **T. Hickernell** later was given "discretionary power to receive the Michigan Eldership into this body." On account of a misunderstanding by the members of the Committee as to "the time of visiting the Michigan Eldership," they did not go to the meeting of said Eldership in 1860; but each separately later reported his conclusions in favor of receiving the Michigan Eldership, so that after 1860 it was a regular member of the general body. This year the Michigan Eldership met November 8th, with the church near North Brownsville, Kent county. It was constituted of seven teaching elders, two being absent, and eleven ruling elders and delegates. The lot to preside fell to **C. C. Linsley**; and **E. Kelly** was chosen Journalizing Clerk, and **N. Croft**, Transcribing Clerk. Having no mission funds, a Board of Missions was appointed, consisting of "two preachers and one ruling elder, whose duty it shall be to provide missionary funds in whatever way they may deem proper and expedient, and appropriate said funds in such a way as this body may direct." There was "difficulty to get enough men to devote their entire time to the work of the ministry," and so "some of the places where preaching should have been kept up were neglected," and so the Board of Missions was instructed to provide funds "to have one faithful, energetic and able man to travel constantly throughout the whole bounds." The churches were advised to hold a union camp-meeting in 1861. The opinion of the Eldership was forcibly expressed

in favor of "family worship—to keep the fires burning upon the family altars." The Eldership had some trouble with a woman "to whom they had granted permission to exercise as a preacher; but she soon proved herself unworthy of the sanction, whereupon they recalled the permit, but she bids defiance to them," says **Weishampel**, "and fires away as hard as ever, doing considerable harm." The work of the Eldership was more or less hindered by the existence in Kent and a few other counties of local churches wearing the name of "Church of God," but of Disciple faith. They were independent churches, and not disposed to unite with the Church of God. The territory was divided into five circuits, to which nine ministers were appointed. Provision was made for an Opening Sermon in 1861, by appointing **C. C. Linsley** to preach one.

8th Michigan Eldership.—A message from **R. H. Bolton**, member of the Committee with discretionary power to receive the Michigan Eldership, was received and read when the eight annual session convened with the church in Eagle, Clinton county, Mich., October 2, 1861. It notified the Eldership that it is now "a part of, and under the influence of, the General Eldership." Nine ministers attended this session; two were absent, with five ruling elders. **Linsley** was chosen Speaker, and **E. Kelly**, Journalizing Clerk, and **P. T. Calvin**, Transcribing Clerk. The Eldership adopted "the Old and New Testament for our rule of faith and practice." Considerable success attended the labors of the ministers, several new churches having been organized. Two preachers, however, "left in disorder," one under charges. A delegate from the Free-Will Baptist Church was present. The territory was rearranged, making a "Union Circuit" of Grand Lodge, Odessa and Thornapple circuits, to be supplied by four ministers, and one additional circuit, with one minister.

9th Michigan Eldership.—No Eldership spent less time than did the Michigan Eldership in considering and passing resolutions on a variety of subjects. In 1861 no one such resolution was adopted, and the same is true of the ninth Eldership. This Eldership met with the church in Cascade, Kent county, Monday, October 13, 1862. One circuit, Union, was represented by four teaching elders. Six teaching elders were absent. Seven ruling elders and delegates were in attendance. **C. C. Linsley** was elected Speaker; **J. M. Nichols**, Clerk, and **L. Lovejoy**, Transcribing Clerk. The cases of four teaching elders were placed in the hands of the Standing Committee to dispose of. "The cause of God," it was reported by the Committee on the State of Religion, "is prospering among us as well as can be expected under present circumstances. There have been some conversions, some persons reclaimed, some churches organized and a good prospect of more organizations." The scheme to consolidate circuits not proving satisfactory, the territory was divided into six circuits.

10th Michigan Eldership.—While no action appears on record changing the title of the Eldership, the heading of the Journal was so changed as to read "Annual Eldership of the Churches of God in Michigan." The tenth session was held with the church in Woodland, Barry county, Mich., beginning November 4, 1863. Of the nine teaching elders on the Roll, but three were present. Seven delegates and ruling elders were enrolled. The case of **L. Lovejoy** was unique. The Eldership "concurred in the action of the church in Cascade" in his case, "and in the withdrawal of the right hand of fellowship from him, and that his name be dropped, inasmuch as he says he does not enjoy religion." **John S. Smurrah** was chosen Speaker; **J. Haskins**, Clerk, and **D. W. Lincoln**, Transcribing Clerk. Five circuits were made, to which seven ministers were assigned, while two others were "to labor as much as possible throughout the Eldership." Three Ohio preachers were invited to assist "at the woods meeting in Michigan."

11th Michigan Eldership.—The Michigan Eldership of "the Church of God" held its eleventh annual session with the church near North Brownsville, Kent county, Mich., beginning October 13, 1864. But one of the seven enrolled ministers was absent, and four ruling elders and delegates were present. The officers chosen were **J. S. Smurrah**, Speaker; **J. Haskins**, Journalizing Clerk, and **D. W. Lincoln**, Transcribing Clerk. The Eldership resolved "that the sisters be received as advisory members, if they wish." The Eldership appointed the committees. The reports recorded show that there were one hundred and seventy-five conversions, and three or four new churches organized. The preachers were admonished to "be more zealous in the advancement of the cause of God, by going out and opening up new appointments and hunting up the lost sheep of the

house of Israel; not only going where there is a church, but go out into the highways and hedges, and proclaim a risen Savior." Conditions were reported "more prosperous the past year than for a number of years before." Three circuits were formed, with two ministers to each.

12th Michigan Eldership.—The most extreme step taken by an Eldership looking toward union with some other religious body was that of the Michigan Eldership at its session which began at Maple Grove, Barry county, October 12, 1865. After electing **C. C. Linsley**, Speaker; **James Haskins**, First Clerk, and **W. Seifried**, Second Clerk, it appointed a "committee of three members of this body to confer with the Committee of the Church of Christ relative to effecting a union of the two bodies." It appeared that an unofficial meeting of committees of two from each body had been held on June 7, 1865, "for the purpose of securing a union of the two bodies." Resolutions to that end were adopted by the joint committees, "and the two bodies have labored together ever since upon the most friendly terms." It was agreed to appoint "delegates to attend the next Michigan Annual Conference of the Church of Christ. . . . to secure a greater union, and if possible an ultimate consolidation of the two bodies." This action was called "a singular move. . . . which may prove detrimental to the cause of God" in Michigan. And **Thomas**, as Editor, warned the Michigan Eldership against any alliance with the Church of Christ. This organization was not the Christian or Disciple Church, but a mixture of malcontents under the leadership of **Hiram Rathbun**, largely fashioned after the United Brethren Church. The Eldership mourned the death of two of its "worthy and much lamented" members, **E. B. Gillaspie** and **E. Moffitt**. Notwithstanding the coquetting with the "Church of Christ," which "promulgated a creed while professing to oppose creeds," the Eldership adopted a ringing statement "denouncing all human creeds, believing them to be the commandments of men only." It also declared it to be the "imperative duty of the churches within the bounds of the Michigan Eldership to support their preachers according to their ability." "An educated, energetic and efficient ministry" was declared to be "indispensable," so that "all ministers of this body are recommended to pursue a regular course of study." Preachers were directed "to preach sermons on the propriety of Sunday-schools." The circuits for the year were Gratiot, Thornapple and Maple Grove, with St. Joe as a separate point.

13th Michigan Eldership.—Discarding its old, limited Rules of Order, the Standing Committee was instructed to prepare "full and more appropriate Rules." The Eldership convened at North Brownsville, Kent county, October 20, 1866, and listened to the Opening Sermon by **W. Seifried** on Sabbath evening, the 21st, from Acts xvi. 17—"The Gospel Ministry." **C. C. Linsley** was elected Speaker; **W. Seifried**, First Clerk, and **B. D. Bright**, Second Clerk. It declared "intemperance to be the vilest of evils, most fatal in its tendency, blasting the brightest anticipations of thousands. . . . and hurling into the vortex of ruin millions of our fellow beings." It resolved "to use every energy, summon every power of the soul. . . . against this abominable compound of crime and vice." **Bolton** was invited to come to Michigan and "travel as a General Evangelist." As part remuneration \$129.00 were raised on the floor. As a treasurer was now needed, **B. D. Bright** was elected. The Eldership expressed its readiness "to co-operate with other Elderships in establishing a college for the Church." A Board of Missions was organized, consisting of **Linsley**, **Seifried** and **Bright**. Four ministers were willing "to travel this year," viz.: **J. M. Nichols**, **A. J. Hull**, just licensed; **Seifried** and **Smurrah**. Two missions were named in the Stationing Committee's Report—St. Joseph and Nashville.

14th Michigan Eldership.—The Standing Committee of the Michigan Eldership held a meeting at Maple Grove, June 15, 1867, and discharged its duty of preparing new Rules of Order. It selected the Rules of the East Pennsylvania Eldership and submitted them for adoption at the Eldership in 1867, which assembled September 30th, at Stump School-house, near St. Joseph, Berian county, Mich. They were agreed to. **R. H. Bolton** had removed to Michigan, and besides him there were five teaching elders present, and four ruling elders and two delegates. Five ministers and seven ruling elders were absent. **W. Seifried** was chosen Speaker, and **R. H. Bolton**, Clerk. A committee was named by the Eldership to prepare a Constitution for the Board of Missions. The Constitution as reported and adopted consisted of seven Articles. The organization was called "The Missionary Aid Society of the Michigan Eldership of the Church of God." The mem-

bers were composed of those who paid twenty-five cents per year; and a subscription of \$10.00 and payment of annual interest and principal at death made a person a life member. Its object was "to maintain superannuated or disabled ministers;" "to maintain the widows and children of superannuated ministers;" "to maintain missions and missionaries." The use of tobacco was denounced "not only as a filthy practice, but a pernicious expenditure of money, immoral in its tendency, and tends to stultify the noble aspirations of the soul," and so the Eldership resolved to "use our influence to discourage its use in all its forms, and especially among the rising generation." It took over the Genessee Mission, which had been supplied by the Ohio Eldership, as it felt "able to supply said work with ministerial labor." It rejoiced "at the apparent success of the Centralia College, and feels to bid them God-speed in their noble work." One hundred and twenty-two conversions were reported; one hundred and fifty-eight accessions, with a few churches not reported, and four churches organized.

15th Michigan Eldership.—Another Eldership has decided that women may be ordained to the ministry. This the Michigan Eldership of 1868 did when it voted **Sister Catharine E. Lincoln**, wife of **Elder D. W. Lincoln**, a license after having "examined her relative to her call to the ministry, qualifications therefor and labors therein." Besides her, eleven ministers and nine ruling elders and delegates were enrolled when the Eldership was constituted at Hyde School-house, Maple Grove, Barry county, Mich., Monday morning, October 12, 1868. The choice for Speaker was **J. B. White**, and for Clerk, **R. H. Bolton**. The work had been extended into Sheawasse county, whence came a call for a preacher. In Montcalm county **A. W. Parsons** had "organized a church of about a dozen members, having in fellowship three preachers." Two of the five members of the Stationing Committee were laymen. While the Board of Missions reported only \$26.52 in the treasury, twenty-seven life members were secured on the floor. The churches were urged to "greater liberality and exertion in the support of the ministry, that they may set themselves fully apart from the business of the world, and devote themselves exclusively to the great work of the Christian ministry." There being "a few churches within the bounds of the Eldership" which reversed the order of observing the ordinances, the Eldership advised them to practice feet-washing before the Lord's Supper. The elders of each church were declared to be vested with the ruling power, and to them belongs the authority to exercise discipline. Six fields of labor were mapped out, of which four are styled missions. **J. B. White** was made the General Missionary.

16th Michigan Eldership.—There were many absentees when the Eldership was constituted at Bangor, Van Buren county, Mich., September 27, 1869. Thirteen teaching elders were present, and eight absent; four ruling elders were present, and twenty-one absent, with five delegates present. The Rules of Order were so amended that the presiding officer had to be addressed as "Brother Speaker." **R. H. Bolton** was elected to that office, with **J. H. Besore**, who had emigrated to the State during the year, as Clerk. The delegates to the General Eldership made a written report, recommending "a perfect co-operation of this Eldership with the General Eldership in all the measures to promote the work of the Lord." A committee to secure an Act of Incorporation having failed to do so, another committee was named for that purpose. A complaint which arose in other Elderships, of ministers trespassing on each other's fields, was taken up, and it was declared "not allowable to enter on another man's work, make appointments or solicit money for any purpose whatever, unauthorized by the Eldership, without consent of the preacher in charge of such work." The translation of the Scriptures by the American Bible Union was pronounced "vastly superior to the version of King James," and its "use in public and in private and in the pulpit" was urged. Hillsdale College, Michigan, was commended as worthy of patronage. The Eldership lamented the death of **Thomas**, "recognizing the fact that we as a Church have lost a good, strong and useful brother." The last evening of the session was set apart to the "paying of a tribute of respect to our departed **Brother Thomas**." The Course of Studies of the East Pennsylvania Eldership was recommended to "our ministers." The practice of issuing licenses to exhorters was approved, and three brethren were so licensed. Insisting that "the missionary spirit be yet more revived," the Eldership made three missions in the State, to each of which a minister was assigned, and also created the "St. Louis Mission, to include a church near St. Louis," with **J. M. Nichols** as missionary. Besides these fields there were

four circuits, with six ministers. That these ministers might be better supported it was directed that "a financial meeting be held by the officary of each church in concert with the preacher or preachers on the circuit to ascertain amounts needed for their support, and that said amounts be mutually apportioned among the churches on the charge."

17th Michigan Eldership.—The attendance of ministers was good at the Michigan Eldership which held its session with the church south of Hastings, Barry county, beginning September 26, 1870. Fifteen of the nineteen were present, but with only six ruling elders and four delegates. The Eldership met on Monday morning, having listened to the Opening Sermon the previous evening, by **J. H. Besore**, from Ezek. xxxiii. 7. **C. C. Linsley** was elected Speaker, and **Ira M. B. Gillaspie**, Clerk. The Eldership resolved to "change the time of changing our preachers; the change to take place on the 1st of April." **Bradshaw**, of the Christian Church, was received as an advisory member. He desired to "bring certain matters before the Eldership, concerning a union of this body with the Christian Church." As a result, the Eldership appointed "a Corresponding Secretary, to correspond with a member of like character of the Christian Church on the subject of union." **J. H. Besore** was appointed, and "**Sister Lincoln** visited the Christian Conference in behalf of" the Eldership. A General Evangelist was appointed "to labor in this Eldership territory the coming year." The missionary and Church extension spirit was strong, so that of the nine fields of labor five are classed as missions, and are the Geneva, the Cheshier, Montcalm, Genessee and the Alaska, in Kent county. But small amounts of money were received for the various funds. The Board of Missions received interest on Life Membership, \$18.00; collections, \$20.88. Receipts for the Contingent Fund, \$8.45. The total apportionment by the Eldership "for missionary and contingent money" was \$62.14. The Statistical Report showed conversions, 140; baptisms, 117; accessions, 121; expulsions, 44; organizations, 4, with a total membership of 450.

18th Michigan Eldership.—Notwithstanding the mission work mapped out by the Michigan Eldership in 1870, it was said in 1871 that "their missionary operations the past year were almost a blank." But to improve this condition "a general worker was appointed, who is to be sustained in part from the mission funds, and so those interests will not be neglected." The session of 1871 had "a fair representation of preachers, twelve of the nineteen responding to their names, and also seven ruling elders, when the body convened in the Town Hall, in the village of Monterey Center, Allegan county, September 28th. There was some friction on various questions; "but contrariety of feelings was harmonized." **J. B. White** was chosen Speaker, and **Ira M. B. Gillaspie**, Clerk. By formal action the Stationing Committee was composed of three teaching and two ruling elders. In its report it divided the territory into five circuits and two missions. While no Opening Sermon was preached at the beginning of this session, it was decided to have one on the evening of the first day's sitting, and **J. B. White** was appointed. A strong endorsement of Sunday-schools was adopted, and churches were directed to organize schools wherever possible. The Eldership favored an effort by the General Eldership "to secure increased educational facilities among us especially adapted for the instruction of those contemplating to enter the ministry." **D. W. Lincoln** and wife had visited the Christian Conference as fraternal delegates, and made a favorable report; whereupon action was taken to continue correspondence with said Conference, "with a view of consolidating the two bodies, if possible, on a Bible basis." The Missionary Fund was comparatively large, as with "amount in hands" it aggregated \$1,329.00. The action of 1870 relative to the time to change preachers was rescinded, and it was resolved that "the change is to take place at once."

19th Michigan Eldership.—The Eldership in 1872 was pronounced "a very pleasant and interesting one." The retrospect was brightened by the hope that there were "measures adopted which will be a blessing to the Church." Of these the one specially singled out for approval was that which required "each local church to have a permanent system of supporting the gospel and the worthy needy among us." The presiding officer was **B. D. Bright**, with **W. Seifried** as First Clerk, and **W. Redding**, Second Clerk. Not half the teaching and ruling elders and delegates were present. This may be accounted for by reason of the place of meeting being in the extreme south-western corner of the State, three miles from Benton Harbor, Berrien county, on Monday, 8 o'clock a. m., October 7th. While the names of three ministers were "dropped," there were four additions, among them **S. D. C. Jackson**, who later became a member of the Kansas and Missouri, the Illi-

nois and of the East Pennsylvania Elderships, and was a man of rare talents. **A. J. Hull** was appointed Book Agent for the Eldership. The General Missionary, **B. D. Bright**, was required "to travel throughout the entire bounds of the Eldership in the State." The territory was divided into three circuits, two stations and two missions. The Board of Missions was working under its own Constitution, which was ordered amended so as to give any person the privilege to "become a member of said Society one year" by "paying one dollar;" "five dollars, five years; ten dollars, ten years, and fifty or one hundred dollars, a life member."

20th Michigan Eldership.—The session of the Eldership in 1873 was much edified by six sermons, of which special mention was made, though no Opening Sermon is reported as having been preached. These were: one by **Linsley**, on "The Church's Faith and Practice;" one by **Jackson**, "The Anchor of the Soul;" one by **Selkirk**, "The Final Resurrection;" one by **Gillaspie**, "Christ the Witness of the Father," and one by **Seifried**, "Zion's Peace and Prosperity." The Eldership convened at Bangor, Van Buren county, September 24th, and adjourned on the 27th. **A. L. Edwards** was elected Speaker; **S. D. C. Jackson** and **B. D. Bright**, Clerks. Each minister was instructed "to set forth the missionary interests of this Eldership, and by subscriptions, collections and interest on Life Members raise funds for the same." It was determined "to call a Sunday-school Convention, at such time and place as the Standing Committee may agree upon." A general camp-meeting was also appointed. The Eldership thought each licensed minister "should have at least one preaching place," and accordingly the Stationing Committee assigned twenty to specified points.

21st Michigan Eldership.—If the arrangement whereby each preacher of the Eldership received an appointment did not prove the most satisfactory, the final action of the Eldership in 1874 showed unusual missionary activity. Of the thirteen fields of labor there is one station, five circuits and seven missions. The Eldership was larger than usual, there being but eight absentees. The session was held at Maple Grove, Barry county, beginning October 15th. The Speaker was **J. B. White**, with **S. Smith**, Journalizing Clerk, and **B. D. Bright**, Transcribing Clerk. **Shoemaker**, of the Chicago Mission, being present, a resolution was passed, stating that "the General Eldership is the rightful owner of the Chicago Mission property, and is the proper authority to control the same." On temperance, education, periodicals, etc., the Eldership contented itself by declaring that it adhered to resolutions adopted at former sessions. But it resolved to encourage the holding of Ministerial Associations; the organization of Sunday-schools; urged that "attention be given to the musical talent, to bring out, as best we can, especially in the young, the power of song," and urging "especially our young ministers to acquaint themselves with good literature."

22nd Michigan Eldership.—Distance and inconvenience of travel doubtless reduced the number of ministers in attendance at the twenty-second session of the Michigan Eldership. It convened at Maple Grove, Saginaw county, on September 20, 1875, "attendance not as large as was desired." There were only four teaching elders present, four ruling elders and two delegates; while twelve teaching elders and six ruling elders were absent. **C. C. Linsley** was chosen Speaker; **I. M. B. Gillaspie**, Clerk, and **J. B. White**, Treasurer. The Eldership decided that it "will license no one who does not, or will not, preach." Perhaps for this reason the names of several preachers were "dropped." There was much "dissatisfaction among the members of the Missionary Aid Society," and "large amounts of unpaid interest on Life Memberships." It was ordered that "a list of all the members of said Society on his field be given to each minister," to collect what is due. Besides, a missionary collection was to be lifted at each appointment. The Stationing Committee, composed of three ministers and two laymen, made eleven appointments, and one General Missionary. An act of vandalism was committed, to which the custodians seemed to be accessories, in "allowing the Protocol of the Missionary Aid Society to be cut to pieces and otherwise destroyed." An explanation of this breach of trust "was required." The Board of Missions had made no report for three years, and a vote of censure was passed, and a full report required from 1872. Conversions had not been as numerous as formerly, and the "religious condition within the bounds of the Eldership was not up to the high standard that is desired."

23rd Michigan Eldership.—Though the Michigan Eldership had eighteen preachers, and but eleven charges, two of which were unsupplied, yet the Board of

Missions of the General Eldership sent **W. H. Oliver**, of Ohio, into the State as a general missionary. The twenty-third session was held at Blooming Dale, Van Buren county, beginning October 11, 1876. There were eleven teaching elders present, and seven absent; one ruling elder present, and ten absent; three delegates, and one exhorter. **Wm. Redding** was chosen Speaker; **S. Smith**, Clerk. The support of ministers was so limited that some "who were assigned work have been forced to leave their fields of labor," so that the Eldership resolved "to hold that the churches are morally bound to support the ministers to the full extent of their ability." The deacons were instructed to carry this decision into effect. The Board of Missions was continued, though no report is recorded, and each local church was "requested to elect a Board of Missions, to raise money by call, donation or otherwise, to be sent to the Treasurer of the Eldership." The Eldership decided that "no person shall be eligible to any office in the church unless he has been baptized." "About fifty have been added to the Church" during the year, and the Eldership urged "the brethren to a greater state of activity with their means and talents, and to make more sacrifices for their Master." On temperance the Eldership simply declared it to be "a cause which demands our co-operative labors."

24th Michigan Eldership.—The meagerness of the missionary funds, as per Report submitted, no doubt accounts for the absence of any Report for three or four years. At the Eldership in 1877, the Board reported having received \$9.55, without anything having been in the treasury, and all from the church at Maple Grove, except 75 cents "collection on the Eldership floor." The Eldership convened at Maple Grove, Barry county, September 26, 1877. Nine teaching elders were present, and nine absent; two ruling elders were present, and ten absent. Indications generally confirm the Report of the Committee on the State of Religion, that "the cause has not prospered to that extent desired, from the fact that we have not enough active laborers." The Stationing Committee reduced the fields of labor to nine, and then left one unsupplied. The Committee on Resolutions admitted that "the ordinance of Feet-washing is growing unpopular among the brethren," and sought to "impress upon the minds of all the ministers the necessity of attending to it oftener, and to preach more upon it—twice a year." The Committee on Education declared "education to be essential to the advancement of civilization and Christianity, and that ministers should be men of culture, and hence we see the need of a school controlled by the Church of God." The local preachers were "required to help the pastor, and to open new appointments." Larger contributions were asked for, so that the Eldership can at an early day keep a missionary in the field. The session of the Eldership was presided over by **A. B. Slyter**, Speaker, with **I. M. B. Gillaspie** as Clerk.

25th Michigan Eldership.—Whatever effect the action of 1877 may have had in securing funds for missions, three of the nine appointments of 1878 were classed as missions. The Treasurer's Report shows \$9.55 "in hand." The session of 1878 was held at Bangor, Van Buren county, and began October 10, 1878. "**H. Garrett**, of Baltimore, delivered the Opening Sermon the evening previous." **J. M. Ireland** was chosen Speaker, and **B. D. Bright**, Clerk. A **Mr. Robinson**, a Baptist minister, applied for, and was granted, a license. **Sheldon Smith's** name "was dropped from the Journal, he having placed his membership with the Baptists without officially informing the Standing Committee," and censure was voted upon him. The resolution of 1877, relative to the observance of Feet-washing, was called up, and the record made, "Not complied with." The Eldership thereupon declared, "That as an Eldership we believe in washing the saints' feet, and we do urge the ministers to preach it, and practice what they preach. We urge every member to comply with the plain command of the Savior as recorded in the thirteenth chapter of John." The matter of appointing Missionary Boards in the local churches was also again insisted upon. While in "some localities the cause is onward," says the Committee on the State of Religion, "in other places, through neglect, the cause has not prospered as it might." On temperance the Eldership declared that it "stands on the rock of total abstinence, with raised banners floating in the air of truth and justice, until our land shall be free from the blight of the destroyer." An Act of Incorporation of the Eldership was secured in 1878.

26th Michigan Eldership.—The Act of Incorporation was an important measure, under the laws of the State. A religious body, or corporation, had to be in the exercise of the franchises and privileges of a corporation for the term of ten years, when "it shall be presumed to have been legally organized," and "as such

can and does hold property legally." The Eldership availed itself of this provision of law as against certain seceders, who threatened to take property belonging to the legal Eldership. **W. Seifried** was leader in this movement. He had been disfellowshipped, and gathered a few around him, who on November 20, 1878, organized themselves into the "Northern Michigan Eldership of the Church of God," at Carson City. As such they threatened and boasted that "they can take the property of the Michigan Eldership." They also attempted "to intimidate the ministers of the Michigan Eldership from solemnizing marriages, and threatened to prosecute them." The Eldership stood firm, entrenched behind the law, and exhorted the churches and ministers to "mark them which cause divisions and offenses, and have no fellowship with them." The body met in a school-house, at Duncan Lake, Barry county, October 9, 1879, with ten preachers present, and eleven absent; three ruling elders present, and thirteen absent, and one delegate. **J. B. White** was chosen Speaker, and **C. C. Linsley**, Clerk. There was an uneasy state of feeling in the Eldership. The independent movement had a moral effect beyond its intrinsic importance, so that there was "a lack of co-operation amongst the ministers," and the Eldership notified all such they they "shall be called to account to this body for their conduct." Under these conditions it is not singular that the Committee on the State of Religion found it necessary to say, that "the state of religion is not flattering;" that "reports of preachers confirm these views; but we believe that by the Great Head of the church a greater work may be done in this Eldership year." The appointments were reduced to seven circuits and one mission. During the year \$15.45 were collected for missions. The Eldership promised "to use our utmost effort to establish a school for the education of the youth of the Church of God." The matter of semi-centennial services was placed in the hands of the Standing Committee. The Eldership set an example by observing the ordinances near the close of the session, two of the older ministers "taking the lead in washing the saints' feet."

27th Michigan Eldership.—The attendance at the twenty-seventh annual session of the Michigan Eldership was so small as to be good ground for the feeling of discouragement which is reflected in the Minutes. There were nine teaching elders present, and eleven absent, and there were neither ruling elders nor delegates in attendance. **Wm. Redding** was chosen Speaker, and **Sheldon Smith**, Clerk. The session was held in the **Hide** school-house, in Maple Grove, Barry county, and began at 9 o'clock a. m., October 13, 1880. The Opening Sermon was delivered in the evening of the first day's sittings, by **Sheldon Smith**. Though weak and poor, the Eldership cheerfully responded to the calls for the small amounts of Missionary and Contingent Funds apportioned to it by the General Eldership. It, however, voted to dispense with its own Board of Missions. The Eldership "specially urged the young men who contemplate engaging in the gospel ministry to use all possible means to make themselves wise and intelligent men of God, and able defenders of the truth as taught in the Scriptures." On temperance it declared itself in "favor of the doctrine of total abstinence." It also regretted "to see the prevailing habit of the use of tobacco, and would recommend that all young men entering the Eldership be requested to abstain from the use of the same." It resolved to "carry out the itinerant plan," and declared "that any church requesting of the Eldership a preacher shall receive and support the preacher sent by this body." "The necessity of organizing Sabbath-schools wherever practicable" was "urged upon the brethren." The Stationing Committee reported twelve fields of labor, six of which were missions. Two ministers "were appointed General Workers." Each minister had been required to collect and pay each year \$2.00 into the treasury, and failing to do so, he was to pay it himself. Eleven ministers had complied with this requirement; but \$16.00 was due from the others, and to enforce payment licenses were to be delivered only upon payment of dues.

28th Michigan Eldership.—Want of unity is a serious thing in any organization. To conquer by dividing is still the main resource of an enemy. And while the Michigan Eldership in theory realized this, its practice at this distance in time may not seem to merit approval. When the body convened with the church at New Haven Center, Gratiot county, on Wednesday, September 28, 1881, it found "two Elderships bearing the name Church of God in Michigan," and that "they are not in co-operative unity." Realizing that "this division is detrimental to the cause of Christ, and contrary to the doctrines taught by us," the Committee on Resolutions, **R. L. Smith**, **H. A. Garrett** and **Sheldon Smith**, offered a resolution,

"that we adopt measures immediately to unite the two bodies, for Christ has not many bodies." But the Eldership "postponed action on it indefinitely." The Opening Sermon was preached the evening previous to the organization, by **Wm. Redding**, who was elected Speaker, with **F. J. Browne**, Clerk. Only eight of the twenty-one teaching elders attended the session, and but one ruling elder was present. At the suggestion of the Secretary of the Board of Missions of the General Eldership the appointment of "an active general evangelist within our territory" was agreed upon, and help was requested from said Board, and co-operation promised in its work. The Eldership endorsed the Findlay College enterprise, and members of the Church in Michigan were urged to co-operate in the project. The licenses of a number of ministers were placed in the hands of the Standing Committee on account of the non-payment of arrearages to the Eldership funds. Though no treasurer's report appears in the Minutes, **I. M. B. Gillaspie** was elected Treasurer. The friction existing in the body is betrayed in a resolution which was adopted, "that any minister found guilty of trying to poison the minds of the people against an appointee of this Eldership, or is guilty of throwing stumbling blocks in the way of any minister, shall forfeit his license." While the Eldership adjourned on Saturday afternoon, it was arranged to hold services and have preaching Saturday evening, Sabbath morning and evening, and close on Sabbath night with an ordinance meeting.

29th Michigan Eldership.—Neither the causes which led to the organization of two Elderships in Michigan, nor the basis of union, is on record in the Minutes. The fact, however, is recorded, that "the election of officers in 1882 was suspended until the report of the Standing Committee is received, giving the proceedings of **Bro. Sheldon Smith** in regard to the union of the two Elderships in this State." His "report was given, and unanimously adopted, and the two Elderships are one." The Eldership held its session at Salem Center, Allegan county, beginning September 6th. The previous evening **Wm. Redding** preached the Opening Sermon. He was chosen Speaker; **F. J. Browne**, First Clerk, and **Henry Lyon**, Second Clerk. **R. L. Smith** had "of his own free will, and without the knowledge of this body, joined the Methodist Protestant Church." But repenting, he applied for membership in the Eldership. Restitution was first demanded. One minister was expelled "for gross immorality." The Eldership insisted that ministers "attend to the organization of local missionary societies in the churches under their charge as soon as possible, to raise money for mission purposes." One of the ministers was, by order of the Eldership, "addressed by the Speaker, and instructed to teach and practice the washing of the saints' feet previous to partaking of the Lord's Supper." It was also ordered that "no minister belonging to this Eldership is allowed to officiate at the marriage of parties divorced on other than scriptural grounds." The Stationing Committee assigned the ministers to ten circuits and missions. One sister, **Lottie Blackwood**, was on the Ministerial Roll, who was "to be furnished work by the Standing Committee." The Funds of the Eldership consisted of \$5.45 Contingent Fund; \$18.00 Missionary Fund. The Eldership was a "happy and harmonious gathering," as reported by the Clerk.

30th Michigan Eldership.—The hand of an experienced writer Reports of Committees first appears in the Journal of 1883. His name stands at the head of the Committees on Publications, Education, Resolutions and Temperance. **Wm. Rice's** reports were dissertations, and not preambles and resolutions, and were written with special care. He was one of the eleven teaching elders enrolled as present when the Eldership "convened at the North Side Church, Bangor, Van Buren county, September 19, 1883," and with **C. C. Linsley**, chosen as Speaker, and **S. Smith**, was elected a delegate to the General Eldership in 1884. Nine teaching elders were absent, and fourteen ruling elders are also named as absent, and only two as being present. **F. J. Browne** was elected Clerk. The Report of the Committee on Education was an elaborate argument on "Ministerial Education," closing with a resolution declaring the "renewal and continued and increased efforts of the Eldership, and the promise, so far as possible, of aid by our means, our influence and our prayers, until the capstone of the college is laid." The power of the printing press is enlarged upon, and the excellencies of the General Eldership publications set forth in ringing terms. These publications are commended to the patronage of all the families of the Church. The Eldership promised to "throw our influence on the side of Prohibition," and "our ballots shall count on the side of prohibiting the manufacture and sale of all spirituous and malt beverages." It

also declared its purpose to "cry out against the fearful crime of desecrating the holy Sabbath." It seriously "commended to the Board of Missions of the General Eldership the prayerful consideration of the question: What can be done to extend the Church of God throughout these United States?" Two brethren recommended for license "were ordained by the laying on of hands." The mission sentiment and spirit of the Eldership are reflected in resolutions declaring, "that to be lax, or indifferent in this great work is a sin against God and man;" that "a Christian is a missionary," and "that it is the duty of each minister to preach at least one missionary sermon each year, and take up a collection for missions at every appointment on his charge." "The \$2.00 Missionary System formerly adopted by this body" was abolished, and the resolution of the Committee on Missions substituted. The penalty for failure to carry out said resolution was that the delinquent "minister shall be held censurable by this Eldership." A State Evangelist was appointed, and other ministers were assigned to nine stations and circuits and four missions, with one circuit unsupplied.

31st Michigan Eldership.—Before adjournment in 1883, the Eldership appointed a committee, consisting of **Redding, Walker and Gillaspie**, "to draw up a series of resolutions setting forth the duties of ministers, their educational standard, mission work, etc.," to be acted on in 1884. This committee made its report at the second sitting of the Eldership which convened with the church at Carson City, Montcalm county, Wednesday morning, September 3, 1884. It gave three general "requirements of candidates for ordination to the ministry in the Michigan Eldership: 1. "A good, common school education, and have sufficient knowledge of history to give an outline of the rise, leading events and fall of the Chaldean, Medo-Persian, Grecian and Roman Governments." 2. "They should be able to define science, pantheism, materialism, polytheism, atheism, evolution, substantialism, theology, the new birth, regeneration, adoption, sanctification." 3. "They should be able to define and explain the ordinances of God's house, what each represents and commemorates, and the action of Christian baptism, and what we are to understand by the word 'being born of the water and the Spirit. Also a general knowledge of the Bible." This the Eldership adopted. **Wm. Rice** had preached the Opening Sermon on Tuesday evening, and at Wednesday morning's sitting, after constituting the Eldership, **Spencer Walker** was made Speaker, and **F. J. Browne**, Clerk. The "probability" of the organization of "a new Eldership of the Church of Christ upon certain conditions," as intimated by **D. W. Lincoln**, to consist of "himself and some others" whose names "he refused to divulge" resulted in his license being withheld, and "his case being referred to a committee, with discretionary power." Said committee decided that "his request be granted," that "his name be stricken from the Roll." On marriage and divorce the Eldership "demanded more stringent divorce laws, prohibiting guilty parties from remarrying, and a higher moral sentiment on the nature and sanctity of marriage, and a firm, vigorous administration of the laws in our courts of justice, as well as rigorous discipline in all the Churches." It also expressed the sentiment of the body, "that it is the duty of the Congress of the United States to enact such stringent laws as shall promptly and effectually, and forever, suppress the accursed system of polygamy within the Territories and States of this Union." A very favorable report of the state of religion in the Eldership was adopted. After sustaining its Committee on Sabbath-schools in its vigorous report on the urgent need of more diligent work in this department of Christian activity, it appointed "**William Rice** State Evangelist and Missionary Fund Collector." A Superannuated Fund was created, for which annual collections were to be lifted by all the pastors, the Eldership having already superannuated two of its ministers. The licenses of two ministers were held up for "violating the Rules of the Eldership pertaining to marriage and divorce." It was then made the duty of the Speaker "to ask each preacher after giving his report the proper question regarding this subject." The number of circuits and missions was reduced to ten.

32nd Michigan Eldership.—The assumption seems verifiable that the work in Michigan was more or less hindered by the presence of other religious bodies similar in name and doctrinal tenets and practices. There was the Church of God (Adventists), a small body which withdrew from the Seventh-day Adventists. It had six organizations in the State. Another body of about the same numerical strength was known as the Churches of God (Adventists) Unattached Congregations. In 1888 the Churches of God in Christ Jesus was organized, which had nine organiza-

tions in Michigan. Other organizations of similar names, such as Church of God and Saints of Christ (Colored), Churches of the Living God, Church of Christ in God (Apostolic Church) and Church of Christ in God were not found in Michigan, and with few exceptions in the farther west were not found in the same localities with the Church of God. So that even a more united, aggressive and confident body than that which convened as the Eldership of the Church of God in Michigan at Duncan Lake, Barry county, September 24, 1885, could not but feel the effect of these vagaries in the prosecution of its work. Seventeen teaching elders were present, eight ruling elders and one exhorter, while eight teaching elders were absent. **Wm. Redding** was chosen Speaker, and **F. J. Browne**, Clerk. A Committee on Credentials made the enrollment, which also reported charges against four ministers, including the Speaker of the Eldership of 1884, who for this reason was "not allowed to act as Speaker," "nor to act in any official capacity while the charges are pending." Each of the four was found guilty by the Special Committee on Investigation, and the names were "dropped from the Eldership Roll." One minister reported that he "had united with the Free Baptist Quarterly Conference." The only addition to the body was that of **John Hall**, a Canadian Indian Chief, who received exhorter's license. Elaborate and painstaking resolutions, with labored preambles, evidently prepared in advance by one member, were adopted on Education, Resolutions, Missions and Sunday-Schools. These Reports were all of commendable character, reflecting a spirit of loyalty and devotion to the common interests of the Church. Arrangements were made to have a special sermon preached in 1886 on Church Polity, and one on "Characteristics of the Church of God." And on the last evening of the present session **Wm. Rice** was "appointed to preach a sermon on the subject of Ordination." It was decided to hold a "Ministerial Association and Sunday-School Institute at Hamilton, in June, 1886." Also a Pentecostal meeting at Duncan Lake. The fields of labor consisted of two stations, eight circuits and one mission—Mason county.

33rd Michigan Eldership.—The same virile writer of reports whose productions made so large a part of the Journal of 1885, did equally good work in 1886. **Wm. Rice** was the efficient protagonist of the Michigan Eldership while a member. As a writer and preacher he showed the great cardinal virtues of courage, endurance and skill. He had no pet predilections, but was the pronounced advocate and defender of all the interests and institutions of the Church. He only knew Duty, "stern daughter of the voice of God." So it was not strange that in 1886 he was again appointed to "preach a sermon on Ordination" on the evening of the second day. The Eldership was not well attended which met at Bangor, Van Buren county, Wednesday morning, October 6, 1886. The previous evening **L. J. Teed** preached the Opening Sermon. Only nine of the twenty-five teaching elders were present, two ruling elders and one delegate. But the Act of Incorporation secured eight years before provided for a small number to constitute a quorum. The Speaker was **J. B. White**, with **F. J. Browne** as Clerk. Strong resolutions were adopted against immoral literature, tobacco and the desecration of the Sabbath day, and in favor of Sabbath-schools, as the committee believed them to be "the nursery of the Church," and had "reasons for believing that God and the angels take great interest in the early instruction of children in righteousness." The Committee on Constitution recommended the adoption of the Constitution of the East Pennsylvania Eldership, "amended and added to by the Committee." Various Reforms were endorsed by the Committee on Resolutions, and the Eldership was urged to "buckle on the whole Christian armor, to stand united in one unbroken phalanx, ready to 'move directly upon the enemy's works,' pressing the battle to the very gates of the foe, till the last conflict is past." The cause of missions was strongly endorsed as "the cause of God. Christ, our Savior, our leader and guide, and now our advocate with the Father, is heaven's great missionary." "To be lax, or indifferent, in this great work is a sin against God and man." To secure better support for ministers, it was made their duty on entering on new fields "to call a meeting of the official members, whose duty it shall be to fix the amount of the pastor's salary, and apportion the same to the different appointments on the circuit." The fields of labor were reported in "a fair, and some in a prosperous, condition." The Eldership determined to "throw our influence on the side of Prohibition," and the members of churches were urged "not to vote with parties which legislate in favor of the liquor traffic." A State Evangelist was elected, and it was made his duty "to collect all missionary money possible." A Board of Education and a Committee of Church Extension were provided for. Nine fields of

labor were mapped out, but one remained to be supplied. The Indian preacher, **John Hall**, reported, and his license was renewed, but there is no intimation as to his place of work.

34th Michigan Eldership.—There was a larger attendance at the session of the Eldership held at Callahan school-house, Gratiot county, Mich., beginning Friday morning, September 13, 1887. The Opening Sermon was delivered on Thursday evening, by **C. C. Linsley**, from Acts x. 23. Fourteen ministers were present, eight absent, and two ruling elders. **Wm. Redding** was chosen Speaker, and **L. J. Teed**, Clerk. On temperance the Eldership expressed its judgment that "all good citizens should combine to procure an enactment prohibiting the sale of intoxicating beverages," and strongly disapproved "voting for or upholding any party that will not give us prohibition." A sermon on the ordinances was ordered to be preached on Lord's day evening, followed by their observance. The financial weakness of the Church was evidenced in the case of the Salem Bethel. Without means to repair it, or keep up the fence around the lot, **C. C. Linsley** was authorized to rent it so as to raise funds to make the needed repairs. This condition of things induced the Eldership to resolve to "make an effort to secure means to promote the interest of the Michigan Eldership, and also the general interest of the Church of God, and not leave a stone unturned that should be turned that will make the work a greater success." The body sorely felt and sincerely lamented the death of **Elder James Haskins**, "one among the first ministers that helped to revive the Eldership that had ceased to meet for the space of about six years." He was originally licensed by the Indiana Eldership in 1856, and removed to Odessa, Iona county, Mich., where he began his labors in the ministry. An order was made requiring each minister of the Eldership to raise \$5.00 for the Missionary Fund and \$2.00 for the Contingent Fund the coming Eldership year, the penalty for failure to do so was the withholding of license until complied with. There were now ten fields of labor, all supplied with ministers. The Board of Incorporation began its active duties immediately after the Eldership, and it appointed an Executive Board of three members to look after the business concerns of the Eldership.

35th Michigan Eldership.—The fluctuating character of the Michigan Eldership is indicated by the very small attendance in 1888. This seemed a chronic feature of the body, and so the impression is made on the observer's mind that it must necessarily be vacillating in resolve, and wavering in execution. External conditions and influences contributed to this; but the thought is suggested that in the ministry of the Eldership there were too many who were irresolute and undetermined of purpose. The Eldership met at Hamilton, Allegan county, October 5th, with only six of the twenty-two teaching elders present, and four ruling elders and delegates. The Opening Sermon was delivered the previous evening, by **Wm. Redding**, from Eph. iii. 9, 10, 11. He was re-elected Speaker; **C. C. Linsley**, Journalizing Clerk, and **I. E. Evans**, Financial Clerk. **Redding** was also elected Treasurer. The Eldership was explicit and emphatic in its opposition to "the destructive and baneful influence and power of the license system," and committed itself positively to the absolute prohibition of the liquor traffic. The resolution of 1887, that each pastor collect \$5.00 for the Missionary Fund and \$2.00 for the Contingent Fund, was only partly carried out, and compliance therewith was insisted upon. One minister who had come into the Eldership from the Free Methodist Church returned to its fellowship, and his name was dropped. Two other ministers "left our Eldership and joined another Church," and "their names were stricken from our Roll." The only compensation for this loss was the reception and ordination of **E. Robertson**, of some other Church, "being well seconded by his Conference." The Eldership realized that "what we need most is men of ability, with good moral characters, to move in our midst and stay." Some of the "bethels are unoccupied by our preachers." There were eleven appointments, to each of which a pastor was assigned. Other ministers were instructed "to open up new points, or supply the places which are not supplied."

36th Michigan Eldership.—When the Eldership met at Bangor, Van Buren county, October 4, 1889, thirteen of the nineteen seats of teaching elders were vacant. There were present two ruling elders, one delegate and two exhorters. The names of two ministers were dropped from the Roll; but one previously dropped was reinstated. **Redding** was again chosen Speaker, and **C. C. Linsley**, Clerk. The Report of the Committee on Temperance was still more definite and pronounced in favor of Prohibition, demanding "the utter and speedy legal prohibition of this terrible curse," and promising to "aid the Prohibitionists by vote

and voice in saving the people from the destructive influence and power of the licensed liquor traffic." The state of religion was declared to be "low in the bounds of this body." A General Missionary was appointed, on "condition that he agree to travel in the bounds of the Michigan Eldership, and not stay at home." **J. M. Ireland** was elected Treasurer, but no Treasurer's Report was submitted. On Education the Eldership took advanced ground, urging "all in the bounds of this Eldership to do all in their power to educate their children, especially those who contemplate entering the ministry." It also expressed its full sympathy with "the mission interests of the General Eldership," and urged special collections for this purpose in all the churches. The Publishing House and Book Room of the General Eldership, and the various periodicals were endorsed, and recommended to "the patronage of the brotherhood." The appointments were reduced to nine, two of them being missions.

37th Michigan Eldership.—Responsive to general religious sentiment, the Michigan Eldership adopted strong resolutions against keeping open the World's Fair at Chicago on the Lord's day. It considered such a course as tending "to bring disgrace on our nation and people." It provided for the sending of its resolutions on the subject to the Chairman of the World's Fair Committee under its corporate seal. The session was held at the Wiles school-house, New Haven, Gratiot county, beginning September 25, 1890. The membership consisted of nineteen ministers and nine delegates. **L. J. Teed** was elected President; **I. E. Evans**, Clerk. The publications of the General Eldership were strongly endorsed, and ministers and churches were urged to patronize them. Missionary Societies were directed to be organized in the churches. The financial report presented a good condition of the Eldership Funds. The camp-meeting spirit still existed in the Eldership, so that a Camp-meeting Committee had been appointed. The churches, however, were indisposed to bear the expenses and endure the inconveniences, and so none was held. There were four fields of labor, which were supplied with pastors. Three ministers were named as Home Missionaries, "to help where opportunity affords," while one was appointed State Evangelist. The opinion prevailed that "this was the best Eldership that was ever held in Michigan." The only matter for discouragement which some experienced was "the scarcity of ministers," which necessitated the merging of some of the circuits, thus making them "too large for one man to travel, and do justice to the work."

38th Michigan Eldership.—At the session of the Eldership in 1891 there were three additions to the ministry, two of which received appointments, so that six fields of labor were supplied with pastors. The session was held at Sodus Bethel, Berrien county, and began September 17th. The officers chosen were **L. J. Teed**, President; **I. T. Crago**, Clerk. The Eldership felt its need of a better educated ministry. It sought to incite to diligent study by requiring all the ministers "who had not been members for a period of ten years should make a special study of Grammar and Rhetoric, and prescribed the text-books in which they were to be examined. "The Eldership all through its session was a decided victory for God." The religious fervor seemed so supreme that little was done besides the routine business.

39th Michigan Eldership.—The more experienced members of the Eldership rejoiced at the close of the session of 1892, that it "left the field re-inforced by nine workers, three exhorters and six ministers, two of the latter of marked ability." "The nightly efforts in the pulpit were in the demonstration and power of the gospel. The altar services were salutary and spiritual." "The cause has received a new impetus." As in 1891, the business transacted was limited, yet attention was given to some extent to matters of Church polity, as it was the opinion that "progress in the great reformation in Church polity is assured." On Sunday evening the ordinances were observed, at which it was noted that "a few out of three different denominations participated." The session was presided over "by one of the old veterans in the ministry," **Wm. Redding**, with **J. S. Eakin** as Clerk. It is recorded as a peculiarity of the session that "no resolutions were offered." The Funds of the Eldership were replenished through assessments. The session was held in the Spencer school-house, Montcalm county, and began September 1st. The seven fields of labor were all supplied. Not only the unassigned ministers, but the exhorters were required "to open new appointments where opportunity affords." The Eldership adjourned in the hope "that the near future will bring still brighter days for the Michigan Eldership."

40th Michigan Eldership.—The hope expressed at the close of the thirty-ninth session of the Michigan Eldership seemed to have been well founded. For at the close of the session of 1893 the Clerk reported that "the prospects for Church work in Michigan are gradually brightening, and we hope and pray that this year will be one of great prosperity." The session was held at Bangor, Van Buren county, beginning September 21st. The Opening Sermon was delivered by **L. J. Teed**. The membership of the body was twenty-three, of which six were exhorters. One sister at this session was seated as a "ruling elder." The ministers "in the active work were stationed on nine appointments." The Speaker, **W. J. McNutt**, came from the Ohio Eldership by transfer. **J. S. Eakin** was Clerk. More than usual business was transacted. On temperance the body pledged itself "to do all in our power to suppress the monster evil of intemperance, which endangers our government and its industrial, educational and religious institutions. It committed itself in favor of the prohibition of the manufacture, sale, importation and transportation of all or any intoxicating liquors as a beverage by our ballots and influence." Because of troubles growing out of the readiness to receive untried persons into the ministry in former years, the Eldership declared, that "hereafter we will receive none into this Eldership, or grant to any one a license, without their having belonged to the Church of God and having preached twenty-five times at least previous to making an application for license, and bring a letter of recommendation from the church signed by the ruling elders and preacher in charge." This refers to new applicants for the ministry. The Eldership did the singular thing of accepting the findings of a committee that "there have been wrong actions on the part of" both an expelled minister "and the Eldership," and recommending his reinstatement and mutual forgiveness.

41st Michigan Eldership.—While the General Eldership in 1893 had sent down to the annual Elderships several questions to be considered and acted upon, the Michigan Eldership took up only that of Eldership titles. This was done at the session held at Sodus Bethel, Berrien county, beginning September 19, 1894. It decided "to stand by the title Eldership of the Church of God," by "a unanimous rising vote, and still strengthened by loud acclamations." It also voted to "adhere to the Bible title 'Elder,'" and "denounced the prefix 'Rev.'" **J. H. McNutt** was chosen Speaker, and **J. S. Eakin**, Clerk. "One-half hour was set apart for memorial services," when the Committee on Obituaries reported resolutions eulogistic of the life and character of **H. A. Garrett**, in whose death the body had lost an efficient and worthy minister. He was originally licensed by the Michigan Eldership in 1869, and was "faithful to him that appointed him" to the holy office of the ministry. To assist in raising more missionary money, "the Board of Missions was instructed to organize Woman's Missionary Societies." "**L. J. Teed** was elected General Missionary throughout the State of Michigan," at a salary of \$350.00. When the Report of the Committee on Temperance was read it was objected to because the word "party" was used. The Committee was required to eliminate it. The Report enumerated a number of "protean diseases" caused by the use of ardent spirits; "the ruining of property;" "hereditary transmission of tendencies to diseases," and "insanity," "the blunting of moral sensibilities and their final blotting out," as reasons for favoring absolute prohibition, to which end "the Eldership will use all its influence and all lawful means." The Treasurer, **J. M. Ireland**, who was re-elected, handled only \$51.07 during the year. The Committee on the State of Religion reported total "membership of 250 a year ago," and "that more than two-fifths of this number are good, spiritual workers." But "the spiritual condition is at a low standard." Two newly licensed ministers entered the active work of the Eldership, enabling the Committee to supply all of the ten circuits.

42nd Michigan Eldership.—The reports from Michigan at this time were rather untoward and depressing. The State Organizer, **E. Tatman**, wrote: "I am almost ashamed to give the true standing of the Church of God in Michigan." Yet some things inspired confidence, although the Eldership itself confirmed **Tatman's** dispiriting estimate. It declared that "we behold the cause of Christ languishing." However, the Eldership manifested a determined and courageous spirit, and its deliberations evinced sanctified zeal for the cause and a determination to carry on the work with unabating energy. It convened at the Spencer appointment, Montcalm county, September 26, 1898, having listened the previous evening to the Opening Sermon, delivered by **J. S. Eakin**. The Speaker elected

was **Wm. Redding**, and the Clerk, **J. S. Eakin**. A new committee was named "to draft a Constitution and By-Laws for the Michigan Eldership," two of the members of the former Committee having died. The Eldership required each able-bodied minister "to preach twenty-five sermons a year, or keep up two regular appointments." Failure to do this would work forfeiture of license. The Treasurer was required to give bond in the sum of not less than \$100.00. Referring to the East Pennsylvania Course of Studies, the Eldership resolved to adopt it, and directed each minister under forty-five years of age to take this Course, and to pass a regular examination each year. A committee to examine in the Course was at once appointed for the year 1895-6. Better qualifications were also demanded on the part of applicants for license. A Board of Missions and a Board of Church Extension were elected. A Constitution and By-Laws for a Woman's Missionary Society were prepared and adopted, and the organization of local societies was encouraged. There were thirteen fields of labor, one of which could not be supplied with a pastor, while three were "under the supervision" of ministers not otherwise assigned. There was a General Missionary, and four others were "requested to take up appointments and assist other ministers." The Roll of the Dead had two names of ministers engrossed upon it, in whose honor memorial services were held. **M. D. Rogers** had been licensed first in 1892, but had developed into "a faithful and valuable co-worker," and was held in high esteem. **J. H. McNutt** was originally a member of the West Ohio Eldership, from which he received his first license in 1870. He was an efficient minister, and the Eldership keenly felt his loss.

43rd Michigan Eldership.—Two committees were at work during the year, and were ready with their Reports when the Eldership convened. One made a draft of a Constitution and By-Laws, which, after being considered *seriatim*, was adopted, with minor "corrections." The other prepared a Course of Studies of a more limited character "for all applicants for license, as well as ministers under fifty years of age." The session was held at the Bradley appointment, or Colonville, Clare county, and began September 17, 1896. **L. J. Teed** presided, and **J. S. Eakin** served as Clerk. Conditions in the Eldership had improved. One new organization was formed, and the total accessions were 138. "The outlook is hopeful." But there was an exigent "need of more earnest and faithful and honest laborers in the vineyard of the Master." The presence and addresses of **Clara Landes** gave the body much inspiration. Ministers' names are sometimes "dropped" reluctantly, or indignantly; but this Eldership "dropped" a former General Missionary "gladly from the Roll of the Eldership by a rising vote." On temperance, the "preachers and members of the churches of God" were "requested to vote as they pray." The ministers pledged themselves "to be more earnest and faithful, and more fully consecrated to the great work of the Master, that they may be more efficient in his service the coming year." The funds were exceedingly limited—Contingent, \$24.66; Misisonary, \$13.71; Superannuated, \$3.15. **D. L. Wiles** was the Treasurer, who received from the Finance Committee for the three Funds, \$15.85. Thirteen fields were supplied with pastors, and one was to be supplied by the Standing Committee.

44th Michigan Eldership.—The Michigan Eldership held its Ministerial Association during the day preceding the Eldership session. On the evening of said day, September 7, 1897, **J. B. White** preached the Eldership Opening Sermon. Before the election of officers the Constitution was amended, under suspension of the second section of Art. ii., and this Article was stricken out, and the following substituted: "All ruling elders, and delegates elected as alternates in the absence of the ruling elders, shall be full members of this Eldership." **L. J. Teed** was made Speaker, and **J. S. Eakin**, Clerk. The ministers and delegates were much encouraged by the presence and counsel and addresses of **T. Koogle**, of Ohio, who was there in behalf of Findlay College. Also by a communication from **Clara Landes**, misisonary in India. The Eldership condemned the use of tobacco under the inspired requirement of the Scriptures "to cleanse ourselves from all filthiness of the flesh, perfecting holiness;" and it resolved that "the older members of this body will, in the near future, abstain from its use," and that "hereafter we will refuse to license any young minister who will not abstain from the filthy habit." There was a balance of \$56.46 in the treasury, and **D. L. Wiles** was elected Treasurer. There were thirteen teaching elders at this session, and four ruling elders and eight delegates. **Wm. Redding** was superannuated. Two out of

seven applicants for license were ordained. Appointments were made to eleven fields, with one General Evangelist.

45th Michigan Eldership.—Little missionary or Church Extension work could be done in Michigan for lack of means. There were always men enough to devote their time to such work had an adequate support been guaranteed. There were at this time seventeen teaching elders and exhorters, yet there were only 764 sermons preached during the year 1897-8, and forty-four persons were fellow-shipped, and fifty-one baptized. One church was organized. The missionary spirit was low, as the receipts indicate, being less than for either the Contingent or the Superannuated Fund. The Eldership convened at the Colonville Bethel, Clare county, September 21, 1898. **L. J. Teed** delivered the Opening Sermon the previous evening. The unusual action of intercepting and recalling a transfer was taken in the case of **J. R. Omweg**, who had received a transfer to the Indiana Eldership. The difficulty was adjusted. Weak and indigent as the Eldership seemed to be, and with Findlay College no farther removed, it favorably considered "the project of an academy within the bounds of the Michigan Eldership." The Standing Committee was "authorized to look up a site and devise ways and means for the starting of an academy and procuring a principal for the same." It was also empowered to go over the territory of the Eldership "for the purpose of raising money for this purpose." The Constitution was amended by changes in half a dozen sections, in one of which four regular Funds were established, to wit: Missionary, General Eldership, Superannuated and Incidental. Each minister was to be "instructed by the Secretary as to the amount he is expected to raise on his work for the different Funds." Circuits were to be more completely organized, so that the work might be carried on with more system and efficiency. Applicants for license were to be more rigidly examined as to their faith, knowledge of Scripture, grammar, history, and general information, and they must come well recommended. Exhorters' licenses were to be discontinued. **Mrs. Woodworth** was invited to the State of Michigan, with her co-workers in evangelistic work, and was promised co-operation.

46th Michigan Eldership.—Neither ministers nor ruling elders and delegates were largely in attendance at the Michigan Eldership. Elements were wanting to quite an extent to create enthusiasm. Distance for too many was a serious obstacle. When the Roll was called as the body convened at Sodus Bethel, Berrien county, in the extreme south-western corner of the State, eleven ministers, four ruling elders and one delegate responded. **J. S. Eakin** was chosen President; **L. J. Teed**, Clerk, and **D. L. Wiles**, Treasurer. Being near the Indiana State line, **J. Bumpus**, of the Indiana Eldership, attended the session, and "his soul-cheering sermons and noble advice given as an advisory member" greatly encouraged the Eldership. The body was in mourning over the death of **William Redding**, whose "Christian character was unspotted;" a "fearless defender of the truth, and a wise counselor." He was first licensed in 1871, and was an active worker to within a year or two of his death. Charges were made against the Eldership by the church at Benton Harbor, and an effort to adjust matters failed. The Board of Missions of the General Eldership proposed to send a missionary to supply said church along with the church at Sodus Bethel, but this was not acceptable to the Michigan Eldership, as it did not wish to relinquish Sodus Bethel. The issuing of Life Certificates to ministers was objectionable. The sentiment of the Eldership was against them, and conditions were unfavorable. A modification was sought by correspondence with the Board of Publication, but said Board had no discretion, as the form of the Certificates had been prescribed by the General Eldership. In addition to other incisive paragraphs in resolutions against intoxicating liquors, a provision was incorporated declaring that "any young man who shall make application for license who is in the habit of drinking or using tobacco shall not be granted one." To secure a larger amount of funds for home missions, "**C. Burns** was elected Agent to go over the bounds of the Michigan Eldership and collect money for the Home Mission Fund." Ministers were instructed "on entering on their fields of labor to call a finance committee and fix the amount of salary, said amount to be paid quarterly." Two ordinance meetings were directed to be held annually with each church. There were nine circuits and stations, with one General Worker.

47th Michigan Eldership.—The territory of the State occupied by the ministers of the Michigan Eldership in 1900 can not now be determined from the

records. The names of but two counties, Clare and Gratiot, near the center of the State, are found in the Report of the Stationing Committee. There were thirteen fields of labor, one of which was divided two months later. Three of them are called missions, and five of the fields had but one appointment. These fields were represented by fifteen ministers and four ruling elders and delegates when the Eldership convened in annual session in the new bethel at New Haven Center, Gratiot county, October 4, 1900. **J. E. Moffitt** was chosen President; **W. J. McNutt**, Clerk, and **J. S. Eakin**, Treasurer. **C. C. Linsley**, one of the pioneer ministers of the Church in Michigan, "passed away." He was originally licensed by the Indiana Eldership, in 1858; but spent the greater part of his ministerial life in Michigan. He was a leader in the Eldership for many years, and was faithful in his generation. Necessary arrangements were made to hold a camp-meeting in 1901, "for the advancement of the spiritual welfare of the Church of God." A State Evangelist was appointed, who also was charged with the duty of "taking up collections and receiving time Notes to be credited to the Home Missionary Fund." There were no missionary societies, and no official action on the subject was taken; but financial boards were authorized in the churches to look after salaries, collections, etc. An appropriation of \$5.00 was made out of the Mission Fund to each of three of the fields of labor. On all the fields of labor the ministers were to be active in an effort to secure financial support. They were to see that the Financial Boards were duly organized, they being constituted members by the Eldership. They were instructed to call the Boards together "at least four times during the year."

48th Michigan Eldership.—1901 being the year to elect delegates to the General Eldership, the Michigan Eldership, through its Standing Committee, elected as one on its delegation **Mrs. Sarah J. Cooper**. Having received her transfer from the Ohio Eldership, she was appointed General Evangelist of the State. The session of the Eldership was held at Seville Center, Gratiot county, beginning September 26, 1901. While the total number of members was twenty-eight, there were only fifteen present—eleven ministers and four delegates. The choice of the body for President was **L. J. Teed**; Clerk, **W. J. McNutt**; Financial Secretary, **J. E. Moffitt**; Treasurer, **D. L. Wiles**. Every minister under forty years of age was "required to take the Course of Studies prescribed by the Eldership." And every minister and delegate was taxed "50 cents, to be paid into the Contingent Fund before having a voice in said Eldership." The body was interested in, and loyal to, all general Church interests, requiring each minister to subscribe for The Church Advocate, and insisting on the Sunday-schools using Church literature. Appointments were made to eighteen fields. The Board of Missions was composed of **Mrs. Sarah J. Cooper**, **S. S. Teed** and **Geo. W. Anderson**.

49th Michigan Eldership.—During the year 1901-2 **Mrs. S. J. Cooper** began mission work in Detroit, so that Detroit Mission was added to the list of appointments in 1902. However the number of fields of labor was reduced to ten, several of the charges having been consolidated. The session was held at New Haven Center, Gratiot county, and opened September 18th, with twenty-two ministers and delegates in attendance. The officers elected were: **W. J. McNutt**, President; **L. J. Teed**, Clerk; **Wm. Narragon**, Financial Clerk; **D. L. Wiles**, Treasurer. The action on temperance placed the Eldership "on record as opposed to the liquor traffic," and the members "pledged themselves to do all in their power by pen, voice and ballot to suppress the evil and wipe the demon out of existence." Whatever deficiencies may have existed in practicing the amenities of ministerial life, the Eldership resolved to "try to cultivate greater respect for each other in courtesy and brotherly love, and manifest that oneness in our evangelistic and organic work for the Master which was manifest with him and the Father." There was an earnest desire for a "perfect labor of love; the saving of souls, and the keeping of the fold securely as under-shepherds until the great Shepherd comes to receive his own." Fields were all supplied with pastors, and **J. E. Moffitt** was appointed General Missionary.

50th Michigan Eldership.—No semi-centennial services were held either at the Eldership in 1903, nor by the pastors and churches, so far as the records have been preserved. There were twenty ministers and four delegates present at the fiftieth session, held at Pine River Bethel, Montcalm county, beginning with the Opening Sermon on the evening of September 2, 1903, by **J. B. White**. **W. J. McNutt** was elected President; **C. L. Dilworth**, Clerk; **William Narragon**, Financial Clerk. Funds were unusually limited: "Contingent, \$25.42; Mission, \$3.98;

Superannuated, \$3.98." There were nine fields of labor, while **John Lown** and **L. Childs** were appointed General Evangelists, and **Joseph Palmer**, Assistant General Evangelist. Ten ministers were named "to open up new points."

51st Michigan Eldership.—There was improvement during the year 1903-4 in the condition of the churches and Eldership, so that the session of 1904 "was well attended," and "very encouraging reports were given." The meeting was held at Pine Grove, Montcalm county, where the Opening Sermon was delivered on Wednesday evening, September 21st, by **J. E. Moffitt**. The following officers were elected: President, **W. J. McNutt**; Clerk, **C. L. Dilworth**; Financial Clerk, **Wm. Narragon**; Treasurer, **L. J. Teed**. Limiting itself wholly to its own interests, the work of the Eldership was of a routine character—reports of ministers, recommendations of committees, and the stationing of ministers. The eleven fields of labor were provided with pastors, with **L. Childs** and **J. D. Tanner**, State Evangelists; **J. Palmer**, Assistant Evangelist; **Mrs. S. J. Cooper** to assist in revival work, and **J. E. Moffitt**, Missionary Collecting Agent. The brethren were "urged strictly to adhere to the admonition of Paul:—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

52nd Michigan Eldership.—The question of entertainment at even so small an Eldership as that of Michigan had assumed no small proportions by this time. The local churches were relatively small, and it taxed their ability to entertain all who would be present during the sessions. In 1905 the Clerk of the Michigan Eldership published that "ministers and their wives, and delegates and their wives only, will be supported by the Eldership." The ministers and delegates present when the Roll was called at the Spencer appointment, Crystal township, Montcalm county, September 6, 1905, was twenty-three. The officers elected were President, **L. J. Teed**; Clerk, **C. L. Dilworth**; Financial Clerk, **Wm. Narragon**; Treasurer, **L. J. Teed**. Defective records were not uncommon, and of this session of the Eldership the Minutes furnish no data touching transactions of the body. Resolutions adopted and Reports of Committees the Clerk failed to record. The names of the members of the Standing Committee are **M. S. Hemminger**, **J. D. Tanner**, **C. Haas**, **Wm. Shaw**. The Board of Missions consisted of **J. L. Teed**, **T. S. Lunbeck**, **Wm. Narragon**. The laity was pretty well represented on the Standing Committee and the Board of Missions, as of the seven members three were delegates. There were seven fields of labor, all of which were supplied. There were two "General Evangelists," and nine "General Workers."

53rd Michigan Eldership.—On Wednesday evening, September 26, 1906, **L. J. Teed** delivered the Opening Sermon of the fifty-third annual session of the Michigan Eldership. The "total number of members was twenty-six." Ten ministers and six delegates attended this session. The choice for President was **L. J. Teed**; Clerk, **C. Dilworth**; Financial Clerk, **Wm. Narragon**; Treasurer, **L. J. Teed**. All but one of the seven fields of labor were supplied by the Stationing Committee. **J. E. Palmer** was appointed Evangelist, and the Eldership elected **L. J. Teed**, General Evangelist, while thirteen ministers were named as "General Workers." The session was held at Delo Corners, Isabella county.

54th Michigan Eldership.—On Wednesday preceding the session of the Eldership in 1907 the Ministerial Association held its annual meeting. In the evening the Opening Sermon was delivered by **L. J. Teed**. The session was held at New Haven Center, Gratiot county, and began September 19th. While the attendance of ministers and delegates was small—eight ministers and three delegates—"a large crowd was in attendance at each meeting," and "the ordinance meeting on Sunday evening was especially very impressive." "The spirit of peace and harmony prevailed" throughout the sittings. Officers were elected as follows: President, **L. J. Teed**; Clerk, **S. S. Teed**; Financial Clerk, **Wm. Narragon**; Treasurer, **L. J. Teed**. One of the ministers died during the year—**S. L. McNutt**—a man of excellent character and abilities for usefulness. To comply with the requirements of the Constitution of the General Eldership, it was made the duty of "every minister of the Michigan Eldership residing in any other State to take a transfer." Each pastor was required "to preach one sermon to each congregation on the blessing of giving to the support of the gospel." The teaching elders, after this session of the Eldership, were "not to be elected to the office of ruling elder." The church building at Salem, Mich., was ordered to be sold. For mission work in towns the Eldership authorized "the purchase of a tent," and appointed "**Sister S. J. Cooper** a committee to purchase the tent, and placed the funds in her hands"

for that purpose. She was one of the ministers present at this session. Some "missionary funds were raised by collections," and a Board of Missions was elected; consisting of **L. J. Teed**, **S. J. Cooper** and **Jas. Terwilliger**. The seven fields of labor were supplied with pastors, and **S. J. Cooper** was appointed Evangelist. "New energy filled the brethren" of the Eldership, and "a more prosperous year than any one in the past" was predicted.

55th Michigan Eldership.—On April 30, 1908, "our venerable brother, **Elder J. B. White**, was called from labor to reward," is the record of the close of a "Christian life which was beautiful from its beginning to its close." **White** was a native of Pennsylvania, born in Perry county, August 5, 1820. When a young man he removed to Ohio, and thence, in 1850, to Michigan. He was first a member of the Presbyterian Church, but later united with the Church of God. In the Fall of 1853 he received his first license to preach, from the Ohio Eldership. He became a prominent member of the Michigan Eldership, and was frequently elected to official positions. "He was a man of wonderful energy, and possessed those sterling attributes of character which won for him the universal esteem of all within the circle of his wide acquaintance." The Eldership which convened in the Spencer Bethel, Montcalm county, September 10, 1908, lamented the loss of this estimable member of the body. At this session nine ministers and three delegates were present. Elections resulted in the choice for President of **J. D. Tanner**; Clerk, **S. S. Teed**; Financial Clerk, **Wm. Narragon**; Treasurer, **L. J. Teed**. The Eldership provided for a Board of Education, before which all applicants for license were required to appear and pass a satisfactory examination. **S. S. Teed**, **M. S. Hemminger** and **W. J. McNutt** were elected on this Board. Young men who proposed to enter the ministry were recommended to take a course at Findlay College. Efforts were being made to raise more missionary money; but as there were no missionary societies, collections were lifted for this Fund, and **Mrs. S. J. Cooper**, **C. Haas** and **L. J. Teed** were elected on the Board of Missions. **M. S. Hemminger** was made the General Missionary; **J. E. Moffitt**, General Evangelist, and five of the six fields of labor were supplied with pastors.

56th Michigan Eldership.—Forgetting, like **Dr. Bangs** once in his ministry, that "your duty is to pick, whether the rock yields or not," in 1909 "a number of the brethren of the Michigan Eldership seemed to feel somewhat discouraged." The session was called to be held at Pine Grove, Ferris township, Montcalm county, beginning September 30th, and the attendance was small, and no Opening Sermon was preached; but those "present manifested a good deal of enthusiasm, and some, looking on the bright side, were ready to promise us light ahead." Thirteen ministers and delegates were in attendance. These officers were chosen: President, **J. D. Tanner**; **S. S. Teed**, Clerk; **Wm. Narragon**, Financial Clerk; **L. J. Teed**, Treasurer. Two brethren received licenses, and "were ready to work," and there were other rifts in the clouds, so that "as the Eldership neared the close the brethren were encouraged." Ministers were strongly solicited "to attend the Ministerial Association, that we may discuss doctrinal points, and become a unit on the same."

57th Michigan Eldership.—The number of ministers ordained by the Michigan Eldership from its organization in 1850 to the close of the session in 1910 was ninety-six. Of this number twenty-three were enrolled when the Eldership was constituted at Colonville, Clare county, October 12, 1910. Nine ministers and six delegates were in attendance. **J. D. Tanner** preached the Opening Sermon on the evening of October 11th. He was elected President; **S. S. Teed**, Clerk; **Wm. Narragon**, Financial Clerk; **L. J. Teed**, Treasurer. By a Rule of the Eldership the Standing Committee consisted of three ministers and two ruling elders. There was considerable interest awakened in foreign mission work through a "communication received from **Mrs. Clara Ritchie**," of the W. G. M. S. of the General Eldership, and collections were lifted on the floor of the Eldership and at the evening services. Four young men appeared before the Board of Education and were favorably reported to the Committee on License, which "recommended them for an annual permit to preach." "Greater diligence was observed in the work of the ministry" by the Committee on the State of Religion, and it urged "that every minister of the Eldership put forth a greater effort in the future than ever before to advance the cause of Christ and his church, and to enlarge the borders of Zion." The Eldership "demanded a per capita of \$1.00" from every minister when the reports were considered. There were four Eldership Funds, with balances October 13, 1910, as follows: Contingent, \$33.50; Tent, \$25.25; Mission-

ary, \$19.09; Superannuated, \$3.98. A three-year Course of Studies was adopted, in which the young ministers were "required to pass a satisfactory examination." It was noted with special gratitude that "during the Eldership session glorious meetings were enjoyed; that there were two souls gloriously saved, one an aged man who had not been to meeting but three or four times in fifteen years, though he lived only one mile from the Bethel."

58th Michigan Eldership.—"One of the best Elderships for a number of years" was held at New Haven Center, Gratiot county, beginning October 4, 1911. The Opening Sermon could not be preached the previous evening because of inclement weather. The President, **D. L. Wiles**, was elected by "acclamation;" Clerk, **S. S. Teed**; **Wm. Narragon**, Financial Clerk; **L. J. Teed**, Treasurer. Further efforts were made to secure funds with which to purchase a tent, "to be the property of the Michigan Eldership." Subscriptions were taken on the floor, and "every minister in charge of a circuit or station shall do all he can in collecting money for a Tent Fund," and "every local minister was to consider himself a committee of one to collect all that he can for the Tent Fund." The total secured before final adjournment was \$115.17. Religious conditions in the churches were considered "in a fairly prosperous state," with "a number fellowshipped during the year, and one new work opened." "The spirit of co-operation prevailed, and the brethren are working in union." An evening was devoted to the discussion of the topic—"How can a minister hurt his influence in and out of the pulpit?" On temperance the Eldership declared that it "deems it wise that the ministers should by every possible means, by pen, voice and ballot, do all they can to create a sentiment that will destroy the liquor traffic." Each member of the Eldership was admonished to "do all in his power to maintain peace and harmony among the brotherhood." The Stationing Committee reported five fields of labor, all supplied with pastors, with **J. E. Moffitt** General Missionary, and **M. S. Hemminger**, General Evangelist.

59th Michigan Eldership.—The religious services of the fifty-ninth annual session of the Michigan Eldership were most "inspiring and soul-cheering," beginning with "a real old-fashioned love feast on Sunday morning." The Opening Sermon on Tuesday evening, September 24, 1912, was preached at Pine Grove, Montcalm county, by **J. D. Tanner**. The session continued from Wednesday morning until Saturday evening, and was throughout characterized by "Christian fellowship and kind brotherly spirit." Religious services were held during Sabbath following adjournment, closing with the ordinances in the evening. Of the twenty names on the Ministerial Register eleven were enrolled, with three lay delegates, as constituting this Eldership. The President was **M. S. Hemminger**; Clerk, **S. S. Teed**; Financial Secretary, **W. Narragon**; Treasurer, **L. J. Teed**. The Standing Committee, three ministers and two laymen, was composed of **W. J. McNutt**, **J. D. Tanner**, **D. L. Wiles**, **Wm. Shaw**, **Roy Miller**. The Board of Missions consisted of three ministers—**Witze Buch**, **M. R. Honderick**, **G. W. Andrews**. The members of the Stationing Committee were **L. J. Teed**, **J. D. Tanner**, **A. C. Hanes** (ministers); **Wm. Shaw**, **Sarah Humphry** (lay delegates). The financial support reported by five pastors ranged from \$32.50 to \$342.61. The number of conversions and accessions to the churches did not reach fifty. Final provision was made to purchase a tent for Eldership use, the Committee being "empowered to draw from the General Fund of the Eldership and pay the difference between the amount of Tent Fund available and the cost of the tent." The Eldership "placed itself on record as opposed to the liquor traffic and the present license system," and that it "will do all in our power to wipe the evil from our land." The small attendance at the annual sessions was a matter of anxious concern, and the body expressed itself as "believing that the time has come when there must be a rallying to the standard of the Bible and the building up and strengthening of the Michigan Eldership." It therefore resolved "that we as ministers and delegates will each pledge ourselves before God and man that we will put forth every effort possible to be in attendance at our regular annual gatherings, and do all in our power to prosper the work and help to make the Eldership a success." "A spirit of peace and harmony" existed, "and a spirit of co-operation" prevailed. Five appointments to fields of labor were made, and the other ministers as General Evangelists were instructed "to work up new appointments wherever they can."

VII. THE ILLINOIS ELDERSHIP.

1st Illinois Eldership.—Illinois was pre-eminently a field for mission work by the East Pennsylvania Eldership. In 1847, when **Harn** visited the northern part of the State, including Jo Daviess, Stephenson, Carroll, Ogle and LaSalle counties, he found a number of Pennsylvania and Maryland families of the Church of God. He suggested the establishment of "the Carroll and Ogle Mission," and the "appointment of a young man." He thought that if "due attention be paid to this region, quite a prospect lies before us here." He specially mentions "a great number of emigrants from Maryland and Pennsylvania, who were formerly attendants on the services of churches of God." In Ogle county he found a "Maryland colony." In LaSalle county he found **John A. Shuler**, an emigrant from Middletown, Pa., with "about a dozen brethren and sisters in and around Ottawa, formerly of Pennsylvania." Fulton county, fourth county south-west of LaSalle, also had a settlement of families from Lancaster county, Pa. These facts induced the East Pennsylvania Eldership to take a special interest in mission work in Illinois. A strong effort was made to secure the services of **Harn**, a Marylander by birth and a Pennsylvanian by adoption, as missionary in the north-western counties of Illinois in 1847. But there was no assurance of sufficient support. Besides, **Harn** was of too restless and aspiring a character to settle down to hard, self-sacrificing mission work. At the second General Eldership, held in 1848, action was taken "recommending to the Indiana Eldership to prescribe its own boundaries, including the various missions in Illinois." And while several ministers of the Indiana Eldership traveled over different counties in the eastern section of the State, the distance to the northern counties would prove an insurmountable obstacle to co-operation. Accordingly when organized and systematic mission work in Illinois was inaugurated by the East Pennsylvania Eldership, the General Eldership in 1851 authorized "the churches and brotherhood in Illinois to erect themselves into a new and separate Eldership to be called the Illinois Eldership." The same year **Klein**, **Wertz** and **Sandoe** were sent as missionaries to Illinois by the East Pennsylvania Eldership, "and began the labors assigned them." The work was successful, so that by the Summer of 1852 they seriously "contemplated the formation of an Eldership." On November 5, 1851, **G. Sandoe** asked the East Pennsylvania Eldership for his "transfer to the Illinois Eldership, which I suppose will be organized next Fall." In December of the same year he wrote that "the brethren in the north are doing great things. They have an Eldership started." This refers to what **J. M. Klein**, missionary, located at Homer, LaSalle county, Ill., called, "Journal of a General Council in Illinois." The record shows that this "Council" was composed of "the preachers and elders of the churches of God in the State of Illinois, met at the town of Homer, LaSalle county, on the 1st day of December, 1851, to transact the following business," that is: "Taking into consideration the great importance of extending our labors in the ministry as far as possible." **Sandoe** was requested to "extend his labors northward toward the Troy Grove [Homer] Mission, and **Klein** working southward, and to the north and west, so as to connect the three missions of the State." Other ministers were invited to come to Illinois. This Council also adopted resolutions in favor of Sabbath-schools, of "getting a new Printing Press and Book Concern, the liberal education of the children of Church families, of schools, academies and seminaries and colleges. It also resolved to "make an effort to establish an Eldership Fund, on the scriptural plan, as soon as practicable, to be under the direction and at the disposal of the Illinois Eldership." The final resolution declared, "That we meet some time next Autumn for the purpose of forming ourselves into an Eldership, as directed by the General Eldership, the time and place to be appointed hereafter." But the matter was deferred a year longer, the place had yet to be prepared, in the divine providence. **Sandoe** on November 15, 1852, says of this delay: "Our intended Eldership proved a failure. This seems somewhat discouraging and perplexing to my mind. Perhaps, however, it will work for the better." "January 3, 1852, a protracted meeting was commenced in **Joseph Rife's** brick residence, near Boiling Springs," Macon county, conducted by **Thomas Hickernell**, of Ohio, and **George Sandoe**, of Pennsylvania, missionary. **Rife** was a native of Dauphin county, Pa. He died in 1886, **Mrs. Rife** having died in 1884. A church of God was organized in **Rife's** house, of nineteen members, of which

Joseph Rife, Sr., and Jacob Schroll were the elders; and **Joseph Rife, Jr., and David Houser**, deacons. It was in **Rife's** house, August 23, 1853, where "the elders of the Church of God in Illinois met. . . . to organize themselves into an Eldership." **William Adams**, of Ohio, conducted religious services, after which the members who wished to be identified with this body gave to each other the right hand of fellowship." The following constituted this first Eldership:

"Central Mission—**J. M. Klein**, teaching elder; **J. Myers**, ruling elder.

Rock River Mission—**D. Wertz**, teaching elder.

Southern Mission—**G. Sandoe, H. Rupp** and **Isaac E. Boyer**, teaching elders; **J. Bear, J. Schroll** and **G. Schroll**, ruling elders.

Adams and **Hickernell** did not join the Eldership. **Rev. Robert Henson** and **Rev. S. Dispain**, of the Baptist Church, were also present, and "were invited to take part with us in our deliberations." **J. M. Klein** was chosen Speaker, and **George Sandoe**, Clerk.

Jacob M. Klein was a native of Berks county, Pa., of German descent. He was born in 1818. When he reached his majority he removed to Juniata county. His conversion occurred when he was fifteen years old, and within a year he began



House in Which First Illinois Eldership Met.

to preach the gospel. From Juniata he went to Bedford county, whence he came to the session of the East Pennsylvania Eldership held at Fayetteville, Franklin county, Pa., November 7, 1842, and made application for, and was granted, license to preach. He was appointed to Indiana county, and reappointed in 1843. When the West Pennsylvania Eldership was formed, Indiana county became part of its territory, and **Klein** became a member of that body, and in 1844 was reappointed to Indiana county, and in 1845 to Indiana and Cambria counties. In 1846 he was assigned to the Harmony, Venango county and Columbiana county, Ohio, circuit. He preached on parts of this territory until 1850, when he was appointed to the New York State Mission. In 1850 he was Speaker of the West Pennsylvania Eldership. In 1851 he was back in Venango county, Pa., whence, after his appointment as missionary to the Central Illinois Mission, he started for his new field of missionary labors. This was on April 26, 1851. **Klein** was active in calling the meeting on December 1, 1851, at Homer, LaSalle county, Ill., to take preliminary steps to organize an Eldership, the date for which was fixed in the Autumn of 1852. But for some unknown reason this meeting was not called. But on August 23, 1853, the first Eldership was organized of which **Klein** was made Speaker. He had been Speaker of the West Pennsylvania Eldership in 1850. In 1855 he

was again chosen Speaker of the Illinois Eldership. He represented the Illinois Eldership at the General Eldership in 1854. In 1866 he emigrated to Iowa, where he did effective work, until 1886, when he removed to Kansas, and thence to the State of Missouri, where he died April 21, 1891. His body was interred in the cemetery at Alice, Grundy county, Iowa, where years before he had organized the first church of God. He was a man of fine natural ability, and was useful in soul-winning to the close of his life.

The missionary character of this Eldership is evidenced by its first resolution, to "raise a missionary fund, in the following manner: The elder or deacon of every church to take out a subscription paper, soliciting subscribers for the term of five years, paying six per cent. interest each year for the sum annexed to their names. At the expiration of said term the principal to be null." This money was to be applied solely to the cause of missions. It also declared that it "nas no fellowship with, nor charity for, slavery nor slave laws, and will use its influence against all such laws. It approved of "the effort to bring the Printing Establishment west of the mountains," and promised to "use all laudable and honorable means" to this end. **H. Sweitzer** was licensed. **Klein, Wertz, Boyer and Sandoe** agreed to travel. And as **D. Kyle**, East Pennsylvania Eldership, expressed "a wish to come to this State," he was appointed on the Decatur circuit; **I. E. Boyer** on the Martinsville circuit; **D. Wertz** on the Central Illinois Mission; **J. M. Klein** to Mount Carroll circuit, and **George Sandoe** on a new mission, called Winchester Mission. **J. M. Klein** was appointed delegate to the General Eldership in 1854.

2nd Illinois Eldership.—The second Illinois Eldership met in the heart of the Central Mission, over one hundred miles north of the point where the first one was held. It convened at Homer, LaSalle county, September 9, 1854. Five ministers were present, and three absent. The officers elected were **George Sandoe**, Speaker; **David S. Byers**, Clerk, and **Jacob Bear**, Treasurer. The Eldership recommended "payment of a claim in favor of **Winebrenner** and **Harn**, as urged by the General Eldership. It placed itself on record in favor of "prohibiting the vending, importation and sale of intoxicating liquor as a beverage." The project of a new Printing Press and the getting up of a Hymn-Book was heartily endorsed. It was almost a Pennsylvania Eldership as to ministers and members, and it did not fail to express its appreciation to said Eldership for what it did to spread the gospel in Illinois. It fully coincided with the General Eldership in its condemnation of slavery and "the Douglass Nebraska Bill." Perhaps its plan to raise missionary funds proved abortive, for it directed the "taking of collections on each charge" for this purpose. It appropriated its first missionary money, \$75.00, to **Sandoe** on the Winchester Mission, and \$50.00 to **D. S. Byers**, licensed by the Standing Committee, on Rock Island Mission. In addition to approving the license of **Byers**, the Eldership received and licensed "**Bro. Lough**, formerly a minister among the Free-Will Baptists."

3rd Illinois Eldership.—By resolution, the Eldership which met at West Bureau, Bureau county, Ill., Monday, September 17, 1855, changed the name of the church to that of "the church of God at Enon." There were present five teaching elders, and six ruling elders; four ministers being absent. **Jacob M. Klein** was, on motion, elected Speaker, and **George Sandoe**, Clerk. The lifting of missionary collections was "almost a total failure." Because of the "difficulty of getting suitable houses as dwellings for their preachers," the Eldership "recommended to all the churches of God in Illinois to buy or build, on each circuit and station, a suitable house as a parsonage." The need of more ministers was emphasized, as for lack of men "during the past year we were rather limited in our operations." And still there were "calls from every direction to 'come over and help us.'" In some sections German preaching was appreciated. Missionary funds only amounted to \$74.70, with an "increase of only \$3.00 on last year's subscription." The Eldership resolved itself into "a committee of the whole as a Licensing Committee," and granted licenses to **Jeremiah F. Schoch** and **Jacob Bear**. Touching "a body of Christians in the southern part of this State, known by the name of 'Separate Baptists,' holding religious sentiments similar to our own," the Eldership professed "the most friendly feelings," and proposed "co-operation with them." **Sandoe** was named as delegate for this end to their annual Association. Four circuits were formed, with four pastors and four assistants. Two missions are named, with no appointees. The title of the Eldership is, "The Eldership of the Churches of God in Illinois."

4th Illinois Eldership.—The affinity between the liberal Baptist element in the west and the Church of God is well exemplified in the proceedings of the sessions of the Illinois Eldership held at **Rife's**, four miles north of Decatur, Macon county, Illinois, beginning September 4, 1856. After the organization was effected by the election of **J. Bear**, Speaker, and **George Sandoe**, Clerk, a delegate was received from the Separate Baptist Association, who addressed the Eldership, and submitted "a letter of correspondence from the Association" sending "Christian love and salutation." Two delegates were appointed, but one "was not able to get here." Several "brethren spoke their sentiments on the subject of a scriptural union of the two bodies." And "a union is anticipated at no distant day." "**A. J. Fenton** and **J. Bear** were appointed to attend the next Association." "**Hensen**, formerly a minister of the Separate Baptist Association," became a member of the Eldership. Prohibition was strongly endorsed; the establishment of Sabbath-schools was made a special duty of ministers "wherever there is opportunity to do so;" the securing of parsonages is called to the attention of churches; the need of education, especially by the ministry is recognized, and "politicians" are charged with "having commenced a warfare upon Christianity" in their efforts "to extend Slavery over the Territory of Kansas." And while it is "not the duty of 'ministers of Christ to dabble in politics,' it certainly is their duty to defend Christianity from the incendiary acts of all aggressors, whether political, judicial or clerical." As a Committee of the Whole, the Eldership fixed the boundaries of the circuits and missions, eight in all, and appointed the ministers. **Fenton** and **R. White** were two accessions to the ministerial ranks, both from East Pennsylvania Eldership.

5th Illinois Eldership.—The Illinois Eldership in 1857 was constituted of seven ministers, three ruling elders and three delegates. It met at Dover, Bureau county, in the northern part of the State, on October 19th. Nine teaching elders were absent, partly occasioned by the organization of the Southern Illinois and Indiana Eldership, which the Illinois Eldership disapproved, "believing it to be detrimental to the cause" within its bounds. **J. M. Klein** was chosen Speaker, and **E. Bear**, Clerk. **J. A. Shuler** was elected Treasurer of the Eldership, instead of simply the Treasurer of the Board of Missions. The Eldership formed itself into a Missionary Society, and appointed a committee to draft a Constitution. The difficulty with the Iowa Eldership was considered by a committee, which reported that, "after due consideration and lengthy discussion, we consider this Eldership justifiable in the reception of **Bro. Fenton**, believing that he was not a member of the Iowa Eldership." **Fenton** had not handed in his transfer to the Iowa Eldership. Accordingly the Illinois Eldership declared that it "has been misrepresented to the public, and has been abused as a violator of the plan of co-operation." The "delegates to this Eldership through whom the Iowa Eldership evinced their intention to vindicate their course failed to meet us, and we consider ourselves misrepresented in the Journal of the Iowa Eldership, and by public letters published in *The Advocate*." The Eldership seemed vexed over the conduct of "some of our brethren who leave the fields of labor assigned them by the Eldership," and sharply disapproved, and expressed the "hope that in the future we may not be troubled with such conduct." While denouncing Slavery in general as "derogatory to the best interests of our country, to the great cause of Christianity, and in violation of human rights," also "disapprove of the course of the missionaries and churches in the State of Texas in receiving into the Church those who hold in bondage their fellow men," and so "disclaim all fellowship with proslavery churches." The charges were reduced to two circuits and two missions, leaving out the whole southern half to two-thirds of the State.

6th Illinois Eldership.—Apparently emphasizing the abandonment of the territory south of Bureau and LaSalle counties, the Illinois Eldership in 1858 met in the north-west corner of the State, at Pleasant Valley, Jo Daviess county, November 8th. Twelve members answered Roll call when the Eldership was organized, six teaching elders, four ruling elders and two delegates. There were twelve teaching elders absent. **J. Bear** was elected Speaker, and **J. H. Hurley**, Clerk. A committee, appointed for that purpose, "examined the contents of a certain pamphlet, published by a member of the East Pennsylvania Eldership, entitled, 'Letter on Slavery,'" reported, that "we do sincerely regret its appearance among us, inasmuch as it inculcates principles repugnant to the doctrine of the Church of God and the best interests of Zion, at variance with the Bible and antagonistic to every attribute of the Deity, and is calculated to sow the seeds of discord among us." When thus characterizing **Winebrenner's** letters published by him in pamphlet

form, after **Colder** refused to admit them into the columns of *The Advocate*, it was believed that little did the Eldership think how much it behooves us to be quite conservative and cautious in the use of official language about those not amendable to us, lest we find ourselves in a moment of enthusiasm or irritation betrayed into assertions of propositions which will come back to plague us when they are turned the other way. Over against this arraignment of **Winebrenner** stands the Eldership's approval of "the noble stand of the Editor of *The Advocate* taken against all encroachments of the enemy." A Contingent Fund was established, "each minister to pay into it \$1.00 annually and lift a collection at each of his appointments."

7th Illinois Eldership.—The territory of the Eldership having been re-adjusted, the Illinois Eldership of the Churches of God met in the Bethel in Decatur, Macon county, Ill., Saturday, October 1, 1859. Four circuits and five missions were represented; but three ministers being absent. **J. M. Klein** was made Speaker; **Geo. W. Boyer**, Clerk, and **E. Bear**, Treasurer. The Constitution ordered to be drafted for the Missionary Society was reported, and it was adopted. Action was taken to secure from the Legislature an Act incorporating the Eldership, in the names of the members of the Standing Committee, the Treasurer and **J. H. Hurley**. "The black curse of involuntary slavery" was anathematized. A resolution was first laid on the table, and then taken up, and lost "after a spirited debate," declaring that the charging of usury, or "exorbitant interest," is "in direct opposition to the whole tenor of the New Testament Scriptures." "The proper observance of the Sabbath" the Eldership regarded as "a subject immediately connected with the glory of God, the salvation of souls and the moral and political welfare of our country."

8th Illinois Eldership.—The Special Notice of the Clerk was that "the Eldership of the Churches of God will meet at Homer, LaSalle county, Ill., yet the heading of the Journal, and the Journal itself, give the title as "Church of God." It convened October 3, 1860 in its eight annual session. Five circuits and one mission were represented. Ten teaching elders were absent. All teaching and ruling elders, together with one delegate from each church in place of each elder absent, "were given the privilege of voting on any question that may come up before this body." **J. H. Hurley** was elected Speaker; **J. P. Emmert**, Clerk, and **E. Bear**, Treasurer. The Committee on Education, finding former resolutions largely a dead letter, "would recommend not only their re-adoption, but that we suggest the propriety of reducing the same to general, practical application." It also "urged upon the ministers and members of the Church in this State the propriety of putting forth still stronger efforts for the organization of Sabbath-schools." The Plum River circuit was divided, making East Plum River the dividing line, and naming the two circuits Plum River and Mt. Carroll, with six and five appointments respectively. The death of **William Clay** was lamented in resolutions which characterize him as "an able and useful member, a pious and efficient co-laborer, and an ornament to society." Provision was made at the instance of a layman, **J. P. Emmert**, for a fund "for superannuated ministers and for families of deceased ministers which may become destitute, or in needy circumstances" by assessing "each male member fifty cents, and each female member twenty-five cents, within the boundaries of the Eldership." This tax was to be "collected by the ministers in charge of the different congregations." The principal was to be "put at interest," and the interest be used "for the next ten years." Dissatisfaction was expressed with the southern boundary, by which Macon county was united with the Southern Illinois and Indiana Eldership. The form of a Charter for the Eldership was submitted and approved, and **J. P. Emmert** was made a committee to secure the passage by the Legislature of the Act of Incorporation. The taking of "unlawful interest" was forbidden. The churches were "requested and urged" to organize church missionary associations to aid the parent Missionary Society. **J. M. Klein**, **A. J. Fenton** and **J. P. Emmert** were appointed "to draft a Constitution for the government of this Eldership." Nine circuits were formed and three missions, but three were unsupplied. The Eldership was severely criticised for failing to make "even an allusion in the remotest degree to the late death of **Elder John Winebrenner**." After warmly resenting the reflections thus cast upon the Illinois Eldership by "Observer," **J. P. Emmert**, Clerk, explained, that it was not "for want of reverential regard for the memory of **Winebrenner**;" but that it was the intention of the Committee on Obituaries, of which he was Chairman, "to have added the testimony of the Eldership to the well-known virtues

and high moral and religious worth, to which our lamented brother had attained in this life;" but that "in the hurry of business the matter escaped my memory."

9th Illinois Eldership.—The Illinois Eldership met as an incorporated body in its ninth annual session at Mt. Carroll, Carroll county, Ill., October 21, 1861. There were five circuits and six missions, with seven teaching elders, five ruling elders and six delegates enrolled when the Eldership was constituted. Five fields were not represented, and six ministers were absent. No copy of the Act of Incorporation was secured, but the Constitution was submitted and adopted. The name of the body was declared to be "The Illinois Eldership of the Church of God." The membership was defined to consist of "all ministers of the gospel holding license from this body, together with all the ruling elders and one delegate that may be sent to represent the circuits and stations." After the organization, duties of officers and some parliamentary rules, it was further provided that the Eldership shall elect by ballot a Standing Committee of three and a Stationing Committee of five persons. The former was given "all the rights and powers of the Eldership during its recess." Churches are "required to give their pastors a competent support," and "pay the same quarterly." The amenability of the ministers to the Eldership is affirmed, and provision is made for the "rebuke, suspension and expulsion of ministers and churches which fail to comply with these Rules of Order." Under the Charter and Constitution, **J. H. Hurley** was the first Speaker; **Rudolph White**, Clerk, and **John A. Shuler**, Treasurer. In McDonough county, near the Mississippi river, were some Free-Will Baptist churches, which by letter expressed a "wish to be identified with" the Eldership. A committee of one was appointed "to visit them, examine into their condition and standing, and report to the Standing Committee." As the support of pastors was quite generally insufficient, from which "a great deal of evil is resulting," the Eldership expressed the belief that "the remedy is within reach." This was outlined to be the making "of the deacons of the churches sensible of their duties in this respect," and so they were "urged to adopt a more efficient plan in raising funds" "and use every exertion in carrying their plans out." One minister while under charges "attached himself to another denomination," treated the citation to appear before the Standing Committee "with contempt," and was suspended by said Committee, and "declared no longer a member of this body on account of unchristian conduct." The "cause of our Redeemer," declared the Committee on the State of Religion, "has not prospered as much as we have desired." As the Eldership found some "men professing Christianity engaged in selling and using spirituous liquors as a beverage," it resolved that it "will not knowingly fellowship among us any person or persons who are engaged in said iniquitous traffic," nor will "we give our suffrage or influence to any person or persons who will aid or uphold such a wicked traffic." After strongly characterizing "the fraternal strife" from which the country was suffering in a lengthy preamble, the Eldership resolved to "denounce disunion and secession;" declared it will "discountenance secessionists North and South, and will oppose secession sympathizers everywhere," and sanctioned "every measure and proclamation, which we are sure a military necessity demands, until this unhallowed rebellion is put down." There were thirteen fields of labor mapped out, seven of which are called "missions."

10th Illinois Eldership.—The Eldership in Illinois in 1862 came very near being a failure. When the time arrived, November 29, 1862, "but few brethren met" at the appointed place, Homer, LaSalle county, Ill. Those present waited from November 20th to December 2nd, but "no more came." There is nothing in the brief Journal whereby to determine who, or how many, were there. There was no Roll call. The Eldership was not constituted. No statement as to who reported. Those present went into "Committee of the Whole;" but there is no record of the officers. The Journal is signed **J. M. Klein**, Speaker; **J. A. Shuler**, Clerk, without showing their election. A Standing Committee and a Treasurer were appointed. All licenses were renewed and placed in the hands of the Standing Committee "until called for." Made five appointments; elected delegates to the General Eldership; dropped one name from the Minutes of the Eldership; appointed the time and place for the next Eldership, and adjourned. They even did not have "the books and papers belonging to the Eldership."

11th Illinois Eldership.—As the Eldership in 1863 "convened pursuant to appointment by the Standing Committee," and not pursuant to adjournment in 1862, said action does not seem to have been considered valid. In constituting the Eld-

ership there are further evidences indicating the work of said Committee in the appointments. The session was held in the new bethel, near Buda, Bureau county, Ill., beginning October 12, 1863, and was well attended. There were three stations, four circuits and seven missions. **J. M. Klein** presided, and **J. P. Emmert** was Clerk, with **J. A. Shuler**, Treasurer. The certified copy of the Charter was received. **A. X. Shoemaker**, East Pennsylvania Eldership, was received as a full member during the session. Several items of business of the session of 1862 were re-enacted, among them a "committee to visit the certain Free-Will Baptist brethren in McDonough county, Ill." Action was taken "urging upon the churches of the Eldership the importance of procuring at the earliest possible period a suitable location for a High School which shall be under our own supervision." The Eldership expressed itself as "decidedly in favor of raising means for the erection of a monument over the remains of our venerated and much lamented **Winebrenner**." A precedent was established in the matter of appeals, when "the appeal of **J. H. Hurley** from the action of the Decatur church" was heard, and referred to a committee for investigation. The action of the Decatur church was reversed, and the case sent back. It was agreed to "appoint an evangelist to take the oversight of this body, whose whole duty it shall be to visit all the churches within the bounds of this Eldership, assist the preachers in holding meetings, and open up new appointments." His support was to come from "those among whom he labors." Going more into detail on the temperance question, the Eldership declared that "we will not entrust, by our votes, to offices of profit or trust any habitual drunkard;" that "we will not entrust our sons and daughters to the care and instruction of a practical drinker;" discountenancing "the fashionable practice of tippling;" denouncing "the elevating to important official positions in the military service of men given to intoxicating drinks," and that "the regular or occasional use of spirituous, malt, vinous or fermented liquors by any minister of the gospel is beneath the dignity of the sacred office." It also "discountenanced and utterly denounced the practice of visiting saloons and the drinking of lager beer by professors of religion," and declared that "we will oppose the practice by members of churches within the bounds of this Eldership." The Committee on the State of the Country reported, that the war has in it "the elements of God's judgments sent upon us as a chastisement for our national sins;" petitioning Congress "to break every yoke, and let all the oppressed go free;" expressing "unwavering confidence in the President," and promising "to labor by our votes, our words and our prayers to uphold his official hands." The Chicago Mission project was strongly endorsed, and agents were appointed on all the charges "to collect subscriptions." November 12th was designated "as a day of general fasting and prayer to Almighty God, that he will most graciously pour out his Holy Spirit on his work and revive it in our hands especially and with his people generally." A resolution was adopted in which the Eldership "opposed the practice heretofore indulged in of churches calling and contracting with preachers without co-operating with the Eldership." So there were five fields "to be supplied" when the Stationing Committee reported; the appointment of the Evangelist was referred to the Standing Committee.

12th Illinois Eldership.—Ten teaching elders and eight ruling elders and delegates constituted the Eldership when it convened at Troy Grove Bethel, LaSalle county, Ill., November 28, 1864. The choice for Speaker was **J. H. Hurley**; Clerk, **R. White**; Treasurer, **J. A. Shuler**. **W. B. Allen**, later an efficient member of the body, received license at this session. He was from Dauphin county, Pa. Each minister was taxed \$1.00 annually for the fund for ministers' widows, and his license was "to be withheld until he pay said amount." They were also required to collect fifty cents from male members and twenty-five cents from female members annually for the same fund. The Committee on the State of the Country insisted on the prosecution of the war "for the preservation of the Union until the rightful authority of the United States be recognized in every State in the Union;" that "disloyalty to the Government is disloyalty to God;" that it "hailed with pleasure the Emancipation Proclamation as the severest blow to the Rebellion," and "demanded of Congress an amendment to the Constitution forever prohibiting slavery in this country." "The ministers and people of the Church of God are urged to use all commendable means to counteract the pernicious influence of this monster evil of intemperance." That the local ministers might be "more efficient" they were "requested to employ at least every third Sabbath, and as much more time as they can, in the great work to which they are

called." In addition to favoring the "establishment of a college under the supervision of the churches of God," the Eldership also voted to establish a "National College where the children of deceased soldiers may receive a suitable education." Two stations, three circuits and three missions were designated, and ministers assigned to them, and **J. H. Hurley** was made General Missionary.

13th Illinois Eldership.—No special reason is assigned, but immediately after the organization of the thirteenth Illinois Eldership, at Decatur, Ill., November 15, 1865, the time till adjournment was "devoted to singing and prayer." **J. H. Hurley** was chosen Speaker; **J. A. Shuler**, Treasurer, and **R. White**, Clerk. The Eldership was becoming dissatisfied with the practice of publishing Journals in full, as they "occupy too much space in *The Advocate*," and instructed its "Clerk to transmit only a synopsis," specifying eight different items, besides "all important resolutions." It expressed some critical comments on the character of *The Advocate*, and instructed its "delegates to the General Eldership to labor, first, for an enlargement of the paper; second, for a board of editors chosen from the different Elderships; third, to bring it westward, and fourth, to have the form changed to folio." A custom began to prevail "of churches and ministers making contracts prior to the Eldership, and then presenting their cases to the Eldership for adjustment," so that the Eldership declared "that too frequent changes must be detrimental to the interest of the cause," and that "it is the privilege of churches wishing changes to state their preferences," but the Eldership "deems it best that they place their cases unreservedly in the hands of the Eldership." The practice of ministers seeking charges in Illinois without becoming members of the Eldership was disapproved, and it was characterized as "being contrary to the spirit of this body to assign appointments to men who will not become members of it." Rejoicing over "the glorious triumph in the suppression of the Rebellion," the Eldership gave a strong declaration of its sentiments touching the "leaders of the Rebellion, as guilty of the highest crime known to the law—treason and murder—causing the shedding of innocent blood wholesale." Also as being in favor of "supporting the needy families and educating the orphans of our fallen heroes." It protested "against the re-establishment of slavery in any part of this country," and declared in favor of "raising the negro to the rights of citizenship, and that the right of suffrage consists not in the color of the skin, but in intellectual qualifications." Those who "had given 'aid and comfort' to the Rebellion in any shape, way or manner should be excluded from the halls of Congress and State Legislatures." Theaters were pronounced to be "schools of immorality and debauchery," and circuses "as no less dangerous and corrupting in their tendency," and that "it is unbecoming a professor of religion to attend these places under any circumstances." A resolution in favor of "a stringent prohibitory law" was adopted. Apparently not satisfied with its deliverance earlier in the session on *The Advocate*, **R. White** offered another preamble and resolution, stating that "we need a Church paper which will subserve the interests of our western churches; that *The Advocate* from the smallness of its size and the manner in which it is controlled, fails to do this;" hence the "demand for the establishment of a paper somewhere in the West," and appointing "the delegates to the General Eldership a committee to propose a plan for the establishment of said paper, and urge the matter upon the delegates of the several western Elderships." The Editor in several editorials vigorously attacked these resolutions, and some of the Illinois brethren wrote apologetically about them, stating that they were "probably nothing more than the impulsive, momentary thought of the proposer himself," and "is not now endorsed or approved by one in twenty within the bounds of the Eldership;" that "the resolutions were passed at the 'heel' of the session, when there were few present, and that by only two or three votes in the affirmative." The Eldership had seven fields of labor, not including Chicago Mission, none of them noted as missions.

14th Illinois Eldership.—The Eldership of 1866 consisted of eleven teaching elders, ten ruling elders and four delegates, with three fields of labor not represented. Ten teaching elders were absent. It convened at Troy Grove, LaSalle county, Ill., November 21, 1866. **J. M. Klein** was chosen for Speaker; **J. A. Shuler**, Treasurer; **J. P. Winebrenner**, Journalizing Clerk, and **W. B. Allen**, Transcribing Clerk. The Committee on Rules of Order recommended the Rules of Order of the East Pennsylvania Eldership, and the Report was agreed to. A missionary meeting was early arranged for, to be held the second day evening. Inspiring addresses were delivered; \$277.00 were raised by subscription, and by

resolution the Eldership acknowledged itself "quite deficient in missionary operations," and resolved to "seek out among us some worthy man, naturally adapted to this work, and set him apart solemnly to the work of a general missionary and collector of mission funds, to be resolved into a State Mission Fund." An attempt failed to fix the time to change preachers in the Fall, immediately after the Eldership. The proposed Sunday-school paper was strongly endorsed, and pastors were directed to lift collections to buy material. Highly approving the work of **Shoemaker** at Chicago, the Eldership deprecated the publication "of certain articles tending to embarrass the Chicago Mission interests." The work of the General Eldership in the securing of Centralia College and the plan for the building of a Central College was strongly endorsed. Decatur was named as the location for the latter, and the Committee stated that it was "able to report fair prospects for raising the amount necessary to procure the location of the College there." The resolutions of 1865 with reference to The Advocate received no consideration, but good resolutions were adopted, and the Eldership pledged itself to labor to increase the power of the press. Internal difficulties moved the Eldership to appoint **J. Bear**, **R. White** and **I. E. Boyer** "to draft resolutions denouncing the refractory and rebellious spirit manifested on the part of preachers and people toward our rules of mutual co-operation." This Committee stated that, "overlooking the teaching of the Savior....some have become refractory and rebellious, injuring themselves and in many instances the cause." It therefore "deplored such course of conduct," and "earnestly entreated all the brethren to avoid such a course, and preachers and people work together to advance the interests of God's cause." The fourth Sabbath of December was named as a day of fasting and prayer "for efficient laborers to be sent into the ministry among us." Neither **Shoemaker** at Chicago, nor **Soule** at Mt. Carroll having as yet united with the Illinois Eldership, the Rule was rescinded which "prohibited any one from taking an appointment in this Eldership without becoming a member thereof." The Eldership would not agree to "ordination by the imposition of hands." Two missions, Monmouth and Ogle, were included in the ten appointments made by the Stationing Committee.

15th Illinois Eldership.—The Illinois Eldership continued to meet on Monday morning, having the Opening Sermon preached on Sabbath evening. In 1867 it met at Mt. Carroll, Saturday, October 5th, and on Sabbath evening, **R. White** preached the Opening Sermon, from Eph. ii. 8-10. But before the Eldership adjourned it decided to meet on Wednesday. On Monday morning the Eldership was constituted, and organized by electing **I. E. Boyer**, Speaker; **J. A. Shuler**, Treasurer, and **W. B. Allen**, Clerk. The Eldership approved the action of the Standing Committee in granting **T. H. Deshieri** a letter of withdrawal, and by mutual consent dismissing **H. W. Conley**, and also the licensing of **M. S. Newcomer**. It reversed itself in the matter of the appointment of "**I. E. Boyer** as General Missionary and Collecting Agent, to receive twenty-five per cent. of all moneys collected," which the Standing Committee had changed "to a fixed amount of remuneration." For want of sufficient local interest, the effort to secure the location of the Central College at Decatur was abandoned. With apparently no opposition it was decided "that hereafter ministers of this Eldership take charge of their respective appointments on the first day of November after the Eldership." German preaching was demanded at Troy Grove, and **G. S. Petry** was appointed, a German preacher of the East Pennsylvania Eldership. Extensive revivals were reported at some points, and a "disposition was manifested on the part of ministers and laymen to work more earnestly to advance the cause of Christ within the bounds of this Eldership." The Treasurer reported that the Illinois Eldership had paid in full **Winebrenner's** claims against it. The appointments consisted of two stations, five circuits and four missions.

16th Illinois Eldership.—After four years' labor at Chicago, Ill., without uniting with the Illinois Eldership, **Shoemaker** presented his transfer when the Eldership met at Buda, Bureau county, Ill., September 23, 1868. On Wednesday evening **Soule** preached the Opening Sermon, from II. Tim. iv. 1-4. On Thursday morning the body was organized by the election of **Shoemaker** for Speaker; **J. A. Shuler**, Treasurer; **W. B. Allen**, Clerk. The Eldership appointed two Pentecostal meetings for the coming Whitsuntide. It also established a Book Depository at Chicago for the sale of Church publications to the ministers and churches of the Eldership. Though without a formulated Creed, **H. L. Soule** was required to clear himself from the reported heretical views charged against him. As he was

not a member of the Eldership, he was not amenable directly to it, but he "reported his labors at Mt. Carroll and Salem." It is not stated in what church building the Eldership held its sittings, but on Monday evening a sermon on the ordinances was delivered by **H. L. Soule**, in the Methodist Episcopal church, after which the ordinances were observed. **James J. Greene**, a minister of the Methodist Protestant Church, was licensed by the Eldership. The deliverance on the subject of Temperance was mild, declaring "cordial sympathy" and promising hearty co-operation in every way not inconsistent with our obligations as Christians and citizens." The working of the rule on appeals was illustrated in the case of **J. H. Hurley**. Though elected a delegate to the General Eldership, he was under discipline by the church at Decatur, and appealed to the Eldership. The appeal was not sustained, when he gave notice of appeal from this action to the General Eldership. The unusual thing of a minister of another Church sitting as an advisory member and offering a preamble and resolutions occurred, when a **Mr. Emerson**, of the Baptist Church, offered an endorsement of the translation of the Scriptures by the American Bible Union, which substitutes "immerse" and "immersion" for "baptize" and "baptism." The patronizing of circuses, theaters and other kindred amusements was decidedly opposed. In Illinois as in all other Elderships the matter of the support of ministers was always one of special concern. Resolutions were not only passed repeatedly, but sundry schemes were adopted to increase the salaries of pastors. Sometimes contrasts were drawn between the earnings of men in other callings to awaken a sentiment of the injustice done to ministers. Then the publication of the meager salaries was resorted to in order to hold up churches to public reprobation. Other Churches have sometimes fixed a minimum salary. The Illinois Eldership this year required the teaching elder on a charge, as soon after he enters upon his duties as may be practicable, to "call together the deacons, and if need be some of the leading brethren, who shall determine the amount of salary to be raised, and that on the determination of the amount, the deacons shall take immediate measures to obtain on subscriptions from amongst the membership and friends of the Church of God the full sum of such amount." The Standing Committee was authorized to act as the Board of Missions.

17th Illinois Eldership.—With all the other Elderships, the Illinois Eldership met in 1869 under a sense of great loss through the death but shortly before of **E. H. Thomas**, Editor of *The Advocate*. The body met at Decatur, October 8th, where in 1866 the General Eldership held its session, and **Thomas** was one of the most prominent members. Besides, more than half the ministers and delegates were former Pennsylvanians, and personally acquainted with **Thomas**. Accordingly arrangements were made the first day "to have a funeral sermon preached" in his "honor to-morrow [Sabbath], conducted by **H. L. Soule**, **A. X. Shoemaker** and **J. H. Hurley**, each originally licensed by the East Pennsylvania Eldership. Upon ballots being taken, **J. H. Hurley** was chosen Speaker, and **W. B. Allen**, Clerk. The Constitution being amended, **J. B. Soule** was elected Transcribing Clerk. After the "funeral services in honor of **E. H. Thomas**, the Eldership placed strong resolutions on its Minutes, declaring him "the servant of all the churches, and highly esteemed as an Editor, and an able minister of the New Testament." The Eldership placed itself on record as "entirely disapproving of the use of the prefix 'Rev.' by the ministry of the Church of God," quoting Matt. xxii. 8-10 in confirmation of its position. While the Eldership felt "grateful for as much of the life and power of godliness as is still found among us," it however confessed "that there is a growing tendency to formality and worldliness on the part of many professors." On the "Itinerancy" the impression prevailed that it had been essentially modified, so that the Eldership declared that it "continued to maintain, as we always have, the 'mutual co-operation plans' as understood by us in the early organization and practice of the Church." Two delegates were appointed, **J. H. Hurley** and **J. B. Soule**, to attend the Shelby Association of Separate Baptists. Excluding Chicago Mission from the list of appointments, the Stationing Committee reported twelve charges, two of which were missions.

18th Illinois Eldership.—On October 12, 1870, at Troy Grove, LaSalle county, Ill., the eighteen Illinois Eldership began its session. There were twelve fields of labor, four of which were not represented by pastors. Ten teaching elders were absent. **A. X. Shoemaker** was elected Speaker; **W. B. Allen**, First Clerk, and **M. S. Newcomer**, Second Clerk. The delegates to the Separate Baptist Association reported the friendly reception given them, and stated that "a committee was

appointed to consult with them on conditions of final union, and concluded upon a further meeting of committees appointed by each body." After strongly condemning the liquor traffic and intemperance, it was "resolved not to lend our influence in favor of, nor vote for, the election to office of any man whom we know to be guilty of intemperate habits." "A Sunday-school meeting" was a feature of the Saturday afternoon sitting, with **D. Palmer**, Conductor, when subjects pertaining to Sunday-schools were discussed, and a series of resolutions adopted urging ministers and churches to greater diligence in this line of work; that schools "conducted mainly by our brethren and in our church houses should be known as Church of God Sunday-schools," and "suggesting the propriety of holding an Eldership Sunday-school Convention." The Eldership decided in favor of holding such a Convention. It also favored holding "a general Sunday-school Convention of all the Elderships," and a Committee was appointed to confer with like committees from other Elderships on the matter. An enthusiastic missionary meeting was held, at which the "territory," the "men" and the "means" were discussed. A rule was adopted, that "hereafter the Opening Sermon be preached by the retiring Speaker," and that it be on the first Wednesday evening of October in each year. Including three missions, there were nine fields of labor. A sad scene was the disfellowshipping for "immoral conduct" of a minister who had represented the Eldership in the General Eldership on several occasions, and at one session was its presiding officer.

19th Illinois Eldership.—The Illinois Eldership had a number of more or less serious troubles. Sometimes they grew out of acts of insubordination, or want of co-operation. Again some of the ministers "erred from the truth," and had to be corrected, and occasionally one was disciplined for laxity in morals. A tendency to be lenient in discipline led the Eldership to bear with men holding wrong views, to the end that they might be restored. In 1870 **C. C. Marston** was found to be "unsettled in regard to some most vital truths revealed in God's word, and, therefore, not eligible to the office of the sacred ministry among us." But the Eldership was charitable, and retained him in fellowship. But at the Eldership in 1871 his name "was stricken from the Roll." The session was held in the Spring Grove Bethel, Warren county, and began October 5th, **Shoemaker** preaching the Opening Sermon on the evening of the 4th, from John xvii. 21-23. **M. S. Newcomer** was elected Speaker; **W. B. Allen**, Clerk, and **G. W. Ashton**, Financial Clerk. **John A. Shuler** "was the unanimous choice for Treasurer." In adopting the report of the Committee on Temperance the Eldership voted in favor of "co-operation with temperance organizations to secure national prohibition;" denouncing "the so-called medicinal bitters," and declaring that "all our offices in the land ought to be filled with men pledged to prohibition." The Eldership recommended that "the next General Eldership favorably consider any feasible plan for the establishment of an institution of learning." Having received **G. S. Petry** as a member, a former East Pennsylvania minister, he was appointed "German Missionary." There were twelve appointments, not including Chicago, and by appointing **H. L. Soule**, East Pennsylvania Eldership; **F. F. Kiner**, Iowa Eldership, and **J. H. Besore**, Michigan Eldership, all the appointments were supplied.

20th Illinois Eldership.—Journals, by direction of the General Eldership, were much abridged in 1872, and so lack in interest. But several important actions of the Illinois Eldership are published in full, and possess special interest. **I. E. Boyer** preached the Opening Sermon on the evening of October 2nd, from I. Tim. iv. 16. **Jacob Bear** was elected Speaker; **W. B. Allen**, Clerk; **G. W. Thompson**, Financial Clerk, and **J. A. Shuler**, Treasurer. The Home Mission Fund showed a credit of \$279.08; the Contingent Fund, \$5.00, and the Eldership Widows' Fund, \$666.95. The Eldership reaffirmed its "former temperance sentiments;" but it also "hailed with pleasure and a fond hope the effects of the present State Liquor Law, and we fully and unhesitatingly agree to support the same." The Eldership had more or less trouble on account of the relation of **H. L. Soule** to the body. He was not a member, yet for some years served a charge. He was according to reports not "sound in faith," but up to this Eldership he was only the subject of general resolutions. **F. F. Kiner** brought the matter to an issue, when **Soule** declared, after examination, that he "does not believe in, nor teach, the unconscious state of the dead, nor the annihilation of the wicked; but that he understands man's immortality as not being inherent in himself as a self-existing, eternal being, but derives it only through Christ at the resurrection.

The wicked may not receive eternal self-existence." **Kiner** therefore offered a resolution, stating that "while this is not exactly the doctrine the Church teaches, yet the discrepancy is of such a character that the Eldership can continue to co-operate with him." On a ye a and nay vote this was adopted, 15 to 6.

21st Illinois Eldership.—In constituting the Eldership at Lanark, Carroll county, October 1, 1873, "**Chicago**—**A. X. Shoemaker**, was on the list of appointments. **G. S. Petry** is still enrolled as German Missionary, and there are ten other fields of labor. **A. J. Fenton** was the choice of the Eldership for Speaker, and **W. B. Allen** for Clerk. **Shuler** declining to serve longer as Treasurer, **E. Bear** was elected. It was ordered that there be two Pentecostal meetings held and two Sunday-school Conventions. In each church it was required that a missionary collector be appointed, and their names were to be reported to the Clerk of the Eldership. The Eldership licensed its first woman to preach the gospel, in the person of **Mrs. A. C. Newcomer**, who, with her husband, was appointed to Lanark, Shannon and Spring Valley. Laymen coming to the Eldership as representatives were required to bring credentials. While **H. L. Soule**, of the East Pennsylvania Eldership; **F. F. Kiner** and **O. V. Kennaston**, of the Iowa Eldership, were given appointments, it was decided "that after the present Eldership year we make membership in this body requisite to an appointment." A committee was appointed to revise the Constitution, to report in 1874.

22nd Illinois Eldership.—The Eldership in 1874 carried out its action of 1873, to make membership in the body a condition of receiving an appointment. **Kiner** was appointed to Mt. Carroll on this condition. **Kennaston** was left without a charge, and **Soule's** name disappears. Mt. Carroll asked that the action of 1873 be rescinded; but the Eldership stood firm. The session was held at Troy Grove, LaSalle county, and began October 8th. **A. J. Fenton** having preached the Opening Sermon on the evening of the 7th from Mark xvi. 20 and Acts viii. 4. **A. X. Shoemaker** was elected Speaker; **W. B. Allen**, Clerk, and **E. Bear**, Treasurer. As the Eldership believed that "in the absence of a theological institution of learning Ministerial Associations are useful for a better understanding of God's word, and a more united sentiment can thereby be gained," it ordered "that this Eldership establish such an Association, and that a committee be appointed to draft Rules and By-Laws for the government of the same." "The Sunday-School Record" was endorsed as "meeting a felt want among parents, teachers and Sunday-school workers generally." "Theaters, horse-racing and circuses" were denounced as "demoralizing in their general tendency," as "sensual entertainments," and "dangerous exhibitions," and "we as an Eldership emphatically express our sentiment and pledge our future influence boldly, squarely, earnestly and practically against these immoral and dangerous amusements." Delegates to the General Eldership were instructed "to use their influence in preserving the territory of our Eldership intact," and "against more or less frequency than triennial meetings of the General Eldership."

23rd Illinois Eldership.—The Illinois Eldership convened at Fairview Chapel, Macon county, October 6, 1875. It elected **M. S. Newcomer**, Speaker; **W. B. Allen**, Clerk, and **E. Bear**, Treasurer. **B. Ober**, of the Texas Eldership, was received as an advisory member, joined the Eldership and was assigned to Carrollton Mission. The Eldership confined itself mainly to routine business; but its action on education and a school was of general interest and of an aggressive character. It found that "the only feasible plan looking to the establishment of an institution of learning is to be found in creating a fund, by bequests from the brethren who may desire school facilities which they have not enjoyed." Hence the Committee "recommended the appointment of three men to act as trustees for this fund, the fund to be used as the Eldership directs." Brethren are urged "to remember this fund in their wills," expressing the hope that thus in a short time "the General Eldership can establish a good college under the direct supervision and fostering care of the Church." Licenses were to be revoked in the case of preachers of the Eldership who failed to preach at least twelve sermons each year. Opposition expressed itself in a resolution against the action of the General Eldership in May, 1875, in "appointing **Shoemaker** a general worker throughout the bounds of the various Elderships." It was claimed that this is "not in harmony with the Article touching the relation of ministers of one Eldership to another, and establishes a precedent that ought not to be sustained." The Stationing Committee divided the territory into thirteen fields, three of which were missions. Three of the appointees came from other Elderships with transfers.

24th Illinois Eldership.—The Illinois Eldership had the same trouble to secure a large attendance of ministers and delegates as other western Elderships. In 1876 fifteen of the twenty-nine ministers were absent, and only fourteen delegates were in attendance. The Eldership convened at Buda, Bureau county, October 5, 1876. The Opening Sermon was delivered by **F. F. Kiner** the previous evening. He was then elected Speaker; **W. B. Allen**, Stated Clerk; **Jehu Bailey**, Financial Clerk, and **E. Bear**, Treasurer. The funds were in good condition. Widows' Fund, \$1,088.31; Missionary Fund, \$341.98, after paying out \$560.98; Contingent Fund, \$14.87. The Carrollton mission was not clearly within the bounds of the Eldership, and this, with other matters, gave trouble. **Ober** had failed to "enter upon the mission;" yet he had received part of the appropriation. The mission was discontinued, and he was required "to return the money advanced, to the Eldership." The Committee on Education ignored the plan of 1875 to secure funds to build a college, and confined itself to the question of education in general. In view of the failure of ministers to receive adequate supports by reason of members not bearing "their portion of the financial burdens of the different charges," the Eldership "recommended the several churches to adopt the assessment plan, so as to equalize the burdens, provided it can be made satisfactory to the churches." The Eldership pledged itself "to do every thing in our power to stop the manufacturing and importing into our country, and the selling of, intoxicating liquors as a beverage; and furthermore, we will use our influence at the ballot box against any person who may seek office in our country, who uses intoxicating liquors, or encourages the selling, manufacture or importation of the same." The Constitution was amended so as to give to the Standing Committee "all the powers of the Eldership, except to alter or infringe upon the Constitution; but all its actions shall be subject to the sanction, or disapproval, of the Eldership." Two Pentecostal meetings were provided for, and also a Ministerial Association. Churches are accused of "becoming more formal; games are being introduced which encourage idle life and feed idolatry." "We would condemn the use of games, and would recommend a more devoted and godly life."

25th Illinois Eldership.—Several new departures characterize the Illinois Eldership of 1877. It agreed to pay half the expenses of its delegates to the General Eldership. It renewed the agitation in favor of a more central location for our publishing interests, and even instructed its delegates to vote for such a change. It so far receded from the general position held earlier as to request the General Eldership to issue a doctrinal tract. It also expressed its readiness to "receive applications for, and to issue, exhorters' licenses to such brethren as in its judgment are deemed worthy." It hedged this privilege around by declaring later that such a license shall confer "no official authority to administer the ordinances, receive into church fellowship, solemnize marriages, or exercise controlling or disciplining power by virtue of a license to exhort." The Eldership held its session at Pleasant Valley, Jo Daviess county, so far North as to make a large attendance improbable, beginning October 3, 1877. Twelve preachers were present, and fourteen absent; ten ruling elders and three delegates were present. **M. S. Newcomer** was made Speaker; **W. B. Allen**, Clerk; **J. Wilson**, Financial Clerk, and **D. Palmer**, Treasurer. **Newcomer** had preached the Opening Sermon from Isa. xlv. 24-26. The evening of October 2nd and the whole day following were spent in Ministerial Association. This order was made a Rule. The Eldership had adopted a Rule at a former session that no minister of the body was to have pulpit fellowship with an expelled minister of this or any other Eldership. The West Ohio Eldership made complaint that **Shoemaker** had violated this Rule by assisting a man expelled from said Eldership in dedicating a house of worship. The Standing Committee expressed extreme sorrow "to hear of such a breach of our Rules," and "cherished the hope that **Shoemaker** will not again violate the letter or spirit of our Rules." Approved by the Eldership, this closed the incident. In addition to the Ministerial Association, the Eldership also arranged for Pentecostal meetings and a Sunday-school Convention. It adopted a resolution in favor of a Church Hymnal.

26th Illinois Eldership.—Eleven teaching elders, thirteen ruling elders, and four delegates constituted the Eldership which held its session at Troy Grove, LaSalle county, beginning October 1, 1878. **W. B. Allen** delivered the Opening Sermon, from Mal. ii. 7. A layman, **Jehu Bailey**, was elected Speaker; **W. B. Allen**, Clerk; **J. Wilson**, Financial Clerk, and **D. Palmer**, Treasurer. A committee was appointed to prepare a three years' course "for novitiates, with a view to

encourage and direct young candidates for the ministry, and to secure their greater efficiency in the work." Among the works to be studied were **Winebrenner's Sermons**, **Watson's Institutes**, **Horne's Introduction**, **Pearson on Infidelity**, **Macaulay's English History**, **Conybeare's** and **Hawson's Life of Paul**, and a **Harmony of the Gospels**. The Eldership lamented the death of **George Dir** "who has labored in this body for a number of years, and by a consistent life and from adherence to the principles of the Church of God has won the esteem and respect of the people." On Saturday evening, after a sermon by **I. E. Boyer**, the Eldership observed the ordinances. The need of a Church Hymnal was strongly emphasized, asserting that "the necessities of the case are such that a failure to take immediate action in this matter will result disastrously to the cause of our beloved Zion." The Eldership affirmed "that total abstinence is the daughter of Christianity, and all who would traduce the parent are not to be trusted with the interests of the family." The Stationing Committee made twelve appointments, and one General Missionary, with a salary of \$400.00 out of the Missionary Fund. The receipts for the year for this Fund were \$468.46. The Widows' Fund had to its credit \$1,425.19.

27th Illinois Eldership.—It has often been contended that but a small part of funds contributed for missionary purposes reaches the missionaries. Often this objection is not well founded. The Treasurer of the Illinois Eldership reported in 1879 that the receipts of the Missionary Fund were \$420.30. This included a balance on hand of \$18.46. The total paid out was \$408.00, of which \$400.00 was paid to the General Missionary. Other funds show a better condition. The Widows' Fund had a total of \$1,558.09, and the Contingent Fund \$48.11. The session of the Eldership was held at Boiling Springs, Macon county, and began October 1, 1879, when **S. D. C. Jackson** preached the Opening Sermon from 2 Cor. iv. 1, 2. Fifteen of the twenty-four teaching elders were present, with eleven ruling elders and two delegates. The officers chosen were **I. E. Boyer**, Speaker; **W. B. Allen**, Clerk; **W. R. Covert**, Financial Clerk, and **John Stare**, Treasurer. The Eldership required every resolution to be handed to the Clerk to be read by him. It also directed that on Saturday evening **A. J. Fenton** preach on the "Nature of Regeneration." The Church of God being "abundantly able to support its ministry," and yet it receives "but a small remuneration comparatively speaking," the churches were urged "to adopt the monthly system of paying their pastors." In connecting the use of tobacco with temperance, the Committee introduced a new feature, of "devoting fifteen minutes to hearing the experiences of those who have abandoned the use of intoxicating drinks and tobacco." The Eldership "disapproved of the practice of brethren reflecting upon one another when reporting." A committee was appointed to revise the Constitution and By-Laws. Pastoral visiting was insisted upon, and ministers were enjoined "to do it with impartiality." The Eldership assumed the right to pass a vote of "censure or condemnation of the Board of Publication of the General Eldership in not adhering to the resolution of that body touching a Church Hymnal." The report of the Stationing Committee was declared "to be final, and that no appeal can be taken by those dissatisfied with its action, except by a direct refusal to take the appointments assigned, or an appeal to the Standing Committee."

28th Illinois Eldership.—In the earlier history of organized societies their constitutions were a growth. The needs of small bodies to have organic laws is not so apparent. Their interests are less diversified. A supreme and common purpose actuates the membership. As the work enlarges and interests multiply, conditions and circumstances, as well as conflicting rights, suggest the need of elementary rules, which are at first only temporary. Additions are made, as from year to year the Rules are readopted. Permanent, organic laws follow, and these, in various ways are changed or amended, or entirely revised. This is the process of evolution by which all the Constitutions of the oldest Elderships were framed. Hence, they were rather frequently placed in the hands of committees to revise. This the Illinois Eldership again did in 1880, when **W. B. Allen**, **S. D. C. Jackson** and **I. S. Richmond** were the committee, to report in 1881. The Eldership convened in the Bethel in Spring township, Warren county, Tuesday evening, October 12th, and spent one day as the Ministerial Association. On the evening of the 13th **S. D. C. Jackson** preached the Opening Sermon, from 1 John iii. 2. Thirteen ministers were present, and fourteen, absent. There were also present six ruling elders and three delegates. The Speaker was **M. S. Newcomer**; Clerk, **W. B. Allen**; Financial Clerk, **W. I. Berkstresser**, and Treasurer, **John**

Stare. Christian, Shelby and Moultrie counties, adjoining Macon on the south, had "been occupied by the Illinois Eldership with much success," and the churches organized in those counties desiring to be supplied by the Illinois Eldership with preachers, the delegates to the General Eldership in 1881 were requested to petition said body that these counties be added to the Illinois Eldership territory. The Eldership lamented "the apparent lack of critical, biblical culture and general knowledge among the ministers," and "urged them to redouble their exertions that they may be qualified for the responsible duties of their high calling." The laity was "encouraged to independence in thought and to preparation for careful and critical examination of all the various questions of duty and right taught them in the word of God." Co-operation was promised "with others in all ways possible in the project of establishing a Church school." The stepping stone to the ministry frequently was the exhorter's license, and at this Eldership several were thus licensed who shortly after became ordained ministers. The name of **R. H. Henson**, one who "realized the divine injunction to earnestly contend for the faith," was added to the Roll of departed ones. Fraternal delegates were frequently sent from one Eldership to another, **A. C. Garner**, of Iowa, being present at this session of the Illinois Eldership in that capacity. The state of religion in the Eldership was reported by the Committee to be very gratifying, "as seen in the numerous accessions to the membership of the Church and the quickening and encouraging of the followers of Christ." But the Committee "urged the membership to secure a higher plane of religious preparation and a fuller consecration of themselves and their property to the service of God." Of the fourteen fields of labor to which sixteen ministers were appointed, three were missions.

29th Illinois Eldership.—The session of the Eldership held at Decatur, Macon county, began Thursday evening, October 5, 1881, with the Opening Sermon by **George Sandoe**, from 1 Cor. i. 21. The body was considerably enlarged by the enrollment of the ministers and delegates from the Illinois part of the territory of the Southern Illinois and Indiana Eldership, which "the General Eldership in 1881 merged into the Illinois Eldership." **T. Koogle**, of Ohio, and **J. H. Besore**, of Iowa, were present as fraternal delegates. The officers elected were **George Sandoe**, Speaker; **W. B. Allen**, Clerk, and **John Stare**, Treasurer. There were now thirty-nine licensed ministers in the Eldership, of which number twenty-three were present; thirteen ruling elders and seven delegates. Two exhorters were enrolled. It was decided to be inexpedient to hold a camp-meeting, but "several general meetings" were recommended to be held instead. Resolutions were adopted, "endorsing with joy and gladness the action of the General Eldership favoring the erection of an institution" of learning, and declaring that "we solemnly avow it as our conviction before God, that every member of the Church, both lay and ministerial, is morally bound to contribute to this work, largely, liberally and joyously." The Committee was **M. S. Newcomer**, **S. D. C. Jackson** and **W. I. Berkstresser**. The Mendota Mission enterprise was regarded as on a permanent basis, and had the sympathies of the Eldership, which cheerfully made the desired appropriations as "conditions upon which **Sister A. C. Newcomer** proposed to carry forward the work." Receipts for the various Funds were as follows: Widows', \$74.94; Contingent, \$26.34; General Eldership Contingent Fund, \$58.03; Missionary Fund, \$173.51. The Eldership pledged itself to use its "best endeavors to suppress the use and manufacture of malt, or spirituous liquors in our State; to 'teach the young the principles of temperance, and not to vote for men to fill public offices while they are encouraging this great evil of intemperance.'" It "condemned the use of tobacco in all its forms, and that we consider it a nuisance." A committee, consisting of **M. S. Newcomer**, **W. B. Allen** and **J. Bernard**, was "appointed to recommend a course of studies for the young ministers." The Stationing Committee of three ministers and two laymen, divided the territory into twenty-two fields of labor, assigning **Mary Berkstresser** to Mt. Carroll and Lanark, **Annie C. Newcomer** to Mendota Mission.

30th Illinois Eldership.—Quite an aggressive spirit characterized the thirtieth session of the Illinois Eldership, which was held at Warrensburg, Macon county. It was presided over by **J. Bernard**; with **W. B. Allen** as Clerk; **M. Anderson**, Financial Clerk, and **John Stare**, Treasurer. Two committees of three each were named "to draft programs for the two Pentecostal meetings." Prohibition had become an issue before the people of Illinois, and the Eldership resolved to "give our undivided and uncompromising efforts in the pulpit and at the ballot-box to secure the prohibition of the manufacture and sale of the accursed evil." To en-

courage fixed ministerial salaries, each local church was directed "to ascertain by church meetings, or otherwise, the amount of support which can be given, and report the same to the Eldership." On the ordinances the body expressed its judgment that "baptism should be attended to as early as practicable after conversion," and that "the ordinances of God's house should uniformly be observed as frequently in each church as once a quarter." An unusual action was taken relative to **G. S. Petry**, who had "in writing declared his withdrawal from the Eldership." The Eldership not only "cheerfully ratify his declaration" and "dropped his name from the Ministerial Roll;" but directed the Clerk "to send or take, the resolution touching **Elder Petry** to the County Clerk of Kankakee county and have it recorded by the side of the record of his license." To secure the means to pay "the rent for the Mendota house of worship," it was resolved "that a Sisters' Missionary Society be, and hereby is, organized, consisting of the following officers: **Mrs. A. C. Newcomer**, President; **Miss Mary Berkstresser**, Secretary, and **Mrs. Malinda McClure**, Treasurer." There were eighteen fields of labor, of which two were missions—Troy Grove and Mendota, and Streator. Diona circuit was "to be supplied." Streator had asked for \$50.00 missionary money for its pastor, and a loan for the church. The Board of Missions appropriated \$20.00, but declined to make a loan.

31st Illinois Eldership.—Experience had made it evident that though the Constitution was revised in 1881, it was not in all respects adapted to existing conditions. This developed when the Eldership was constituted on October 11, 1883, at Bunker Hill Bethel, Bureau county. The lay representation was not proving satisfactory. There were present twenty of the thirty-six ministers, one exhorter out of the four, eleven ruling elders and four delegates. Four fields were not represented. Immediately after completing the enrollment an amendment was adopted to Art. II. of the Constitution, "that in the matter of lay representation in the Eldership the ruling elders come first, and that the right to elect delegates apart from the elders be exercised only where the elders do not attend the Eldership." **I. S. Richmond** was elected Speaker; **W. B. Allen**, Stated Clerk; **W. I. Berkstresser**, Financial Clerk, and **John Stare**, Treasurer. **C. Manchester** and **D. Blakeley** were in attendance as fraternal delegates from the Missouri Eldership. One of the alternate delegates to the General Eldership in 1884 was **Mary Berkstresser**. The Committee on Education "hailed with extreme satisfaction the establishment of Findlay College." It recommended "that prayer be offered specially for the President-elect, that in the organization of said school and the preparation of the course of studies he may be guided by that wisdom which is from above." The Committee on Resolutions was the most active one of the session. It was composed of **Mary Berkstresser**, **H. Will** and **R. Perry**, and it reported eight preambles and seventeen resolutions, all but one of which were adopted. It condemned "fairs, festivals and other social gatherings used as a means of raising money for religious purposes;" urged the patronizing of our Church literature; declared "the use of tobacco one of the ways of dishonoring God and corrupting the temple of the Holy Ghost;" urged the patronage of "The Little Star," published by the Free Baptist Church, along with the "Sunday-School Gem;" recommended "the appointment of an Evangelist to do general work, and be supported out of the Missionary Fund;" constituting the Board of Missions a missionary society; denouncing "all attempts to control the General Eldership in its choice of Editor or other officials as wholly gratuitous and impertinent;" and "providing for an Eldership Sunday-School Convention." **Newcomer**, **Sandoe** and **Allen** were elected "to prepare a course of studies, and to act as an Examining Board for the young ministers." The delegates to the General Eldership were instructed (1) "to use their influence to have the 'Sunday-School Gem' published semi-monthly," (2) to work "to bring about a better harmony in our general missionary work in the several States;" (3) "to endeavor to have a cheap primary paper published weekly or semi-monthly," and (4) "to make an effort to secure from the Board of Education tracts for free distribution at our annual Elderships and general meetings."

32nd Illinois Eldership.—The Eldership held at Decatur, Macon county, beginning October 1, 1884, was unusually well attended. Of the thirty-eight teaching elders nine were absent, and five of the six exhorters were present and eighteen ruling elders and delegates. One day was devoted to the Ministerial Association, when on the evening of October 1st **W. I. Berkstresser** preached the Opening Sermon, from 1 Chron. xxix. 5. Balloting resulted in the election for Speaker of

G. Sandoe; **W. B. Allen**, Clerk; **W. I. Berkstresser**, Financial Clerk, and **John Stare**, Treasurer. The action of the General Eldership providing for the inauguration of foreign mission work was "heartily and fully endorsed." An attempt was made by the Committee on Resolutions, consisting of **J. C. Forncrook**, **M. S. Newcomer** and **R. Perry**, to have action taken not "to ordain any person to the sacred and important office of the ministry who indulges in the use of tobacco." The Eldership was not prepared to sustain the Committee. The Eldership now had \$2,266.79 in its Fund for Superannuated Ministers and Widows. Its receipts during the year for the Missionary Fund were \$629.77. The sentiment in favor of Prohibition was strongly expressed by the Committee on Temperance, as being "unhesitatingly and emphatically, without any mental reservation or equivocation," opposed to "the legalized sale of all intoxicating drinks," and "in favor of a constitutional amendment prohibiting the legalized sale of intoxicants." During the year one minister had gone "to 'see the King in his beauty,' in a land of purer light," and the Eldership placed sorrowfully on record a minute of its appreciation of his worth. **T. H. Deshiri** was "a man long and favorably known as a faithful student of God's word, a strong defender of the principles of the Church, a mighty man in prayer, and one well qualified for pulpit work." Two Sabbath-School Conventions were appointed "to be held in connection with the Pentecostal meetings," one at Mendota, and one at Charleston. "Every minister who has no regular work" was "requested to pledge this body that he will go out as an independent missionary, and keep up at least two regular appointments during the coming year." "A State Sisters' Foreign Missionary Society" was created, "with full power to collect money in the local churches" for foreign missions. "The sisters shall have full control of this department of work." Three sisters were appointed "to prepare a Constitution" for this Society. It was to do its work "in the local churches so as not to conflict with the work and societies organized by the General Eldership."

33rd Illinois Eldership.—Largely on account of long distances the ministers and delegates had to travel to the Elderships, Ministerial Associations were not unfrequently held in connection with the Eldership sessions. A larger attendance was thus secured for both meetings. But in 1885 the Sunday-School Convention of the Illinois Eldership was held immediately preceding the Eldership session, on Tuesday evening and Wednesday, and at the place where the Eldership convened in the evening of Wednesday, October 14th, to listen to the Opening Sermon by **Jay C. Forncrook**, from Ps. cxvi. 6. The session was held at Martinsville, Clarke county. Twenty-three ministers were present, four exhorters and eighteen ruling elders and delegates, while fourteen ministers were absent. The officers elected were, **M. S. Newcomer**, Speaker; **W. B. Allen**, Clerk; **W. I. Berkstresser**, Financial Clerk, and **John Stare**, Treasurer. A special feature of the session was "a season of song and prayer" "each day at 10 o'clock in the forenoon, and at 3 o'clock in the afternoon." Two Pentecostal meetings were appointed, one in the northern and one in the southern section of the territory. Arrangements were made for series of lectures on prescribed subjects and subsequent Ministerial Associations, beginning with one on the Ministry at the next meeting, by **M. S. Newcomer**. The system of liquor licenses, "whether high or low," was declared to be "sinful, and promotive of profligacy and vice, and that all political parties favoring the licensing of this crime against God and man ought to be ignored by Christian men." "Absolute prohibition of the liquor traffic in the State and nation" was favored "as the only proper solution of this intricate problem." As **J. R. H. Latchaw**, President-elect of Findlay College and Secretary-Treasurer of Foreign Missions, was present, these interests were made a special order for Saturday morning from 10 to 11.30 o'clock. It was an enthusiastic sitting, and \$1,500 were pledged for Findlay College, and \$80.00 for Foreign Mission work. Considerable satisfaction was manifested over the state of religion in the Eldership, as "considerable and important accessions to the churches have been made, good foundations have been laid for successful work in the near future, two church houses have been built, three new organizations formed, and all the fields seem more or less to have prospered." A Woman's Missionary Society was formed and approved by the Eldership. While the Eldership enjoyed the distinction of having its present Speaker Assistant Editor of *The Advocate*, a note of half-defined querulousness is found in a resolution stating the "conviction of this body, that while it would be no detriment to the East, it would be to the interest and profit of the Church at large, if the West were to have accorded to it some share of editorial right in

the columns of *The Advocate*." It was expressed as the "sense of this body that the salaries of ministers ought to be paid monthly." The Eldership also placed itself on record in favor of the tithing system, recommending that "one-tenth of our income be devotedly set apart for the service of the Master." The number of fields of labor was twenty-two, all supplied with pastors.

34th Illinois Eldership.—The Illinois Eldership has had at several epochs in its history ministers who for some occult reason were disposed to antagonize interests and actions of the General Eldership. This developed in 1865, when a virulent attack was made on *The Advocate* and its venerable Editor, with insinuations to start an opposition paper. So the veiled dissatisfaction voiced in a resolution on the same subject in 1885 was evidenced in an action taken in 1886, declaring that "The Church Advocate is a non-partisan journal, in which political preferences and bias ought not to appear." Possibly the small attendance, as in 1865, rendered the passage of such a resolution possible by the few whose consciousness was dominated by some evil passion. Twenty-two of the forty-one teaching elders were absent when the body convened in the Troy Grove Bethel, LaSalle county, Wednesday evening, October 6, 1886, to listen to the Opening Sermon by **George Sandoe**, from Acts xx. 24. Ten ruling elders and five delegates were also present, and one of the three exhorters. **W. B. Long** was chosen Speaker; **W. I. Berkstresser**, Clerk, and **W. B. Allen**, Financial Clerk. At three successive sittings **M. S. Newcomer** delivered lectures on "The Christian Ministry," subdividing the subject into "Who Shall Preach?" "What to Preach?" "How to Preach?" The lectures "were delivered to the entire satisfaction of the Eldership," and the Board of Publication was requested "to publish them in pamphlet form." The sentiment of the Eldership was "not to give our support to any political party which does not favor State and National prohibition in its platform." Pentecostal meetings were less popular, and they were referred to the Standing Committee. Finding some "teaching" in the "Workman and Quarterly" which the Eldership disapproved, and "especially on the new birth in John iii., feet-washing being entirely left out of John xiii., and erroneous doctrine on John xv.," it "called upon the General Eldership to examine into this matter in order to adjust the same satisfactorily." The Eldership rebuked "many ministers who failed to keep accounts with the several churches." It also recommended "the establishment of a better financial system in each church; that the ministers impress upon the deacons the importance of soliciting subscriptions for the ministers at the beginning of the year of labor, and that the deacons enter into account with the ministers and churches, to the end that the ministers of this body as a whole may have a much larger financial showing in their salaries to report at each yearly meeting of the Eldership." The use of "unfermented wine only for Communion purposes" was "strongly recommended." "Receipts by the Financial Clerk were limited: Mission Fund, \$82.26; Widows' Fund, \$49.75; Contingent Fund, \$141.14. There were twenty-one fields of labor, six of which received appropriations from the Missionary Fund, aggregating \$375.00. Three of the charges were served by two of the ordained sisters of the Eldership—**Mary Berkstresser** and **Mrs. A. C. Newcomer**.

35th Illinois Eldership.—The effect of distance on the attendance at the Eldership was very perceptibly seen in 1887, when it convened in the Summit Bethel, Lanark, Carroll county, in the north-western corner of the State. Twenty-two ministers were absent, fourteen present, with six ruling elders and three delegates. **W. B. Long** preached the Opening Sermon, from 1 Kings viii. 27. The Ministerial Association was held during the day preceding the Eldership. **W. B. Allen** was the choice of the Eldership for Speaker; **W. I. Berkstresser**, Clerk, and **C. Manchester**, Financial Clerk. The latter delivered the lectures before the Eldership on Friday, Saturday and Monday afternoons. **Allen** had been elected Professor of Theology at Findlay College, but after filling that position for a short time resigned, and the Eldership was not satisfied with the current reasons for his action, and appointed a committee of three to inquire into them; but nothing new developed. The case of **Mrs. M. B. Woodworth** created greater interest. She had crossed the line into the territory of the Illinois Eldership, and her "evangelistic and faith-healing meetings" had awakened much concern. A committee was named "to investigate" the results of her work. This committee gave her credit "as an earnest, enthusiastic worker;" "that souls have been truly converted under her labors, and thus far she has been doing good work;" but condemned "her manner of practicing the healing art as unscriptural and deceptive," and on the whole "re-

garded her work, as at present conducted, as being more detrimental than beneficial to the cause of Christianity; that we view the work with alarm, and that the Church of God in Illinois can not endorse the work." To give wider publicity to this action it was ordered published in a Chicago daily paper. The W. M. S. was in active co-operation with the Eldership, and asked its "aid and sympathy in the work which it had under contemplation—publishing a missionary quarterly in the interest of the W. M. S. of Illinois." In co-operation with the General Eldership in its mission work, the Eldership apportioned the \$200.00 asked of it among its fields of labor, and directed the circuits and stations to collect the same. The general religious condition of the Eldership was somewhat encouraging. Finances were still low, as only \$24.42 were collected for the Contingent Fund during the year; Widows' Fund, \$210.91; Missionary Fund, \$182.61. "**D. H. Rupp** was appointed to deliver a lecture before the Ministerial Association of our next Eldership upon the subject, 'The Financial Obligation of Members of the Church of God.'" A distinctively new departure is indicated by a resolution adopted, appointing a committee "to select speakers and assign topics for next Eldership." The preamble states as a reason for this action, that "brethren speaking before the annual sessions of our body are expected to speak clearly, and upon topics of interest to the Church, especially the cardinal doctrines of the Church;" and that to do this "requires much study, forethought and arrangement." The organization of Christian Endeavor Societies is noted with approval, and the churches were urged to organize societies. Seventeen appointments were made by the Stationing Committee, including Brown county mission. Three other fields received appropriations of missionary money. The Eldership closed on Monday evening with two memorable incidents. The first was the ordinance meeting, when "some seventy brethren and sisters, with much heartiness and evident joy, engaged in the service." The second was the presentation of a set of Parker's People's Bible to **M. S. Newcomer** and wife in behalf of the Illinois Eldership. They had received transfers to the Iowa Eldership.

36th Illinois Eldership.—Absenteeism seems to have become chronic in the Illinois Eldership. The session of 1888 was held at Round Grove Bethel, Shelby county, more to the southward of the territory; but the attendance was but little better than at Lanark, in the extreme north, in 1887. Eighteen "ministers in charge of work" were present, with three others; while fourteen were absent. Two exhorters were also present, eleven ruling elders and one delegate. The preceding day was occupied by the Ministerial Association in profitable discussions. On the evening of September 19th **W. B. Allen** delivered the Opening Sermon, from Job xxvii. 6. **D. H. Rupp** was elected Speaker; **W. I. Berkstresser**, Clerk, and **C. Manchester**, Financial Clerk. Pentecostal meetings were still held, and the Eldership appointed two, one north and one south, and the Eldership expressed its judgment, "that it is the positive duty of the brethren to attend these meetings." There were no licenses granted, except to **W. J. Schaner** upon receipt of his transfer from the Ohio Eldership. Action was taken, requiring applicants for license to appear in person at the Eldership or before the Standing Committee. During the year the "pale monarch of the unending past" claimed two of the ministers among his "countless trophies"—**S. White** and **D. Kyle**—whose virtues were recorded in suitable terms on the Journal of the Eldership. Again the support of the ministry was the subject of action, "the churches within the bounds of the Eldership" being "requested to put forth their best efforts in securing their pastors' salaries as soon as possible after they enter on their fields of labor." And further, the Clerk was "instructed to issue a circular letter to the officary of the various churches, urging upon them their obligation for a much more liberal and prompt support of the ministry." The Treasurer's Report showed that during the year the receipts were \$212.96 for Missionary Fund; \$264.26, Superannuated and Widows' Fund; \$37.98, Contingent Fund; \$76.78, Frontier Mission Fund. **John Stare** was re-elected Treasurer. An Examining Committee was appointed to examine a class of the younger ministers named in Winebrenner on Regeneration, Paley's Natural Theology, Butler's Analogy and Finney on Revivals. Each one was also required "to prepare and present Bible readings on Revivals, Growth in Grace, The Second Coming of Christ and Church Discipline." The reports of ministers showed that there were during the year 492 conversions, 383 accessions, 239 baptized, and two new churches organized. There were fifty-four organizations in the Eldership. Churches and pastors were instructed not to give letters of dismissal to members who intend to remain out of fellowship with any church of God. Twenty-

three fields of labor were arranged by the Stationing Committee, but two of them could not be supplied with regular pastors.

37th Illinois Eldership.—The advisability of having more religious services during sessions of Elderships has been frequently suggested. There are always members of these bodies who do not enjoy business sessions, and who object that there is too much of the secular, the legal and financial, and too little gospel and grace. No one denies the wholesome effect of song and prayer on these assemblies; but that is not their purpose. Yet in some measure different Elderships have yielded to this pietistic demand, and have had periods of devotion during sittings, or a sermon, or evangelistic services. Thus, the Illinois Eldership in 1889 directed that "we have devotional exercises at 10 a. m. and 3 p. m. each day during the session of this Eldership." The plan of having several lectures at different sittings was also continued. **I. S. Richmond** was the lecturer, and his theme was, "The Bible a Miracle." The session was held at Warrensburg, Macon county, beginning with the Opening Sermon on Wednesday evening, October 2nd, by **D. H. Rupp**. There were twenty-two teaching elders present; twelve, absent. Three exhorters were present; five, absent, with eleven ruling elders present. **R. Perry** was chosen Speaker; **C. T. McKee**, Clerk, and **W. B. Allen**, Financial Clerk. The various Funds were replenished as follows: Missionary, \$185.70; Frontier Mission, \$69.84; Contingent, \$27.55; Superannuated and Widows', \$50.00. This Fund had a balance in the treasury of \$2,994.25. The Standing Committee was authorized to make sale of Cabery Bethel. A change was made in the Eldership year, so "that it shall end hereafter with the close of the Eldership session." An action was taken to purchase a tent for the use of the Eldership. To increase the receipts for home missions it was decided that an "assessment be made of three hundred dollars as the lowest limit, to be apportioned among the local churches." A step toward congregationalism is indicated in the action expressing "the sense of this body, that members should be received into fellowship. . . . by the consent of both pastor and church." The Board of Publication having authorized **C. Manchester** to publish a Missionary Magazine, it was heartily endorsed, along with the publications of the General Eldership. Want of proper care and system in "making appropriations from the Superannuated and Widows' Fund" was deprecated, and needed correctives were directed to be applied. The body placed itself directly on record as "opposed to the building of any house of worship to be deeded to more than one denomination, as such so-called union houses almost invariably lead to disunion, strife and contention." A rigid rule was adopted, prohibiting any minister of the Eldership from "inviting to his assistance in protracted meetings any one not holding license from this body, without securing the consent of the Standing Committee." The accessions to the churches during the year were 209. Six new churches were organized. The total membership was 1,295. There were twenty-two fields of labor, only one of which received an appropriation.

38th Illinois Eldership.—On May 22, 1890, the Illinois Eldership was deprived by death of one of its most worthy ministers. On the afternoon of that beautiful May day **George Sandoe** ended his useful life. He was born at Hinkletown, Lancaster county, Pa., December 31, 1826. He was ordained by the East Pennsylvania Eldership in the Fall of 1850, and by said Eldership was sent as a missionary to the southern part of Illinois in 1851. The deep shadows of his death hung over the Illinois Eldership when it convened at Martinsville, Clarke county, the place where **Sandoe** had his permanent home during his ministry, Thursday morning, September 25, 1890. The Eldership realized that "no one who has thus departed will be missed more than **George Sandoe**." And in its resolutions reference was made to his "association with the Eldership from its beginning." He was an able expounder of the doctrines of the Church of God.

"Firm to the last he bravely stood,
Strong to the last he bore his part;
Deserting his post he never could,
For true as steel was his noble heart."

The Eldership made choice of **I. S. Richmond** for Speaker; **J. Bernard**, Clerk; **W. I. Berkstresser**, Financial Clerk. **Jas. M. Clark**, a member of the Wesleyan Methodist Church, was granted license, and **E. H. Baker** was received from the West Pennsylvania Eldership. The Eldership year was fixed "to end with the close of the Eldership session." The Bethel near Cabery, Ford county, was sold by direction of the Eldership. There were \$3,299.03 in the Superannuated Min-

isters' and Widows' Fund. "The position our government occupies in upholding the monster of intemperance" was characterized as "an outrage," and the Eldership declared that "we will not vote for any party that is in sympathy with the traffic, but will cast our votes with the party that stands for the entire prohibition of the curse which blights our nation." The Eldership was "in hearty sympathy with efforts being made to close the Columbia Exposition on the Sabbath day." The statistics showed conversions, 204; accessions, 222; baptized, 162; total number of members, 1,500; organized churches, 40; bethels, 34. It was agreed upon to open all houses of worship in the Eldership to W. C. T. U. workers. Pastors were forbidden to "employ helpers that are objected to by the Standing Committee." There were twenty-five appointments, besides Springfield, which was "placed under the watch-care" of the pastor of the Decatur church, **W. B. Allen**. **Mary Berkstresser**, who had been "released during the year by the Standing Committee as General Missionary, and was assigned to Martinsville and Hazel Dell, was again appointed General Missionary. There was such a deficiency in the number of ministers willing to serve appointments that five remained unsupplied.

39th Illinois Eldership.—When in 1890, after considerable rivalry, the Eldership voted to hold its session in 1891 at Union, Jo Daviess county, it was advised that "the place is somewhat isolated; but if the weather will be favorable, it will be an interesting place to visit, and the brotherhood may prepare for a regular picnic at that time." The "brethren proposed to secure a large tent, to be used for eating purposes and for holding overflow meetings." Accordingly the Eldership met at the place selected, and held its sessions during September 17-19, 1891. On Tuesday evening, September 15th, the Ministerial Association began its session at the same place, when the Opening Lecture was delivered by **C. F. Rogers**. On the evening of the 16th **C. T. McKee** preached the Opening Sermon of the Eldership. The officers of the Eldership were **W. I. Berkstresser**, Speaker; **J. Bernard**, Clerk; **W. B. Allen**, Financial Clerk, and **Monroe White**, Treasurer. **President Latchaw** being present, spoke eloquently for Findlay College, after which \$200.00 were raised to apply on College indebtedness." There were several new accessions to the ministerial ranks of the Eldership, so that all but one of the twenty-three fields of labor were supplied. Two sisters, **Mary Berkstresser** and **M. E. Markle**, were appointed to charges. The attempt to so amend the Constitution as "to strike out all references to the Stationing Committee," and place "the securing of pastors into the hands of the churches and ministers," said change to go "into effect immediately after the close of the Eldership session," was not successful, though endorsed by the Committee on Resolutions. The resolution was postponed, "that nothing like electioneering should be found among us as an Eldership." Three new churches were organized, and there were 330 conversions and 305 accessions to the churches. Assessments were made for Home Missions to the amount of \$300.00, and for General Missions, \$225.00.

40th Illinois Eldership.—With a membership present of twenty-one teaching elders, five exhorters and thirteen ruling elders and delegates, the fortieth session of the Illinois Eldership began its session in the U. B. house of worship at Findlay, Shelby county, September 29, 1892. Fourteen ministers were absent, and four fields were not represented. **O. B. Huston** was elected Speaker, and **J. Bernard**, Clerk. The Opening Sermon had been preached the previous evening by **W. I. Berkstresser**, from II. Tim. ii. 15. The church at Springfield had not yet been received "formally into the Illinois Eldership." "Legal difficulties concerning the house of worship" had not been "fully settled." When settled, the Eldership was ready to "negotiate with the church, looking to their becoming a constituent part of the Eldership." The church "offered to turn over its property into the hands of the Eldership on condition that the Eldership pay off the indebtedness, amounting to \$1,600.00." The Eldership declined to do this. No appointment was made to Springfield church. The government was severely arraigned for its complicity in the liquor business, and "for lending its aid at the behest of the brewers and malsters of the country to collect information and to use the machinery of government to promote the sale of American liquors in South American countries." It also declared that "no political party has the right to expect the support of Christian men so long as that party stands committed to the license policy, or refuses to put itself on record against the saloon." The churches were "requested to pay half of the moving expenses of the incoming pastors." The General Eldership was requested to "publish a book setting forth the rules and practices generally observed by the Church of God." The duty of every member and minister of the

Church of God to "devote to the cause of Christ one-tenth of their income" was affirmed, and the pastors were instructed "to preach one sermon to each congregation on this subject." There were three deaths of ministers during the year, **A. J. Fenton**, **Jacob Bear** and **A. X. Shoemaker**. They were natives of Pennsylvania. **Fenton** was ordained by the East Pennsylvania Eldership in 1848, and **Shoemaker** in 1851. **Fenton**, "after a long and useful life in the ministry, died with the armor on." **Shoemaker's** pastoral labors were limited to the East Pennsylvania Eldership, except while missionary in Chicago, Ill., and in "his earlier years he was noted for his efficient and successful work in building up the Church of God." **Bear**, while "an example of diligence and faithfulness," labored in a local capacity. Of the twenty-two fields of labor three were left unsupplied.

41st Illinois Eldership.—The strong denunciations of the government for strengthening the hands of the liquor interests in the western Elderships, was not alone because of the promotion of the sale of American liquors in South America. The decision of the Supreme Court of the United States in 1892, declaring that a State law which in effect made it impossible for a brewer or distiller in another State to send any liquor for sale into a prohibition State was unconstitutional, was still more violently assailed. For this decision wiped out apparently beyond repair the year-long labors of the Prohibitionist, and turned back the wave of prohibition sentiment which had swept over the country in the late eighties. This accounts for the motto of national prohibition which the Illinois Eldership raised at this time, in unison with the slogan of the Prohibition party. The Eldership held its session at Lodge, Piatt county, beginning September 21, 1903. **I. S. Richmond** preached the Opening Sermon on the evening of the 20th. Twenty-three ministers were present, thirteen absent, eleven ruling elders, and one exhorter. **E. A. Fritter** was chosen for Speaker; **J. Bernard**, Clerk; **L. F. Alexander**, Financial Clerk, and **Monroe White**, Treasurer. To revise the Constitution a committee of three was appointed. It at once reported an item, changing the Article making the Standing Committee a part of the Board of Missions. Into the hands of this Board was placed the matter of Eldership camp-meetings. On the questions submitted by the General Eldership to the Annual Elderships this Eldership voted as follows: 1. Against the change of "name, style and title of the Annual Elderships." 2. In favor of "Life Certificates of Ordination." 3. Against a "common Fund out of which to pay expenses of delegates to the General Eldership." A committee was created to propose a Course of Studies. Months were fixed during which were to be lifted the collections for Contingent, Church Extension, a newly established Fund, and Superannuated and Widows' Funds, all of which were very low. The amounts asked for to replenish the Home and Frontier Mission Funds were apportioned to the churches. A General Missionary and Collecting Agent was also put on the field. The number of fields of labor was reduced from twenty-five to twenty-one. The Ministerial Association held its meeting immediately preceding the Eldership, at which the temperance question was thoroughly discussed. So was the matter of "rotation in office in church and Eldership."

42nd Illinois Eldership.—This Eldership renewed its attack on the government and nation for "complicity in the liquor traffic," and pledged its "influence and prayers, backed by our votes, to rid our land of the blighting curse of intemperance." As the Revision Committee had failed to do its work, a new one was designated. The Eldership held its session at Mt. Pleasant, Coles county, beginning September 20, 1894. On the evening of the 19th **C. F. Rogers** preached the Opening Sermon. The Speaker was **J. Bernard**; Clerk, **W. I. Berkstresser**; Financial Clerk, **C. A. Schaaf**. The Eldership assumed \$3,000.00 of the debt on Findlay College, and through the efforts of **President Yates** raised \$381.00 on the floor. The death during the year of **E. A. Longenecker** was noted with "sincere regret." His memory was sacredly treasured and his example declared worthy of emulation. He had been licensed originally by the Southern Illinois and Indiana Eldership in 1858. The assessments and collections for the various Funds resulted as follows: Home Mission, \$243.28; Frontier Mission, \$133.13; Superannuated and Widows', \$32.31; Contingent, \$15.90; Church Extension, \$8.04. The assessments were continued for Home Missions, \$305.10; Frontier Missions, \$273. Instructions were given the members of the Board of Trustees of Findlay College for whom to vote for Librarian, and the amount of salary. Not only was the Eldership deeply interested in Findlay College; but it also expressed "appreciation of Barkeyville Academy as an educational institution highly worthy the patronage

of the Church." There were eighteen fields of labor, one of which was unsupplied. One minister, **Mary Berkstresser**, was appointed General Missionary and College Agent.

43rd Illinois Eldership.—The Illinois Eldership diligently sought to protect the reputation of its ministers; but if any member was found derelict, or under reasonable suspicion of deviation from rectitude, it was not disposed to cover it up. It desired, however, a just popular verdict, one in which the premises for the conclusion would be based on facts, and not on hearsay and innuendo. Such instances occurred at intervals, and were always wisely handled, and the good name of the body preserved. It also considered with deliberation the questions of polity with which it had to deal. In 1893 it had voted on change of Eldership titles; but it did not treat the question as finally settled. In 1895, when the session was held at Decatur, Macon county, beginning September 14th, the subject was taken up again, and it became evident that there was in progress a change of views. It was decided that "the delegates to the General Eldership shall favor deferring any such change for at least three years longer." On ordination the Eldership "favored the position that the laying on of hands is unnecessary." It also voted to continue the annual licenses, as against Life Ordination and Life Certificates. The creation of a Fund by the General Eldership out of which to pay the expenses of all delegates was disapproved. It voted strongly in favor of the Itinerancy. The Opening Sermon was delivered by **J. Bernard**, on Sunday morning, from Acts xxi. 17. In the evening the ordinances were observed, after a sermon on "Washing the Saints' Feet" by **M. S. Newcomer**. The names of "thirty-three ministers were on the Roll." **D. H. Rupp** was elected President; **W. I. Berkstresser**, Clerk; **L. F. Alexander**, Financial Clerk. The time for the meeting of the Eldership was changed to Thursday evening instead of Sunday. The sale or leasing of the Mendota church property was placed in the hands of an agent. Plans were to be matured by a committee to do more aggressive Christian Endeavor work. The sum of \$516.74 was received for the various Funds of the Eldership, and assessments were made to the amount of \$729.50, which did not include the Widows' and Contingent Funds. The body declared in favor of Prohibition. The pledge of \$3,000.00 toward the debt of Findlay College was but partially paid, and a note was directed to be given for balance due, bearing six per centum interest. Realizing that in an itinerant system, with its limited term and frequent changes of ministers, the relation of out-going and in-coming pastors is peculiarly delicate and intimate, the Eldership endeavored to have these changes made with the least possible friction. There were twenty fields of labor, one unsupplied, and four received appropriations.

44th Illinois Eldership.—Sale of church buildings is often a slow process, such property not being marketable. So a committee was again appointed "to sell the Mendota church property as soon as it can be done without unreasonably or utterly sacrificing the same." The "ground on which stood Union Bethel, Clark county, was authorized to be sold, and proceeds applied to the payment of the new church there." The Eldership in 1896 was much inspired by the discussions during the Ministerial Association which preceded the session, with its annual lecture by **J. Bernard**, and the presence and address of **Clara Landes**. While Thursday evening had been fixed the year before for the meeting of the Eldership, this evidently meant as a Ministerial Association, which occupied that evening and Friday. Saturday "was spent in class examinations, with preaching in the evening." Sunday morning **D. H. Rupp** delivered the Opening Sermon, and in the evening **W. B. Allen** preached and "conducted a most interesting and impressive ordinance meeting." The attendance was not so large when the session was called to order on Monday morning, September 20th, as eighteen of the thirty-three ministers were absent, and only seven lay representatives were present. It was held at Mt. Carroll, Carroll county. **C. F. Rogers** was chosen President; **W. I. Berkstresser**, Clerk, and **J. S. Walls**, Financial Clerk. **Monroe White** was re-elected Treasurer. Neglect of the Course of Studies influenced the Eldership to "insist that the ministers of the Eldership make a careful study of the prescribed books." The critical condition of the College was a question commanding most serious consideration, and a resolution was adopted "to still support our Church College with an earnest and Christian devotion." The Eldership declared that "we will not give our votes to any party that is not outspoken in its principles in opposition to the liquor traffic." The religious interests of the Eldership were in good condition, "with general harmony and reasonable advancement." A disposition to patronize other than Church

literature was characterized as "disloyal to our best interests as a Church." There were twenty-three fields of labor.

45th Illinois Eldership.—During the year the question of changing the Articles of Incorporation so as to conform to the altered title of Elderships was considered, but was deferred. Church work in East St. Louis was in contemplation by the church and pastor at St. Louis. Being in the territory of the Illinois Eldership, its consent was secured through the Standing Committee. "The Golden Age; or, The Reign of Augustus Caesar," was **I. S. Richmond's** subject for the annual lecture before the Ministerial Association. On Saturday evening **W. I. Berkstresser** gave an address on "Christian Citizenship." On Sunday morning **W. B. Allen** preached the Opening Sermon from Heb. i. 8. In the evening before the observance of the ordinances, **C. B. Kepford** preached. On Monday at 9 a. m., September 6, 1897, the session of the Eldership began, at Milmine, Piatt county, with nineteen ministers, three exhorters and eleven lay delegates present, four of them women. The officers elected were **C. B. Kepford**, President; **W. I. Berkstresser**, Clerk; **J. S. Walls**, Financial Clerk, and **Monroe White**, Treasurer. Hearty sympathy with the Woman's General Missionary Society was expressed, and co-operation promised. Appropriate memorial services were held in honor of **James Werner** and **M. G. Bare**. **Werner** was a member of the Eldership "for many years, and was an earnest Christian, and most devoted to the interests of the Church, and an able defender of the truth." **Bare** was "less active, but was a worthy member of the Eldership for a long time." Careful supervision of Y. P. S. C. E. work was maintained, and a State President and District Presidents were elected. **I. S. Richmond** was chosen to represent the Eldership at the State C. E. Convention at Chicago. Work in the Eldership was "in a prosperous condition." Two new churches were organized, two new Bethels and three parsonages were built. However the number of charges was reduced to twenty-one, with one unsupplied. Four fields received an aggregate of \$200.00 missionary money.

46th Illinois Eldership.—There has always been something incongruous to the consciousness of many ministers, something like "a fish out of water," in the practice of preaching "trial sermons," or candidating. Preaching is too sacred a thing to be put up in competition. Is it much better to have candidates for ordination preach sermons before a committee? However, such a course was in vogue in the Illinois Eldership, so that at the session in 1898, when "devotional services were conducted by **H. W. Kruzan** and ——— **Feers**, licentiates, each in obedience to the Licensing Committee preached a short sermon." This was at Troy Grove, LaSalle county, where the Eldership convened September 26th. The 23rd and 24th were occupied by the Ministerial Association, and the Opening Sermon was preached on the morning of the 25th, by **W. I. Berkstresser**, from Jude 3. Theme:—"The Contending for the Faith." Sixteen ministers, six exhorters and seventeen delegates were enrolled as present. The officers were: President, **J. S. Walls**; Clerk, **C. F. Rogers**; Financial Clerk, **L. F. Alexander**; Treasurer, **Monroe White**. The revision of the Constitution was completed. Books for the Course of Studies were in possession of **Prof. E. A. Fritter**, and when the brief Course of five studies was approved, "the books returned by **Prof. Fritter** were sold at public auction before the close of the Eldership." There were \$62.88 in the Contingent Fund; \$4,746.08 in the Superannuated Fund in Notes and cash; \$229.73 in the Home Mission Fund; \$233.75 in the General Mission Fund; \$301.79 in the Church Extension Fund. On temperance the Eldership expressed itself in somewhat extravagant terms, declaring that "ninety per cent. of the professed Christian voters of the country are perfectly content to uphold this infamous liquor traffic," that "they could destroy the hydra if they would, and are therefore responsible for its continued life, for no other reason than that their love for party is greater than their love for humanity or the gospel." The President was "held responsible for the continuance of the canteen system." A State Union of Christian Endeavor had been organized, with **I. S. Richmond** as President; **C. T. Ishler**, Vice President; **Mollie East**, Secretary; **Lottie Stare Fritz**, Treasurer. June 23, 1898, the death occurred of the oldest minister of the body, **H. Rupp**. He had also been in the ministry longer than any previous minister, having been licensed by the Ohio Eldership in 1836, and had preached about sixty-two years. He helped to organize the Illinois Eldership. He was a native of Pennsylvania, having been born at Ono, Lebanon county, May 26, 1805. He was "one of the most noble workers of the Illinois Eldership, and to his memory the Eldership owes a debt that it can never pay." "The property at Streator was placed in the hands of a real estate

agent for sale." The statistics showed 34 churches; professions of faith during the year, 224; baptized, 140; accessions, 221; members, 1,038; aggregate amount of salaries \$4,569.50.

47th Illinois Eldership.—The ecclesiastical year 1898-9 was dark and portentous for the Illinois Eldership. "Two of the most able and active ministers died—**W. I. Berkstresser** and **W. B. Allen**." Also **G. W. Lear**. The latter was licensed in 1889, and the testimonies indicated his helpfulness in the spiritual life realized by the churches which he served. The former two were men who "knew no foes save only such as warred against the peace of God." They were both natives of Pennsylvania, **Allen** having been born in West Hanover township, Dauphin county, September 23, 1841, and **Berkstresser** at Saxton, Bedford county, December 29, 1852. Both received their first licenses from the Illinois Eldership, the former in 1864, the latter in 1879. **Allen** stood high in his Eldership as a man of Arcadian habits and unblemished character. He was always a laborious student, and finally graduated at Monmouth College, Ill., in 1884. He was delegate to ten General Elderships. He died July 18, 1899, having "life's battle well won," and "life's race well run." **Berkstresser** was a more aggressive force, and also of special culture. He graduated from the Illinois State Normal School in 1877. He held official positions in his Eldership almost continuously from 1886 to his death, January 27, 1899. He belonged to that higher type of men whose animating and ruling purpose lies remote from any present or immediate gratification. He was eminently philanthropic in the governing purpose of his heart. He was not dismayed by competition, nor disheartened by antagonism. With unfailing fortitude he trod the "open, but unfrequented, path to honor and immortality." The Eldership which honored these ministers with most impressive memorial services convened at Good Farm Chapel, Grundy county, September 18, 1899. The officers were: President, **W. R. Johnson**; Clerk, **C. F. Rogers**; Financial Clerk, **J. S. Walls**; Treasurer, **Monroe White**. To include the Ministerial Association more definitely in the Eldership it was considered advisable to begin on Friday evening with the annual Opening Sermon. The new Life Certificates of Ordination were this year given to the ministers. Good reports were made by nearly all the pastors, while much interest centered in the written reports from the various churches. They were "generally in good spiritual condition." The report on temperance "raised quite a breeze in the Eldership," because of some of its extreme positions, and its appeal to "Christian voters." It also had in it denunciations against "the imperialistic" tendencies of the Government, which provoked "quite a lengthy and warm discussion." The Opening Sermon was delivered by **J. S. Walls**. **Mrs. C. M. Ritchie** conducted a missionary meeting in the interests of the "Children's Work," as funds were being raised for "Indian Mission Buildings."

48th Illinois Eldership.—Greetings from other Elderships, more common in former years, always added interest to the session. More so if delivered by personal representatives. In 1900 the Illinois Eldership received greetings from four Elderships—Ohio, Indiana, Iowa and Kansas. These were conveyed by **C. Manchester**, Ohio; **J. C. Forncrook**, Iowa; **W. H. Cross**, Kansas. The session was held at Hildreth, Edgar county, the Opening Sermon being preached on Sunday morning, September 30, 1900, by **W. R. Johnson**, from Eph. ii. 21. The circuits and stations were nearly all represented by the pastors and delegates, who elected **R. S. Mackey**, President; **C. F. Rogers**, Clerk; **H. W. Kruzan**, Financial Clerk. There were 35 churches; 202 converts during the year; 134 baptized; 241 fellowshipped; total membership, 1,087. An aggregate of \$4,616.39 was paid ministers as salaries. Two General Evangelists were appointed—**I. S. Richmond** in the North, and **W. R. Johnson** in the South. Strict enforcement of constitutional provisions and rules can be observed in the notice served on the Standing Committee of the Southern Indiana Eldership "that one of its members was holding meetings in our territory without our consent." Also in the refusal to grant the request of one of the pastors who "asked for the services of **Mrs. M. B. Woodworth**." Definite action was taken to have the Course of Studies for ministers taken up by all the members of the classes. Text-books were named, and a list of the ministers in the Course was made out. It was also recommended "that **M. S. Newcomer** prepare a brief history of the Church of God" for use by "the Theological Class of the Eldership." The Christian Endeavor Society was "recognized as one of the essential auxiliaries in this Eldership," and the Eldership C. E. Union was encouraged in its work. On account of "so much confusion in the preparation for, and so much difference in the order of the observance of, the ordinances of God's house, it

was decided to "choose some one of our number, and authorize him to write a book of instructions concerning these affairs, and also a form or forms for marriage ceremonies and burial services." After strong endorsements of Findlay College and Barkeyville Academy, the suggestion was approved, that "the Eldership at as early a date possible establish an academy in Illinois." A petition to the General Eldership was adopted, asking said body "to so change the form of Life Certificates of Ordination that an annual license be issued to each holder of a Certificate to save the Eldership from imposition from unworthy men." The "Canteen system" was denounced as being "heathenish in inception, barbarous in practice...and belongs to the work of the devil." The finances were in good condition. There were twenty-one stations and circuits, all supplied with pastors.

49th Illinois Eldership.—The Woman's Missionary Society of Illinois held its annual meeting on Saturday before the convening of the Eldership at the same place. The Ministerial Association met at the same place on Thursday evening preceding the Eldership. These meetings had their influence on the attendance at, and the spirit of, the Eldership. The Ministerial Association discussed questions which otherwise might have consumed much time at the Eldership. These often affected underlying conditions in the Eldership, and had a direct and powerful influence on the trend of public sentiment. Among these this year were: "Has the New Testament abrogated the law of tithes?" "Are political questions ever moral questions, and when?" "What are the causes of spiritual declension in churches?" The Eldership convened at Mt. Pleasant, Shelby county, on Monday morning, September 23, 1901. The Opening Sermon was preached on Sunday morning, by **R. S. Mackey**, from Matt. xxv. 45, and in the evening an ordinance meeting was held. The officers of the Eldership were **J. W. Kingston**, President; **C. F. Rogers**, Clerk; **H. W. Cruzan**, Financial Clerk. Earnest work and harmony characterized all the sittings. Important changes were made in the Constitution, one of which provided that no officer of the Eldership could be elected on the Stationing Committee. Another provided for two delegates to be elected on the Stationing Committee. During the year two new churches had been organized. There were twenty charges, all supplied with pastors. The provision was inserted in the Constitution, that the Standing Committee shall consist of three ministers and two laymen, to which two more were to be added to constitute the Board of Missions. The officers of the Eldership were made ineligible on any board or committee acting during the session. While a committee, consisting of **Newcomer, Mackey and Beltz**, was appointed on the proposed Book of Forms, it accepted one prepared by **J. W. Kingston**, with a caution relative to the direction that in observing the washing of the saints' feet it must be a "literal washing of one another's feet." Increasing circumspection was exercised in granting licenses, and a higher standard of qualifications was insisted upon. No one was to be ordained unless he had "a good common school education, and was of studious habits." Much interest was manifested in Christian Endeavor work, and an hour was given to the Report of **I. S. Richmond**, State Superintendent. But the Eldership lamented spiritual conditions throughout its territory. There was a decrease in the number of conversions, accessions and baptisms. It regarded with apprehension the fact "that there were so few ordinance meetings held; in some churches none." The \$4,000.00 in the Superannuated and Widows' Fund were set aside as a Permanent Fund. The assassination of **McKinley** was strongly deplored. **Solomon Bowser**, "one of the early preachers of the Illinois Eldership," ended his earthly labors during the year. He was a native of Pennsylvania, where he labored as a local minister. His "chief characteristics were sincerity, honesty and positiveness of convictions. His reputation was without blemish."

50th Illinois Eldership.—The rigorous provisions of some Articles of the Constitution of the Eldership became evident when the pastor at Lanark, **R. S. Mackey**, was required to have the consent of the Standing Committee to secure a minister of another Eldership "to assist him in revival meetings." Also, when a pastor could not be removed from a field at the request of the charge without his consent. The Committee exhorted to forbearance and an effort to "adjust all seeming difficulties," suggesting that "each person concerned" ask the question: "What would Jesus do?" These actions were approved at the Eldership which held its session at Hazel Dell, Cumberland county, beginning September 15, 1902. On the previous Lord's day morning the Opening Sermon was delivered by **J. W. Kingston**, from II. Tim ii. 15. **D. H. Rupp** was chosen President; **C. F. Rogers**, Clerk; **H. W. Cruzan**, Financial Clerk; **L. F. Alexander**, Treasurer. The financial system em-

braced seven distinct Funds—Contingent, balance, \$12.92; Superannuated, balance \$4,829.89; Home Mission, overdrawn, \$38.44; Frontier, balance, \$17.25; Church Extension, balance, \$466.17; Findlay College Trustee, balance, \$13.85; General Eldership Delegate, no balance. The receipts during the session materially changed these figures, as a total of \$487.91 was reported. On temperance the Eldership insisted that "our people shall and must abstain from the use of intoxicating drinks in every sense as a beverage." "Every honorable and legitimate means" was to be used "to suppress this great evil, with voice, example and ballot." The sum of \$100.00 from the Church Extension Fund was set apart "as a nucleus of a Special Fund, to be used in the purchase of a tent to be used for evangelistic purposes." When the Fund reached a minimum of \$200.00 a tent was to be purchased by the Board of Incorporation. A minister was to be appointed "to go with the tent," and act as evangelist. He was to raise the necessary amount of money to make the purchase. I. S. Richmond was selected. The Board of Publication had sent a letter to the Eldership "touching the publication of The Missionary Appeal," without authority, "and charging two of its members with insubordination." "The whole matter was laid on the table." "The Appeal" was published by members of the W. G. M. S. of 1890, as against the action of the General Eldership of 1902. The Eldership also expressed it as its judgment that "the Board of Missions of the General Eldership should pay back into the treasury of the W. G. M. S. the Home Fund of said Society, which was voted into the treasury of the General Eldership at its last session." "The spirit of progress and advancement seemed to abound in the Eldership." "Several new church organizations were effected during the year, and one or more new houses of worship built." The Eldership manifested quite an interest in Christian Endeavor work. There were twenty-one appointments, four of which received aid out of the Mission Fund.

51st Illinois Eldership.—As the new Woman's General Missionary Society had been organized in June, 1903, as per action of the General Eldership of 1902, and as several of the dominant members of the old Society were members of the Illinois Eldership, the lines were sharply drawn. The Eldership was almost equally divided in sentiment, and whenever the question came up for action of any kind the springs of deep emotion were touched, and great tact was necessary to keep the body together on the essentials for which it stood. There was a large attendance, partly because of pending questions, as the ministers were generally present, and "nearly every church was represented by a delegate." The session was held at Warrensburg, Macon county, beginning October 5, 1903. Officers elected were: President, J. Bernard; Clerk, C. F. Rogers; Financial Clerk, H. W. Kruzan; Treasurer, L. F. Alexander. The interests of Findlay College were represented by **President Manchester**, and the Eldership reiterated its sentiments of loyalty to said institution. An "appropriation toward the support of young men who might need help, thus securing their services in Illinois after their school work is done," was recommended. "Annual licenses" were issued to ministers "in connection with their Life Certificates." Further provision was made "to purchase a tent, to be the property of the Illinois Eldership." It was to be "not less than 70x50 feet," and "the maximum price shall not exceed \$175.00," the balance above "collections to be taken to be paid out of the Church Extension Fund." When in use, "one-tenth of all collections taken under the tent to be paid into" said fund. The Committee on State of Religion reported "the cause of religion in a fair condition, but lacking real, healthy spiritual aggression." It also found "from reports both in public and private, that some moral features are to be deplored, such as horse racing, card playing, dancing, saloon visiting, tippling and Sunday visiting." The Committee on Temperance was yet more specific, and condemned "the habit of some professed members of the Church of God entering saloons," which it pronounced "disgraceful and wicked." Assessments were made for Home Missions, Frontier Missions and Illinois Contingent Fund. Members of local churches were advised to "submit to the majority of the church," but the right to call in the Standing Committee to adjust difficulties was conceded. The spirit of the Eldership was evidenced on the Missionary Question when by a vote of seven to twenty-three it refused to permit "unlimited discussion" of said question. But it also affirmed "that all attempts to suppress free discussion is contrary to the very spirit and genius of the gospel," having reference to "the votaries of Rome."

52nd Illinois Eldership.—The question of sustaining the Illinois W. M. S. in its affiliation with the new W. G. M. S. was warmly discussed at the Eldership in

1904. It had been agitated throughout the year, and it required vitality and fortitude to stand up staunchly under the stress and buffetings to which parties were being subjected. When the question of upholding the Illinois W. M. S., "which proved itself loyal to the General Eldership," came to a yea and nay vote the result was—yeas, 13; nays, 7; not voting, 4. The session of the Eldership was held at Lanark, Carroll county, and was organized on Monday morning, September 19, 1904, the Opening Sermon having been preached the preceding Sunday morning, by J. Bernard. **J. S. Walls** was chosen President; **C. F. Rogers**, Clerk; **C. T. Ishler**, Financial Clerk; **L. F. Alexander**, Treasurer. Fifteen fields of labor were represented by sixteen pastors, nine elders and three delegates. Four fields were not represented. There was considerable friction and trouble in several local churches which the Eldership found it necessary to lay under restraint by official action. A large amount of business was transacted by the Standing Committee and the Board of Missions, the consideration of which required several sittings. Among these items was the creation of "a Fund to be known as the Young Men's Educational Fund," for which contributions were to be asked. Also the adoption of a "Reading Course for all the ministers and exhorters," and on which "the instructors in the Course of Studies" were "to lecture on Saturday previous to the Eldership." When money was voted out of Eldership Funds for repairs, church buildings or parsonages, it was generally with the condition that "the property be deeded to the Illinois Eldership." For "Tent Work" the territory of the Eldership was "divided into three districts, North, South and Central, and **J. S. Walls**, **I. S. Richmond** and **W. H. Cross** were assigned to the respective districts. The Government was charged with being in "partnership with the nefarious liquor traffic by legalizing the saloon," and "in taking revenue therefrom." The Eldership expressed its belief "that Christian voters ought not, and can not, support political parties at the ballot box which refuse to place themselves in open hostility to the liquor traffic." A series of eight lectures on topics in the Course of Studies was arranged for, to be delivered before the Ministerial Association in 1905. The Funds of the Eldership in the best condition were the Superannuated and Widows', with a balance of \$4,790.00; and the Church Extension, with \$492.00 to its credit. In view of the death during the year of **W. A. Smith** the condition of the former Fund was a source of gratification. "Smith was a man strong in the faith of the Church, and a lover of its doctrine; a brother loved and esteemed, and a strong defender of the doctrine of the Church." Limited success attended the labors of the pastors, as the Report of the Committee on the State of Religion gave the conversions as 86; accessions, 65; baptized, 44. The disparity between the number of conversions and baptized was regretted. The church property at Frederick, Ill., was sold by the Board of Incorporation for \$400.00. The work of the Y. P. S. C. E. was reported by the President of the Union, **C. T. Ishler**. Each pastor was required to state whether the churches on his field have societies, and the number of members. Findlay College was credited with having "exercised a great influence over our young people," and it was "heartily commended." It was "advised that its management be left wholly in the hands of the Board of Trustees, which shall act according to its best judgment, without interference or dictation from outside parties." In addition to the nineteen fields of labor in Illinois, **W. T. Turpin** was appointed missionary in Colorado, and **M. S. Newcomer** and **M. B. Newcomer**, General Evangelists. **C. A. Schaaf** was "actively engaged in preaching the word of life in North Dakota."

53rd Illinois Eldership.—The Ministerial Roll of the Illinois Eldership contained twenty-nine names. Of these, seventeen were enrolled, with thirteen delegates, as constituting the Eldership which convened at Charleston, Coles county, September 11, 1905. The following officers were chosen: President, **J. A. Beltz**; Clerk, **C. F. Rogers**; Financial Clerk, **J. S. Walls**; Treasurer, **L. F. Alexander**. A new order was adopted, under which the ministers reported consecutively on Tuesday afternoon until all had reported. The delegates to the General Eldership in 1905 were required to report. "Each delegate made a brief report, and spoke in the highest terms of the work done." Well sustained interest was manifested in the Y. P. S. C. E. work, and a special hour was devoted to its consideration, when addresses were delivered by **C. T. Ishler**, State President; **B. B. White** and **O. B. Huston**. College interests were presented by President **C. I. Brown**. The management of the College was fully endorsed, and an appeal made "to the brotherhood in general to support this institution in every way possible." The "Indiana Eldership Assembly" was favorably mentioned, and "the inducements to attend it

were spoken of in high terms." The liquor traffic was regarded as "the most gigantic foe confronting the church of Christ at the present day;" but prohibition sentiment in Illinois was believed "to be steadily advancing." Pastors and people were urged "to take an active part in municipal elections where license or no license is the issue." Church work was regarded to be in a prosperous condition; but the reported professions were 140; baptized, 39; accessions, 70. The Y. P. S. C. was viewed as an important factor in the upbuilding of the churches in the Eldership. Persons called to the ministry were advised to take a college course. The Eldership rejoiced over "the spirit of unanimity which prevailed concerning the foreign missionary controversy," and "pledged its Christian honor to co-operate, and to discourage any further attempts at division." The Eldership tent had been used at Hildreth and at Findlay. Subjects for lectures on the Course of Studies were assigned as follows: "Importance of Systematic Pastoral Work," **O. B. Huston**. "Origin and History of the Church of God," **I. S. Richmond**. "The Cultured Ministry Against the Cultured Pew," **J. D. Magill**. "Theology in the Pulpit," **T. M. Funk**. "Annual and General Eldership Interests—the Minister's Place in Promoting Them," **C. T. Ishler**. There were twenty fields of labor, four of which received appropriations. **W. R. Johnson** was the General Worker.

54th Illinois Eldership.—In 1906 the Illinois Eldership "from a social, business and spiritual standpoint was a grand success." The year preceding had been encouraging, as the number of professions had increased from 140 to 261; baptized, from 39 to 332; accessions, from 70 to 239. Memories of earliest days in the history of the Eldership centered round the place where the session was held, Boiling Springs, Macon county, as near there "the first Eldership was organized fifty-three years ago." The fact was recalled, that "none of the preachers who helped to organize the Illinois Eldership are now living." Unlike **Charles Lamb**, they, ready to depart and be with Christ, could not say, "I would set up my tabernacle here. . . . A new state of being staggers me." The Eldership was in session from September 24th to 26th. The Opening Sermon was delivered on Lord's day, September 23rd, by **J. A. Beltz**, from II. Cor. iv. 17, 18. **Beltz** was elected President; **C. F. Rogers**, Clerk; **H. W. Kruzan**, Financial Clerk; **L. F. Alexander**, Treasurer. The Constitution was changed so as to provide for a Vice President and an Assistant Clerk. **I. S. Richmond** was elected Vice President, and **C. T. Ishler**, Assistant Clerk. "**Clara Landes**, returned missionary from India, occupied an evening of the Eldership." An agreeable compromise on the missionary controversy was adopted, declaring "that in order to insure success there should be general co-operation in all departments of Church work, from the local churches to the General Eldership," and "all ministers and workers within the bounds of the Illinois Eldership" were "urged to exert every influence to bring about harmony and union within the borders of the General Eldership." A Constitution and Rules of Order were drawn up by the Standing Committee and adopted by the Eldership for the "Young People's Society of Christian Endeavor Union of the Churches of God in Illinois." The Treasurer's Report showed that there was an aggregate balance in the nine Eldership Funds of \$5,660.60. The "Prohibition Chautauqua Movement" was emphatically endorsed as "a means of helping to bring about final prohibition of the liquor traffic." A proposition was favorably considered, as submitted by an old friend of camp-meetings, **I. S. Richmond**, that "a committee be appointed to arrange for an old-fashioned camp-meeting sometime next Summer, in central Illinois." **I. S. Richmond**, **R. S. Mackey** and **J. Bernard** were appointed. Assessments were made on circuits and stations for Home Missions, \$205.00; Frontier Missions, \$205.00; Contingent Fund, \$61.00. **O. B. Huston** was the minister in "charge of the tent during the year." The fields of labor numbered twenty-one, of which one was unsupplied. **L. T. Frederick** was the General Worker.

55th Illinois Eldership.—The growth of the sentiment of loyalty to the interests of the General Eldership was strong and healthy in the Illinois Eldership. It was, hence, ready gratefully to recognize this spirit elsewhere, and so in 1907 it endorsed The Advocate as "always standing in defense of loyalty, peace and order among the brethren, and throughout the Church in general." The session was held near Buda, in Bunker Hill Bethel, September 18-20, **J. A. Beltz** preaching the Opening Sermon the preceding evening, from the text in Heb. x. 19, 20. An organization was effected by the election of **J. A. Beltz**, President; **C. F. Rogers**, Clerk; **J. S. Walls**, Financial Clerk; **L. F. Alexander**, Treasurer. There were thirty-one names on the Ministerial Roll; but **W. T. Turpin** and **W. T. Cross** were in Colorado; **C. A. Schaaf**, in North Dakota; **B. F. Kelly**, in Texas; **L. T. Frederick**,

in Nebraska. In connection with the reports of pastors the delegates reported the condition of their churches. Mission Work in India was the subject of an address by **Clara Landes**, and Findlay College interests were presented by **S. G. Yahn**, West Pennsylvania Eldership, and Secretary of the Board of Missions of the General Eldership. The Eldership, "knowing the high character of Findlay College and Ft. Scott Collegiate Institute, both from a moral and religious, as well as an educational, standpoint," did "the more earnestly and cheerfully recommend them." The sale of the Morseville church-house was authorized. Reports from twenty-four organized churches showed a marked decrease in conversions, accessions and baptisms. The total membership was 1,196. The average salary of pastors was \$263.16, and the total, \$4,836.85. One parsonage was purchased during the year, and repairs made on many church properties. A "Committee on Arbitration on the Foreign Mission Work," consisting of **R. S. Mackey**, **J. Bernard**, **J. S. Walls**, **J. A. Beltz**, **C. F. Rogers** and **O. B. Huston**, recognized the efficient labors of **Clara Landes** in Ulubaria, India, and submitted a petition to the Board of Missions of the General Eldership, which was "unanimously adopted," asking said Board "to appoint **Clara Landes** and **A. B. Chamberlin** to said field, provided she will co-operate with said Board of Missions."

56th Illinois Eldership.—During the year 1907-8 the experience of the Illinois Eldership had a tendency to make it less conciliatory in relation to the W. G. M. S. of 1890. Hence at the session of 1908 it stated "that in the event of the approval of the action of the Executive Board by the coming General Eldership, our pledge shall become all the more binding, and any failure to co-operate with the General Eldership and its Boards and Committees shall be regarded as an act of insubordination to the Illinois Eldership." The session was held at Martinsville, Clark county, September 21 to 23, 1908. On the preceding Sunday morning **J. A. Beltz** delivered the Opening Sermon, from Ps. xvii. 15. **J. Bernard** was chosen President; **W. W. Richmond**, Vice President; **C. F. Rogers**, Clerk; **C. T. Ishler**, Assistant Clerk; **L. F. Alexander**, Treasurer. A practical and encouraging address on Findlay College was made before the Eldership by the President, **C. I. Brown**. The excellent work done at the College was recognized, and the Eldership pledged itself to work to secure an average of one student from each field of labor, and to raise \$4,000.00 toward the **Carnegie** proposition. The outlook was encouraging, in view of the increased number of conversions, baptisms and accessions, and the consequent addition to the total membership, making it 1,273. Owing to a divergence of views in the churches, the Eldership defined a Church Council to be constituted of the elders, deacons, treasurer, clerk and pastor, the latter as chairman. At Casey, Ill., **W. D. Orr** was pastor of a church of twenty-seven members, known as "the Free Church of God," and he and his church proposed to unite with the Eldership. The matter of home mission work engaged the serious attention of the Eldership, and it was decided to organize a "Home Mission League, to work in conjunction with the Board of Missions, said organization to raise funds to open new fields and to find suitable men to place on the fields." An Eldership camp-meeting was authorized to be held under the management of the Board of Missions, with the privilege of "borrowing from the Mission Fund \$50.00 to pay ministers' traveling expenses." On temperance the Eldership expressed its gratitude to God and its thanks to "our Legislature for the township and precinct local option law." It also made a plea "for a county local option law," and repeated its purpose only "to vote for men of clean morals and of Christian temperance sentiment regardless of party." The Committee also directed that "the Clerk place a copy of the resolutions in a Springfield paper during the time the Legislature is in session, and that each member of the Eldership send a copy to the Senator or Representative from his or her district, accompanying it with a personal letter urging a County Local Option Law." The Committee consisted of three delegates—**Clara M. Ritchie**, **Anna Seaton** and **F. S. Stover**. The average salary of pastors had increased over twenty per cent. There were nineteen fields of labor, well supplied with pastors. "Everything was in harmony."

57th Illinois Eldership.—The Home Mission League organized in 1908 was active during the year. It reported "the cities of Bloomington, Stockton and Marshall, Ill., as auspicious places for mission work." But the year was not as fruitful in conversions, baptisms and accessions as the previous year. The total membership of the churches represented in the Eldership had increased to 1,500, and the salaries of ministers from \$3,807.33 in 1907, to \$5,355.99, besides \$3,546.36 spent for sundry purposes. Such were the general conditions when the Eldership con-

vened in Annual Session at Troy Grove, LaSalle county, on September 27, 1909. The preceding Sunday **J. Bernard** preached the Opening Sermon, from II. Cor. xiii. 11. Younger men were elected to fill the offices of the Eldership, except that of Treasurer. President, **W. W. Richmond**; Vice President, **J. W. Smith**; Clerk, **C. T. Ishler**; Assistant Clerk, **J. W. Primrose**; Financial Clerk, **F. M. Newlin**; Treasurer, **L. F. Alexander**. The action of the General Eldership of 1909, relative to the W. G. M. S. question, was fully endorsed, and "all our sisters in Illinois who are not now members of the W. G. M. S. of 1903 are urged to affiliate with said Society as soon as possible." As the camp-meeting held at Boiling Springs in 1908 "was well attended and much good was accomplished," a committee of five was elected, "who shall constitute and be known as the Illinois Camp-meeting Association of the Churches of God, to arrange for a mid-Summer camp-meeting." This committee consisted of **J. W. Primrose**, **J. Bernard**, **O. B. Huston**, **C. F. Rogers**, **I. S. Richmond**. **O. A. Newlin**, Field Secretary of Findlay College, presented the matter of the **Carnegie** endowment before the Eldership. The sale of the bethel at Buda, Ill., for \$900.00 was authorized by the Incorporate Board. At Decatur, a new bethel having been built, the old church house was sold by the trustees of the church, and the sale approved by the Board of Incorporation and a deed made for the same. Though no names were erased from the Ministerial Roll during the year by the hand of Death, yet the "ordination papers" of three prominent members were demanded, and their "names were dropped from the Roll of the Eldership. These were **J. A. Beltz**, **J. S. Walls** and **H. W. Kruzan**. But as two new names were added to the Roll, the number of ministers was thirty, instead of thirty-one in 1908.

58th Illinois Eldership.—Fluctuations in the number of conversions, baptisms and accessions are noticeable, a decrease during the year 1909-10 being deprecated. The total membership also was reduced from 1,500 in 1909, to 1,382 in 1910. And while the total of ministers' salaries was increased by \$200.00, the average fell from \$334.72 in 1909, to \$314.29 in 1910. The Eldership Tent had not been used, but was rented part of the year, and was "in keeping at Decatur" at the time of the Eldership session. This was held at Warrensburg, Macon county, September 19-21, 1910. On Sunday evening, the 18th, **W. W. Richmond** preached the Opening Sermon, from Jer. xx. 9. The Committee on Credentials reported eighteen pastors, fifteen delegates, four preachers and the Treasurer "entitled to seats in the Eldership." Two delegates were women. An organization was effected by the election of **G. E. Clark**, President; **J. W. Smith**, Vice President; **Chas. T. Ishler**, Journalizing Clerk; **J. W. Primrose**, Assistant Clerk; **L. F. Alexander**, Treasurer. The Treasurer's Report was welcome because the Funds were in good condition, there being \$5,644.89 in the Superannuated and Widows' Fund, \$250 of a balance in the Home Mission Fund, \$963.03 in the Church Extension Fund. An additional \$1,000.00 of the Superannuated and Widows' Fund was ordered to be "invested with the present \$4,000.00 Permanent Fund." The Report was "subscribed and sworn to before" a Notary Public. A surprising implication was found in the Report on Temperance, in the recommendation "that no application for license to preach shall receive recognition" from one "who uses either intoxicating liquors as a beverage, or tobacco in any form." The Anti-Saloon advocate was granted an hour to address the Eldership, and he "received a pledge of co-operation from the Eldership." After **A. O. Newlin** had presented the interests of Findlay College the sum of \$275.00 was secured. To increase the receipts for Home Missions, as "the present plan of assessments is not sufficient to meet present needs," it was arranged to "give an evening for a Home Mission service at the Eldership in 1911 and a sermon, and also to raise a public offering, in which each church, individually, C. E. society and Sunday-school be urged to be represented in the offering." With one exception the twenty fields of labor were supplied with pastors.

59th Illinois Eldership.—Early on Tuesday morning of the fifty-ninth session of the Illinois Eldership a tragic event without precedent in any Eldership occurred, when "**O. B. Huston** fell on the floor of the Eldership mortally stricken of heart trouble, expiring seemingly at once, and a pall fell on the session to the close." **Huston** was ordained in 1881 by the Illinois Eldership, and devoted the greater part of the following thirty years to the active ministry. He held many official positions, and was diligent and efficient in all the work of the Eldership. He was a man of fine social qualities and of a genial disposition. He was a good

preacher, and was rewarded in seeing many souls saved by the power of the gospel. There is a ministry of sorrow, for

" 'Tis sorrow builds the shining ladder up,
Whose golden rounds are our calamities
Whereon our firm feet planting nearer to God
The spirit climbs and has its eyes unsealed."

The Eldership also lamented the death of **M. S. Newcomer**, at the time of his departure, however, a member of the Iowa Eldership. The session was held at the Goodfarm Chapel, near Mazon, Grundy county, beginning October 2, 1911. On the previous Sunday **G. E. Clark** delivered the Opening Sermon, from Matt. v. 16. Officers chosen were: President, **I. S. Richmond**; Vice President, **John Bernard**; Journalizing Clerk, **Chas. T. Ishler**; Assistant Clerk, **J. W. Primrose**; Financial Clerk, **F. M. Newlin**; Treasurer, **L. F. Alexander**. The aggressive campaign for missions was crowned with the organization of a church "known as the First Church of God, Springfield, Ill.," which became identified with the Eldership. The Eldership favored "the graded Sabbath-school lessons." It also asked "the Board of Trustees of Findlay College to consider the matter of a department devoted to the study of problems relative to the country church." And while "the desirability of a college education" was recognized, the Eldership "also heartily endorsed every other effort for self-improvement and general advancement along educational lines by the ministry and the laity." The State C. E. Convention was of "intense interest," under the presidency of **F. M. Newlin**, as **Viola G. Hershey**, returned missionary to India, "was present and gave a splendid missionary address." The "Union pledged itself to endeavor to raise \$500.00 for the India Building Fund." When the Stationing Committee reported it left eleven of the twenty-three fields of labor unsupplied. These, with the "preachers not having fields of labor," were to apply to the Standing Committee for pastors and for fields.

60th Illinois Eldership.—Some of the unsupplied charges of 1911 entered into agreements with ministers to serve them as pastors, which were "ratified by the Standing Committee." Hence, when the Eldership convened in the fine, new bethel at Decatur, Macon county, Monday morning, September 23, 1912, the Committee on Credentials found the twenty enrolled fields well represented by pastors and delegates. **I. S. Richmond** had preached the Opening Sermon the preceding Sunday, from Ezek. iii. 15. The organization was effected by electing for President **C. F. Rogers**; Vice President, **D. H. Rupp**; Clerk, **W. W. Richmond**; Assistant Clerk, **John Bernard**; Financial Clerk, **Chas. T. Ishler**; Treasurer, **L. F. Alexander**. The Standing Committee consisted of **J. Bernard**, **C. F. Rogers**, **W. W. Richmond**. To these were added **C. T. Ishler** and **G. E. Clark** to complete the Board of Missions. The President of Findlay College, **C. I. Brown**, was in attendance, and addressed the Eldership, which responded with a collection of \$60.00 for the "Fund to help students at the College this year," and good resolutions, "recommending that our people work for the promotion of our schools by donating money to them and sending their children to them to be educated." **Howard W. Cover**, appointed missionary to India from East Pennsylvania Eldership, was a welcome visitor, and addressed the Eldership in behalf of the interests of the W. G. M. S., and also preached one evening. An address by **Dr. Horace Reed** on "Personal Purity," in the interest of the American Vigilance Association, was "most sincerely endorsed," and the support of the Eldership pledged to the Association. The W. M. S. of Illinois was granted one evening for its public exercises. The State of Religion, as represented by the Committee, was less reassuring in some particulars than in some former years. The conversions were 84; baptized, 40; accessions, 80; membership, 1,140; total salaries of pastors, \$5,016.60. The receipts during the year were more gratifying, as these were as follows: Contingent Fund, \$102.82; Home Mission, including a balance in 1911, \$478.13; Superannuated and Widows', \$296.62, making a total in this Fund of \$6,014.85; Church Extension Fund, \$49.54; and a total of \$984.69. It was finally concluded that a committee be "appointed to take charge of the Eldership tent, advertise it for sale, and sell it to the highest bidder." Assessments were made on the fields of labor for General Eldership, Contingent Fund, Home Missions, Frontier Missions and Illinois Contingent Fund, a total of \$467.00. A feature of the session was addresses by five licentiates during a special hour, among them being **Clara G. Richmond**, who received "an annual preacher's license," and was appointed pastor of the

Mt. Carroll church. To place young men under obligations to serve as ministers in Illinois after leaving Findlay College, the Eldership "agreed to furnish any worthy student for the ministry the sum of \$50.00 a year, if needed, on condition that for every \$50.00 received he shall agree to serve as minister in Illinois at least one year." It was "the consensus of opinion that this was one of the most harmonious and pleasant meetings in the history of the Illinois Eldership."

VIII. THE GERMAN ELDERSHIP.

The German Eldership was peculiar. It was *sui generis*, one of its kind. It was to have no boundaries, no territory of its own, and with the consent of other Elderships was to operate anywhere in the United States. These were fundamental provisions in its organic law, provisions which had in them the seeds of contention, internal strife and disintegration. In the Presbyterian Digest is this question, pp. 177, 179: "Can two Presbyteries occupy the same ground?" The answer is: "No. It would be contrary both to the letter and spirit of our Constitution and the teaching of the word of God." In 1873 the General Assembly decided that even no distinction can be made "of race, or color, or language to interfere with the unity and simplicity of that oversight which the Constitution of this Church requires." And the Presbytery corresponds to the Eldership. But already at an earlier date the East Pennsylvania Eldership had decided that a "distinction of color" could be reasonable grounds for permitting two Elderships "to occupy the same ground." And later the General Eldership authorized an Eldership of colored people to be organized on the same ground with an Eldership of white people. So it seemed wise to the General Eldership that a "distinction of language" could be reasonable ground for permitting two Elderships "to occupy the same ground."

The German Eldership had its inception in the fertile and inventive brain of **J. F. Weishampel**. That he knew that there was an "East German Conference of the Methodist Church" within the "Philadelphia Conference of the Methodist Church" may be doubted. Nor was he probably familiar with the proposition of **John Dreisbach** to **Bishop Asbury**, much earlier: "If you will give us German circuits, districts and Conferences, we are willing to make your Church ours." The Bishop answered: "This cannot be; it would be inexpedient." The spark which apparently started this project was the remark of **Jacob M. Hepler** to **Weishampel** at the East Pennsylvania Eldership in 1853: "I am going home to-morrow. I am tired sitting here the whole day, and understanding almost nothing." And added: "I wish we German brethren had the German work in our own hands, so that we could ourselves manage it, in our own language." **George Kimmel** endorsed these sentiments. **Weishampel** answered: "Well, if you desire to have it so, I will bring it before the East Pennsylvania Eldership, and will try to have it pass a resolution authorizing you to take the necessary steps to form a German Eldership." **Weishampel** brought the matter before the Eldership, and a brief discussion was had on his resolution. "But," **Weishampel** states in "Der Christliche Kundschafter," September, 1869, "a certain man, whom we will not name here, placed his foot upon it. And while other brethren seemed favorably disposed, they thought perhaps he knew best what would be for the best interests of the work, and so the resolution was rejected by a small majority." But this did not discourage the promoters of the enterprise. In order to ascertain how the German preachers and churches felt on the subject of organizing a German Eldership, a circular was printed and mailed to the German preachers, exhorters and churches in the bounds of the East Pennsylvania Eldership, inviting churches "to appoint delegates to attend a general assembly or convention to be held at Orwigsburg, commencing on Monday, the 20th of February, 1854." The circular also invited "German preachers who hold a preacher's license from any other Eldership;" "brethren who hold no license," and "other brethren who feel concerned in spreading the gospel among the German population in America." The signatories of this document were **J. F. Weishampel**, **Jacob M. Hepler**, **Felix Hartman**, **Stephen Bright** and **William Klinger**, and it was dated at "Orwigsburg, January the 30th, 1854." **Winebrenner** did not favor this movement, and in The Church Advocate of February 11, 1854, gave his "opinion touching this move-

ment." He felt "slighted for not having received a circular." "In the next place, I think this movement is premature and uncalled for. The last Eldership had the matter before it, and decided by a large majority against it." He gave his "advice to the German brethren to hold up for the present; to do nothing rashly and disorderly, but simply to get up a petition expressive of their views and opinions respecting this matter, and send it up to the General Eldership." He also proposed to attend the convention if a circular were sent him, and he were "guaranteed an uncontested seat in the convention, and the right to make two speeches—one on the constitutionality, and the other on the expediency, of constituting a German Eldership." He received both a circular and a written invitation "to attend their German Eldership at Orwigsburg." But they "came too late for our acceptance, on account of our engagement to preach" a "funeral sermon next Sabbath morning." The convention was held on the date announced—"Monday afternoon, February 20, 1854." The delegates and ministers present were **J. K. Moyer**, Auburn; near Orwigsburg, **George Kimmel**; near McKeanburg, **George Kimmel, Jr.**; Orwigsburg, **Stephen Bright**; Schuylkill Haven, **William Neimoyer**; Mahantango, **Isaac Haas**; Fredericksburg, **John Rupp**; and ministers, **Jacob M. Hepler**, **Felix Hartman**, **George S. Petry** and **J. F. Weishampel**, and eighteen "advisory members." Upon an election, "**Jacob M. Hepler** was chosen President, and **J. F. Weishampel**, Secretary." "After the object of the convention was stated, a few remarks were made upon it *pro* and *con*," when it adjourned to meet the next morning at 9 o'clock. In the evening "the Opening Sermon was delivered by **J. F. Weishampel**." In the morning the convention adopted a resolution, "That we feel ourselves justified in organizing a German Eldership. Resolved, That we do now form ourselves into such an Eldership." "After a lengthy discussion of the above resolutions, in which both sides of the question were fairly defended, the vote was taken by ayes and nays, as follows: **J. K. Moyer**, **George Kimmel, Sr.**, **Stephen Bright**, **Isaac Haas**, **John Rupp**, delegates, in the affirmative. **George Kimmel, Jr.**, and **William Neimoyer**, delegates, in the negative. **Jacob M. Hepler**, **J. F. Weishampel**, **Felix Hartman** and **George S. Petry**, preachers, in the affirmative. Eleven votes; nine ayes, and two nays." A resolution prevailed to appoint a "delegate to the General Eldership of the Church of God, at their next meeting, with a petition from this body for membership in that body as a German Eldership." **Winebrenner** was "requested to serve as that delegate, and that twelve dollars be made up and sent him as a part of his traveling expenses." No action was taken, by agreement "upon any form of government." A Missionary Committee of five persons was appointed. An invitation was given to any who "feel themselves called to preach," to make application. **Michael Bolish** and **Fidele Hutzman** applied, "and were received as members." Nearly one hundred dollars were subscribed for missionary purposes. A letter was received from **J. S. Hoerger**, West Newton, Pa., "in which \$40.00 were subscribed toward the support of a German preacher in that region, if one were sent them from this body." Without fixing time or place for a future meeting, the convention adjourned.

Jacob M. Hepler was born November 19, 1809, in Schuylkill county, Pa. He was brought to a saving knowledge of the truth in his native county under the preaching of the ministers of the Evangelical Association, which had extensive revivals in different parts of the county as early as 1825. He became a member of said Church, like quite a number of others who became members of the first churches of God organized in said county. He received his first license from the Conference of the Evangelical Association. But when he heard the doctrines of the Church of God preached he became dissatisfied with the tenets he had been taught, and united with the local church of God in the Mahantango Valley, where he lived and held his membership until the troubles originated between the German and the East Pennsylvania Elderships. He received license to preach from the East Pennsylvania Eldership in 1852. He was active in the formation of the German Eldership, and remained a member of it to the close of his useful life. A number of his fellow-laborers in the ministry gave strong testimony to his worth as a man and his piety and zeal as a Christian at the session of the German Eldership in 1883. His first charge he received in 1852 from the Standing Committee of the East Pennsylvania Eldership, it consisting of Auburn, in Schuylkill county, and the churches in Lebanon and Lehigh counties. In the Fall of 1853 he was reappointed to this field. He continued in the active ministry, with the exception

of six years at different times, until the end of his life, having been appointed to Mahantango Valley in 1882. During these thirty years he traveled the whole territory of the German Eldership, and was also sent as a missionary to Montour county. He had the respect and confidence of his brethren and the churches, as is indicated by his election as Speaker of the Eldership at seven different sessions. He "preached with great energy and meaning." He ended his earthly career July 30, 1883, aged 73 years, 8 months and 11 days.

1st German Eldership.—The petition to the General Eldership "for membership in that body as a German Eldership" having been granted, **Winebrenner** and **Keller** were "appointed delegates to assist and advise in the organization of their German Eldership." The Missionary Committee appointed by the convention held at Orwigsburg fixed "Auburn, Schuylkill county, Pa., on October 19, 1854" as the place and time for the organization of the Eldership. **Winebrenner** preached the Opening Sermon on that evening. On constituting the Eldership on Thursday morning there were found present teaching elders **Jacob M. Hepler**, **George S. Petry**, **Felix Hartman**, **J. F. Weishampel** and **John Hepler**. Delegates, **J. K. Moyer**, Auburn; **George Kimmel, Sr.**, New Brunswick; **George Kimmel, Jr.**, McKeesburg; **Issaac Haas**, Mahantango Valley; **John Geist**, Deep Creek Valley; **Jacob Kreiser**, Fredericksburg; and **J. Winebrenner** and **Jacob Keller**, East Pennsylvania Eldership. After reading the proceedings of the convention held at Orwigsburg, and the actions of the General Eldership, which were adopted, the organization was effected by the election of **Jacob Keller** for Speaker, and **J. F. Weishampel**, Clerk. A Committee on Overtures, one on Boundaries, a Stationing and a Standing Committee were elected. Later in the session, a Committee on Missions was created, the former Committee having reported that it paid **Felix Hartman** twenty dollars "as a missionary to West Pennsylvania," and had secured by way of subscriptions \$228.75. West Newton applied for **Hartman** as their preacher, but as his labors in that Eldership had already created some dissatisfaction, he was advised to attend the West Pennsylvania Eldership and effect a settlement. The Eldership also asked pardon of the West Pennsylvania Eldership for the action of its Missionary Committee in "sending Hartman into their bounds without first obtaining their sanction." It then recommended **Hartman** "to the kind consideration of the West Pennsylvania Eldership." The Eldership adopted a "form of Certificate in place of the usual license." It certified that the bearer "is a regularly ordained preacher of the gospel, standing in connection with the German Eldership of the Church of God in the United States; therefore we recommend him as a Proclaimer of God's Word, and the Performer of all the duties pertaining to the sacred office of the Gospel Ministry." These were to be renewed annually. **Keller** was invited to preach the next Opening Sermon. The circuits and pastors were as follows: Mahantango, **George S. Petry**; Schuylkill, **Jacob M. Hepler**; Lebanon, **John Hepler**. The next day after the Eldership adjourned the Standing Committee "separated the city of Reading and the appointments in Berks and Lehigh counties, and constituted them a mission, and authorized the Committee on Missions to appoint **J. F. Weishampel** missionary." This was done, and an appropriation of \$100,000 made. The Standing Committee also "authorized **Bro. Weishampel** to publish at his own risk and on his own account a German religious paper." **William Klinger**, **Eli Riegel**, **J. K. Moyer**, **John Rupp** and **Louis Kraft** appeared as candidates for the ministry, and received "Certificates of Recommendation" except **Kraft** who was required first to secure "a certificate of honorable dismissal from the West Pennsylvania Eldership of which he was a member."

2nd German Eldership.—The Opening Sermon of the second session of the German Eldership was preached on Sabbath morning, October 21, 1855, at Auburn, Schuylkill county, Pa., by **Jacob Keller**, of the East Pennsylvania Eldership. He was elected Speaker, and **J. F. Weishampel**, Clerk. The Eldership convened on Saturday, October 20th. Eight ministers were present and four delegates, representing the four fields. Two ministers were absent. The Missionary Committee's receipts amounted to \$84.75, and its expenditures to \$75. Measures were adopted to adjust the controversy with the West Pennsylvania Eldership growing out of trespass on their territory by **Felix Hartman**, a member of the German Eldership. The Eldership arranged to raise the funds to pay off a balance of a debt on Mt. Nebo bethel, Lebanon county. It also "assumed the debt on the Mission Hall at Reading," and "released **Weishampel** from further labors in that city." Lehigh Mission was created, and **G. S. Petry** was assigned to it, with an appropriation of \$100.

3rd German Eldership.—There was no lack of ministers of the German Eldership at this time. For when the members met in annual session "in the new bethel in Upper Mahantango township, Schuylkill county, Pa., Monday morning, November 10, 1856," ten names were enrolled, three of which were absent. **Keller** was chosen Speaker, and **John M. Busch**, Clerk. Two of the ministers were preaching outside the Pennsylvania territory of the East Pennsylvania Eldership, within which the German Eldership existed. **Busch** in Baltimore, Md., and **Louis Kraft** in Pittsburgh. The mission in Reading was continued as a part of the West Penn and Lehigh mission. The Eldership confined itself exclusively to the routine business. It insisted on **Hartman** becoming "reconciled with the West Pennsylvania Eldership in the difficulty existing between him and that body;" canceled the "Certificate" of one minister, and licensed one new applicant. Its three circuits were supplied by **J. K. Moyer**, **G. S. Petry** and **J. M. Hepler**.

4th German Eldership.—In the bethel near Orwigsburg, the home of **George Kimmel**, the financial strength of the body, the "German Eldership of the Church of God in the United States" began its fourth annual session October 26, 1857. **G. S. Petry** was chosen to preside, and **George Kimmel** to act as Scribe. "A degree of prosperity was reported on the various fields of labor." The three circuits remained unchanged as to boundaries, but two of the pastors exchanged places. Four men were licensed.

5th German Eldership.—With the organization of the fifth session of the Eldership, in the bethel near McKeansburg, Schuylkill county, Pa., October 8, 1858, **Jacob Keller** is again found in the Speaker's chair, and **J. F. Weishampel** at the Clerk's table. Lebanon circuit is added to the fields of labor. Only a few conversions were reported. **Busch** reported accepting a "call to preach for a Lutheran congregation near Baltimore," and the Eldership resolved to "commend him and the church for which he preaches to the grace of God; and recommend to him the necessity to preach to them the faithful word of God." **George Kimmel** was made Treasurer of the Eldership.

6th German Eldership.—In 1859 the session of the German Eldership was held at Fredericksburg, Lebanon county, Pa., beginning Monday morning, October 24th. **J. Myers** preached the Opening Sermon on Sabbath. **Jacob M. Hepler** was elected Speaker, and **J. F. Weishampel**, of the East Pennsylvania Eldership, Clerk. **Myers** was "in the service of this body," but held his license from the East Ohio Eldership. **Busch's** report of his labors with a German Lutheran church were commended, and "a resolution of encouragement touching him and the congregation for which he preaches was adopted." The authority of ruling elders was affirmed; that "the ruling elders in the churches do form the scriptural authority before which disorderly members should be tried and dealt with according to their deserts, and that it is the duty of the elders, as well as the preachers, to publish the expulsion of such members." The death of **Felix Hartman** was reported, and resolutions of condolence adopted. The right was affirmed of the Eldership "to exclude any person from this body for becoming and holding membership in any Secret Society." Expelled members of churches were granted the right of appeal to the Standing Committee. Hazleton was added to the West Penn circuit, and the Lehigh county appointments were cut off, to be supplied by local preachers. Tamaqua was attached to the Schuylkill circuit. The use of tobacco was condemned as among the "species of vice and filthiness" from which "all the children of God are bound to live free." **Dr. George Ross**, East Pennsylvania Eldership, was appointed to secure an Act of Incorporation. **A Brother "Nave"**, of Pottsville, made a bequest for the erection of a house of worship. The system of human slavery was "highly disapproved," and the Eldership "will do all we reasonably can to encourage the abolition of the evil." The "merging" of the German with the East Pennsylvania Eldership, "suggested by several brethren," was "deemed inexpedient at this time." The need of a "greater variety of preachers" is given by the Clerk as the reason for this desire to return to the parent Eldership.

7th German Eldership.—As the German preachers of the East Pennsylvania Eldership were indisposed to go into the German Eldership, and thus the churches were obliged to rely on home talent, a feeling of dissatisfaction arose, and a disposition developed to return to the parent Eldership. This again came to the surface at the session of the German Eldership held at Holderman's meeting-house, near Osmansville, Schuylkill county, Pa., beginning October 10, 1860. There were

in attendance seven preachers and six delegates. They voted unanimously against "becoming united again with the East Pennsylvania (English) Eldership." The officers were **J. M. Hepler**, Speaker, and **J. Myers**, Clerk. What became later a source of trouble and division was the adoption of a resolution, that "we warmly urge upon our preachers and ruling elders unremittingly to preach and enforce the church discipline as taught in Matt. xviii. to the churches under their charge." **J. M. Hepler**, on the first evening of the session, preached the Opening Sermon. The first official steps were taken to publish a German paper by the passage of a resolution that brethren in general adopt measures to publish a periodical in German, and that we spare no efforts to accomplish this object." The churches in West Penn township were not wholly submissive to the authority of the Eldership, and they were notified that they will be supplied with preaching "if they submit to the order of this Eldership; if not, they must look out for themselves." The strong anti-tobacco resolution, called "the Tobacco Code," was "modified, so as to make it advisory." The Stationing Committee made appointments to Schuylkill, Mahantango and Lebanon circuits, leaving West Penn "to be supplied by the Standing Committee, if requested." **Jacob Keller**, of the East Pennsylvania Eldership, was appointed to the Schuylkill circuit without becoming a member of the German Eldership. The prospects were pronounced "in many respects very flattering; Sunday-schools are regularly kept, wherein German and English are taught; but "there is too great a laxity in morals among the youth in these regions."

8th German Eldership.—On October 10, 1861, the German Eldership convened at Auburn, Schuylkill county, Pa., **George M. Hepler** preached the Opening Sermon. Of the ministers of the Eldership ten were in attendance, and three absent; with five delegates. **George M. Hepler** was elected Speaker, and **J. M. Kulp**, Clerk. The latter was licensed at this session. The territory consisted of the Schuylkill, Mahantango, Lebanon and West Penn circuits and Lehigh mission. But though there were now fourteen licensed ministers, **Jesse Haifleigh**, of the East Pennsylvania Eldership, was secured to serve the Schuylkill circuit, and West Penn and Lehigh mission were left to be supplied.

9th German Eldership.—The strongest friend in those early days of the German Eldership, **Dr. George Ross**, was present and an advisory member of the session which began October 9, 1862, in the meeting-house in Barry township, Schuylkill county, Pa. **John M. Hepler** delivered the Opening discourse. Only the Mahantango and Lebanon circuits were represented by teaching elders. Six teaching elders were present, and six absent; with four delegates. The organization was effected by the choice of **Jacob M. Hepler** for Speaker, and **J. M. Culp**, Clerk. Two delegates to the East Pennsylvania Eldership were elected. Also two to the "Eldership of the Union Brethren." **John F. Deivert** applied for, and received, license, he being from Danville, Montour county. The Montour Mission was created, and **Jacob M. Hepler** was appointed the missionary till Spring. But the Eldership resolved to "continue to sustain Montour mission." The Lebanon circuit was given to the East Pennsylvania Eldership to supply with a minister, Fredericksburg, the principal church, having asked for this transfer. Lehigh mission was to be supplied.

10th German Eldership.—The Eldership in 1862 adjourned to meet "the third Tuesday in October, 1863, in the meeting-house at **Elder George M. Hepler's**, in Eldred township, Schuylkill county, Pa.; but the Standing Committee changed the time to October 4th, Sunday evening, when the Opening Sermon was preached by **Henry Borgner**. **Joseph K. Moyer** was elected Speaker, and **Henry Borgner**, Clerk. The putative father of the German Eldership, **John F. Weishampel**, was present, and was voted a seat as advisory member. Being also by resolution "invited to attach himself to this body," he consented, when a license was voted him. The Eldership "rejected that part of the Report of the Standing Committee" relative to a meeting with a committee of the East Pennsylvania Eldership held at Orwigsburg, Schuylkill county, "to discuss the question of merging this body into the English body." **Weishampel** was "again authorized to undertake the publishing of a small German paper." He was instructed "to procure a book and transcribe all the Journals into it." The proceedings being held in German, **Weishampel** was appointed to translate the minutes into English for publication in *The Advocate*.

11th German Eldership.—While the proof does not appear on the Journal,

the German Eldership, which held its session in 1864, at the Kimmel Bethel, Schuylkill county, Pa., beginning on Monday morning, October 3rd, yet it adjourned feeling that it "has taken a fresh start, and by the blessings of God and the faithful labors of preachers and people much good is looked for the coming year." "Breeches" were acknowledged to exist, and "difficulties," which were in the main attributed to "outside pressure and influence." The members gathered on Saturday, the day it was called to meet, and the Opening Sermon was preached on Sunday evening, by **J. K. Moyer**. **Jacob M. Hepler** was chosen Speaker, and **J. F. Weishampel**, who presented his Transfer from the East Pennsylvania Eldership, was elected Clerk. The fact of "breeches" and "difficulties" was emphasized by the official request of "one of the congregations, that they should have the privilege granted them to invite other preachers occasionally to visit and preach for them." This was refused. Tremont called for a preacher, and Mahanoy City asked for "a missionary to be sent there." Accordingly Mahanoy Mission was created, and **J. M. Hepler** appointed, and \$80.00 at once subscribed toward his support. Three brethren were licensed to preach, one the son of **Jacob M. Hepler**, making the fourth preacher of that name. Circuits were consolidated, so that there were but two, with three preachers.

12th German Eldership.—The German Eldership of 1865 convened on Saturday evening, October 21st, at Auburn, Schuylkill county, Pa. **Weishampel**, having been transferred from the East Pennsylvania Eldership, preached the Opening Sermon on Sabbath morning, from I. Cor. iii. 9. There was preaching on Saturday evening, and two additional sermons on Sabbath. There were two circuits and two missions. Eight teaching elders and ten delegates were enrolled. **J. K. Moyer** was chosen Speaker; **J. F. Weishampel, Sr.**, Clerk, and **Isaac Hoffmeister**, Treasurer. These officers, with the three members of the Board of Missions and three of the Standing Committee, constituted the Board of Incorporation. On the Schuylkill circuit there were "about one hundred conversions, and baptized fourteen persons." "Christian salutations," to be borne to the East Pennsylvania Eldership by delegates **Borgner** and **Weishampel**, were adopted, expressing the hope "that wherein we may be able to co-work together as two Elderships in the work of the Lord, we will do it with a mutual good will and cheerfulness." Without attempting to justify it, except that "several local churches have lost sums of money bequeathed to them by good brethren, who died before their wills, or testaments, were one month old (as provided by law)," the Eldership declared that "this can be obviated by the testator having his will dated back." Hence, "all brethren and sisters who may bequeath anything to this Eldership, or to any local church—are advised to date their wills back a month from the times of writing them." It was agreed to appoint a General Missionary, who was also to serve a local mission. There was one additional mission and two circuits, but no preacher for the Schuylkill circuit. On the last evening the ordinances were observed.

13th German Eldership.—After several years of internal dissensions, and also controversies between the German Eldership, existing within the territory of the East Pennsylvania Eldership, and the latter, the General Eldership having more clearly defined the rights of the German Eldership, there was a brief period of tranquility. Hence, the Eldership which met at Donaldson, Schuylkill county, Pa., October 28, 1866, was quiet, harmonious and uneventful. **J. K. Moyer** preached the Opening Sermon on Sunday morning, from 2 Cor. iv. 1-6. The business was all transacted on Monday, three sittings being held. **Abraham Snyder**, East Pennsylvania Eldership, had been secured to serve the Schuylkill circuit. Mahantango and Lebanon were the other circuits, with one mission. Eleven teaching elders were enrolled, and nine delegates. **J. K. Moyer** was chosen Speaker; **J. F. Weishampel, Sr.**, Clerk, and **Isaac Hoffmeister**, Treasurer. **Weishampel** was authorized to establish a German paper, the General Eldership the preceding May having granted this privilege to the German Eldership. The sum of \$200.00 was to be raised to purchase German type for the Church paper," and \$73.00 were subscribed on the spot." A church in Indiana asked for a preacher. It was advised to apply through the Indiana Standing Committee. Arrangements were made to have "a Widows' Fund for deceased preachers' indigent widows," by requiring each preacher annually to pay \$1.00, and soliciting contributions and lifting collections. The missionary spirit was much revived, and pastors were required "to preach missionary sermons and take up collections at each appointment, as well as to take annual contributions from every member." **I. Hay**, local preacher, entered the active work, and was assigned to Mahantango circuit.

14th German Eldership.—A staunch friend and steadfast adherent of the German Eldership, **Elder George Kimmel**, died fifteen days after that body adjourned in 1866. The Eldership felt greatly afflicted at the loss of one whose "piety and zeal for God and his cause during many years of his life" were so generally conceded. The Committee on Obituaries reported that he had made "the munificent bequest of all his earthly possessions to this body, to be used for missionary and charity purposes." This generous bequest further stimulated the missionary spirit, so that the Eldership which met at Auburn, within a short distance of the **Kimmel** home, October 14, 1867, "required each preacher to preach a missionary sermon at each of his appointments once a year and take collections." The **Susquehanna Mission** was created, and **A. Snyder**, missionary, was "guaranteed \$400.00 in quarterly payments." The Eldership was organized by the election of **John Boyer** for Speaker; **James E. Snyder**, Clerk, and **Isaac Hoffmeister**, Treasurer. Eighteen preachers were reported. The request from Indiana for a German preacher was renewed. Difficulties between "a part of the church at **Kimmel's** and their preacher" were becoming somewhat serious, and were aggravated by a movement to have the **Kimmel** Will contested. Another equally serious trouble arose at Auburn, which was brought before the Eldership in a resolution submitted by **J. K. Moyer**, a man of courage and conviction, which affirmed "that those who get themselves divorced for any other cause than that of adultery or fornication, and marry again, commit adultery." And the "churches are advised that where such cases may occur, or exist, they are to treat and judge them according to this resolution." A "lengthy discussion ensued, but the resolutions prevailed, only to be "afterwards reconsidered and rescinded without a negative vote." The ground of this last act was "that the body did not deem it necessary to have an action upon God's laws." Thereupon "**Moyer** asked for a card of dismissal from the Eldership, which was granted." **H. Boyer**, at his own request was also granted a letter of dismissal.

15th German Eldership.—For several years the German Eldership had a nominal mission in Philadelphia, and two missionary appointees in Baltimore, Md.; but in 1868, it became conscious of its violation of the Constitution of the General Eldership, and declared that these acts, "without asking permission of the East Pennsylvania Eldership, were contrary to the Constitution of the General Eldership;" but it entered the plea "that they were unintentional acts of oversight." Besides, it was laying claim to certain territory in the East Pennsylvania Eldership, which said Eldership disputed, and hence relations between the two bodies became more strained as local churches expressed a desire to have preachers from the English Eldership. Schuylkill circuit at this Eldership was thus left open "to be supplied" by said Eldership. There were ten ministers at the Eldership which began its session at Germanville Bethel, Schuylkill county, Pa., Saturday evening, October 17, 1868. A sermon on "Brotherly Love" was preached on said evening, by **A. Snyder**. On Sunday morning **J. Boyer** preached the Opening Sermon on "The Ministry of the Word;" **A. Grimm** preached in the afternoon, and **J. E. Snyder** in the evening. **A. Snyder** was elected Speaker; **J. F. Weishampel**, Clerk, and **B. Koch**, Treasurer. The retaining of counsel to defend the **Kimmel** Will was approved, and under his instructions the Board of Incorporation took possession of the **Kimmel** estate, to administer it according to the provisions of the Will. A committee to frame a Constitution was appointed, whose report was adopted. This instrument provided: That the name of the body shall be "The German Eldership of the Church of God." It is to meet annually, or oftener. Licensed ministers, with an equal number of ruling elders elected as delegates by the different stations and circuits, were to constitute the membership. The officers shall be a Chairman, a Scribe and a Treasurer. The duties of these officers are defined. The Eldership is to elect a Missionary Committee, a Standing Committee and a Stationing Committee. The number of each of these committees is fixed. The Standing Committee was given all the powers of the Eldership, except to exclude members, or to change preachers without cause. It can give trial to a minister, and can suspend him, and may alter fields of labor and exchange preachers if circumstances require it. The Stationing Committee is to appoint the preachers to the different charges, and its report shall always stand and be binding, unless rejected by a majority, in which case the Committee shall bring in a new report. The churches are required to give their preachers a sufficient support, to be paid quarterly. Local preachers are required to preach as much as possible. All the ministers are to have a two-fold membership, except the itinerants and missionaries, and shall be under double

responsibility, to the local church and to the Eldership. The Constitution was adopted October 20, 1868. **Samuel Smith**, an East Pennsylvania minister, was appointed to the Mahantango circuit. Said Eldership was also to supply the Schuylkill circuit. The Susquehanna Mission was to be supplied by the Standing Committee.

The serious condition of affairs in the German Eldership induced six members to join the Standing Committee in requesting the Chairman "to call the body together in extra session." It accordingly met, as per call, at Center Bethel, Schuylkill county, Pa., Monday, February 22, 1869, when it was found that thirteen ministers, delegates and members of Boards and Committees were present. **I. Hay** had been transferred to the East Pennsylvania Eldership. It was realized that the Eldership had "arrived at a crisis in her history when her future usefulness, and perhaps her existence itself, may depend on speedy, energetic and determined action on her part," and so it was resolved to "defend her by every lawful means against every encroachment on her rights from without." Action was further taken, recalling the privilege granted the East Pennsylvania Eldership to supply the Schuylkill circuit; insisting it is to the best interest of the cause of God that the German Eldership should be kept in existence; virtually excluding from church membership the leaders in the revolt at **Kimmel's** and at Auburn, and that "any preacher who may preach for one or the other of said parties shall be regarded and dealt with as a violator of the Rules of Co-operation of the General Eldership." The Eldership further asked the Standing Committee of the East Pennsylvania Eldership to "relieve **Bro. Jacob Keller** of the Schuylkill circuit" and thus "prevent difficulties which may otherwise arise between the two Elderships." It then distinctly claimed as its exclusive possession "the ground we have occupied since the organization of this Eldership;" that said ground was granted to "its jurisdiction by **Winebrenner** and **Keller**" at its organization, "and that no Eldership had the right to trespass upon it, or to encourage seceders from German Eldership churches by supplying them with preachers." It also declared those parties which were in opposition to the German Eldership "no longer members of the Church of God denomination." Provision was made for the licensing of exhorters. And while the resolutions adopted at this extra session indicate a deep sense of grievance, the Minutes record that "sweet harmony prevailed during all the time of the session, and it closed after having transacted much business with great unanimity."

16th German Eldership.—Between the extra session of the German Eldership in February, 1869, and the annual session which began October 16, 1869, at **Steigerwalt** Bethel, near McKeanburg, Schuylkill county, Pa., the General Eldership had held its triennial session at Lancaster, Pa., and taken very important action bearing on the situation in the German Eldership. Accordingly the main business of this session related to said action. The Eldership was well attended by the lay members, there being thirteen present, while seven of the twelve teaching elders were present. **A. Snyder** was chosen Speaker; **J. F. Weishampel**, Clerk, and **S. Steigerwalt**, Treasurer. Two ministers surrendered their licenses, and were dismissed from the body at their request. Suitable resolutions were reported on the death of **Elder E. H. Thomas**. The German paper had been started, called "Christlicher Kundschafter," and **Weishampel**, Editor and Publisher, was highly commended. Still complaining of the action of the East Pennsylvania Eldership in appointing a preacher to Auburn and **Kimmel's**, and regretting that for years, to satisfy disaffected parties it had permitted such action, the Eldership again "delegated its appointing power as to said circuit to the East Pennsylvania Eldership, upon advice of **E. H. Thomas**, as a means of settling the troubles in this body." The delegates to the General Eldership, having attended the session of said body, reported its action in relation to the German Eldership. Whereupon resolutions were adopted, to wit: Reconsidering "the action expelling certain parties at **Kimmel's** and Auburn from the Church of God denomination, but still declaring that they have dissolved their connection with those local churches;" accepting "the decision of the General Eldership which lifted the boundary lines, and ordered that the German Eldership shall have no special territory;" that "wishing to act in strict accordance with the letter of our Charter from the General Eldership, which requires us to labor upon other Eldership fields with their sanction," it informed "the East Pennsylvania Eldership of the arrangements to supply its circuits for the ensuing year," and asked said Eldership to respect said arrangements. The East Pennsylvania Eldership was also requested to permit the German Eldership part of the **Kimmel** church to use the house of worship at

said place one-half of the time. The territory was divided into Schuylkill, Mahantango, Donaldson and Fredericksburg circuits, with five preachers.

17th German Eldership.—The German Eldership far less than any other Eldership concerned itself about matters not immediately connected with its internal affairs. With slavery, the state of the country, or even with the question of temperance except as regarded its own members it manifested little, if any, interest. After the spirit of alienation developed in the churches and the relations with the East Pennsylvania Eldership became strained, matters relating thereto came up at each session. Then the **Kimmel** estate gave it a great deal of concern. At the Eldership held at **Hepler's** Bethel, Mahantango Valley, Schuylkill county, Pa., beginning Saturday, October 15, 1870, these two subjects claimed much attention. **J. F. Weishampel** preached the Opening Sermon on Sunday morning, from 2 Cor. iv. 1, 2, and on Monday morning the Eldership was constituted, with four circuits, eight preachers, five delegates and three members of the Missionary Committee and the Treasurer. **J. F. Weishampel** was elected Speaker; **A. Snyder**, Clerk, and **S. Steigerwalt**, Treasurer. The Committee on Resolutions at once reported, and referred to the lack of results at camp-meetings, and urged "falling back on the old plan of holding" them, and also advised holding "a union camp-meeting." It strongly endorsed the itinerancy, and in view of the small support pastors were receiving recommended the establishment of a "Preachers' Widows' Fund." Litigation over the **Kimmel** Will had not yet been ended. The question of divorce and remarriage was making some trouble, and the Eldership advised "for the sake of brethren who have conscientious scruples, and for the sake of peace in the future, not to join divorced persons in matrimony. The income of the **Kimmel** farm was reported to have been \$472.94 for the year. A Corresponding Secretary was provided for, who was instructed each year to "draw up a circular letter of friendly and Christian greeting to all the Elderships of the Church of God." Good Friday was named as an annual day of fasting and prayer. The public reception of church members was insisted upon. Mission work and the collection of missionary money were strongly emphasized, the latter being made a special duty of each pastor. A Pentecostal meeting was appointed for 1871. The translation of the Bible by the American Bible Union was endorsed. "Standing Rules" for the Eldership were adopted at this Eldership.

18th German Eldership.—Fredericksburg, Lebanon county, was among the first churches which expressed officially an unwillingness to be further served by a minister of the German Eldership. A delegation was sent by said church to the annual session which convened at Center Bethel, Schuylkill county, October 21, 1871, instructed to "procure the use of the bethel at that place for our portion of the congregation, through the East Pennsylvania Eldership." The **Kimmel** church preferred the same request. But the German Eldership made regular appointments to both points. **A. Snyder** was the Speaker; **J. F. Weishampel**, Clerk, and **W. F. Motz**, Treasurer. The Committee on Education reported "in favor of parents giving their children a liberal education, and of young ministers storing their minds with the useful knowledge of the day." The income for the year from the **Kimmel** Mission Farm was \$536.71. A meeting-house had been rented at Mt. Carmel, Northumberland county. \$15.00 were appropriated to pay the rent. The German paper, "Christlicher Kundschafter," was reported as steadily increasing in patronage, though it "did not yet pay the editor for his labor." There were three circuits, on which there were fourteen regular appointments. A bond was required of the Treasurer "after this year for his faithful performance of duty."

19th German Eldership.—As the time approached for the holding of the nineteenth session of the German Eldership, the Clerk published that it "is comprised of about a dozen preachers and eight churches." It convened at Auburn, Schuylkill county, on Monday, October 21, 1872, when eight preachers were present and six delegates. The officers of 1871 were re-elected. The net income of the **Kimmel** Mission farm received by the Eldership was \$149.90. The names of two ministers "were ordered stricken from the Roll," and the names of three others were "placed in the hands of the Standing Committee." The **Kimmel** Will case was decided in favor of the Eldership in the court of Schuylkill county, and was appealed to the State Supreme Court. A minister of the Eldership was appointed to the Schuylkill circuit; but no pastor was assigned to Lebanon county. In Mahantango Valley, Deep Creek and Lykens Valleys there was so much dissatisfaction that **H. Hackenberger**, of the East Pennsylvania Eldership, was appointed to Mahantango circuit, "with the request that the East Pennsylvania Eld-

ership appoint him to the Lykens Valley circuit, so that he can preach for both parties." Delegates were sent to the East Pennsylvania Eldership to work for harmonious co-operation; but the latter body proceeded upon the principle that the only thing to do was for the German Eldership churches to return to its care and fellowship.

20th German Eldership.—"Great harmony and good feeling characterized the three sittings of the Eldership" which convened at **Steigerwalt's** Bethel, near McKeanburg, Schuylkill county, October 25, 1873. The Opening Sermon was preached on Sunday morning, by **Wm. Klinger**. There were two delegates present from the Evangelical Mennonite Church, who addressed the Eldership, in response to which the body adopted "a resolution of cordial welcome, and a hope of closer acquaintance and union." Two delegates to their Annual Conference were appointed, at Coopersburg, Lehigh county, Pa. While one applicant for license was received, one was dropped because he had "embraced the New Light doctrine;" another because he had been conditionally licensed two years before, and had not since reported, and another because he had discovered that "Elderships are not of God." A "great decline in spirituality among the brethren" was reported, chiefly produced by the distracted state of things upon our fields of labor." Complaint was made that "through the favoring of the spirit of secession amongst our congregations, we have been greatly reduced in numerical strength; and that if this course be continued, and we should be compelled to dissolve, then the **Kimmel** legacy of \$16,000.00 will be lost to the Church of God." An appeal was to be made by appointed delegates to the East Pennsylvania Eldership "not to pursue any longer a course that will encourage disaffection and secession in our German congregations." The death of **John M. Hepler**, a faithful minister, was much lamented. Two much reduced circuits received preachers, with three nominal missions.

21st German Eldership.—Efforts to cultivate closer fellowship between the German Eldership and the Evangelical Mennonite Church continued. Three delegates from the latter body were present when the Eldership convened at Auburn, Schuylkill county, October 24, 1874. One of these, **S. Mussleman**, preached on Saturday evening. The Opening Sermon was delivered on Sunday morning, by **Jacob M. Hepler**, from 1 Tim. iii. 15, while in the afternoon, **A. Strawn**, Evangelical Mennonite, filled the pulpit. However, no action followed, looking to official union between the two bodies. The Eldership realized that it was "passing through dark and trying seasons," but it was "hopeful of better things in the future." **J. M. Hepler** was chosen Speaker; **J. F. Weishampel**, Clerk, and **S. Steigerwalt**, Treasurer. The Board of Missions reported having "received official notice of the decision of the Supreme Court in the **Kimmel** Will case, which was rendered in favor of the German Eldership." In addition to the **Kimmel** farm, the Treasurer reported that he had secured in cash \$2,645.91, as part of "the **Kimmel** legacy, the balance of which will soon be placed into the hands of the Treasurer." But one circuit appointment was made—Schuylkill circuit—with three nominal missions.

22nd German Eldership.—There was considerable feeling manifested on the part of members of the German Eldership in 1875, over the action of the General Eldership in May of said year. The report which the delegate to the General Eldership made left the impression that said body was, or leading members thereof were, determined to "give the German Eldership its death-stroke" (todeschlog). This feeling was mollified by another action—that of electing the Editor of the German paper, "*Der Christlicher Kundschafter*," for a term of three years. The Eldership convened near McKeanburg, in the **Steigerwalt** Bethel, Schuylkill county, October 17, 1875. No one had been appointed to preach the Opening Sermon, but **Elias Sowers** preached on Sunday morning of said date what the Journal calls the "Eroffnungspredigt." There were enrolled nine preachers and seven delegates. **J. M. Hepler** was elected Speaker, and **T. E. Snyder**, Clerk. The Treasurer was **S. Steigerwalt**. This Eldership, as was the custom, concerned itself wholly with its own religious and financial interests, without taking any actions on temperance, education, etc. The **Kimmel** bequest had all been adjusted, and after all costs are paid there would be left in the treasury the sum of \$3,231.40. The farm was rented, and yielded a fair income. While the German paper, "through the enmity which sprang from the unchristian schism, had lost many subscribers, which loss was partly made up by members of the Evangelical

Mennonites, who had made it their organ. Nominally there were seven appointments, six of them missions, which were practically only such on the Journal.

23rd German Eldership.—The holding of Elderships in private houses was a rare occurrence; but the record of the German Eldership of 1876 states that the "session was held in West Penn township, Schuylkill county, Pa., and began on Saturday evening, September 30, 1876. The assembly will be held in a dwelling-house of **Bro. Andrew Klechner**, five miles from New Ringgold." There was preaching on Saturday evening, and on Sabbath morning the Opening Sermon was preached by **J. M. Hepler**. Six of the twelve ministers were present, and three delegates. The Speaker was **Elias Sowers**; the Clerk, **J. F. Weishampel**, and the Treasurer, **Samuel Steigerwalt**. The making of the appointments was left to the Standing Committee. Except **Hepler**, on the Schuylkill circuit, very little preaching was done on the six missions. **Sowers** reported preaching about every four weeks in Deep Creek Valley. **Weishampel** preached "where there was an open door for him." **Wagner** "did not preach often." **Kinzey** "had preached more or less on the Reading Mission." **Menges**, "Mt. Carmel mission, had preached but little." **Busch**, Baltimore mission, did "what was in his power." **Klinger**, Shamokin mission, "had no house in which to preach," but did some preaching at other points. The Missionary Committee reported having gathered \$27.84. There was a surplus from the Mission farm of \$61.25, while the total cash in hand from the **Kimmel** bequest was \$3,343.00.

24th German Eldership.—A somewhat aggressive spirit characterized the Eldership which convened in the **Steigerwalt** Bethel, near McKeanburg, Schuylkill county, September 29, 1877. **J. F. Weishampel** preached the Opening Sermon, from 1 Cor. ix. 12. **Samuel Steigerwalt**, who had been Treasurer for some time, had died during the year, and there was charged against him on account of the **Kimmel** bequest, \$3,308.59, for which **Wm. F. Steigerwalt**, administrator, made settlement. **Eli Sowers** was chosen Speaker; **J. F. Weishampel**, Clerk, and **F. Wagner**, Treasurer. Eight ministers were present, and five, absent, with one exhorter and five delegates. **Weishampel** announced that the "Christlicher Kundschafter" would cease to be published on April 1, 1878; but he "was ordered to continue the paper by authority of this body." A small organization in Reading made application for membership, "as they expressed agreement with us in faith and practice," and desired a mission to be established in that city. **E. Sowers** was accordingly "appointed to the new mission church in Reading." The income from the **Kimmel** farm was \$285.31; "outlay for repairs and widow's dower, \$240.60, leaving a balance of \$44.71." The churches were "urged to establish Sunday-schools, as a very great necessity in the spread of the gospel." A camp-meeting was directed to be held "on the old camp-ground on the **Kimmel** farm."

25th German Eldership.—The Eldership in 1877 adjourned to meet with "the new mission church in Reading, Berks county;" but the Standing Committee changed the place to **Stagerwalt's**, where the members convened on October 12, 1878, the business sittings beginning on the 14th. The Opening Sermon was preached on Sabbath morning, by **Amos Lehman**. Seven ministers were present, and five, absent; also three delegates were present. The officers of 1877 were re-elected. The fields of labor were the Schuylkill circuit, Berks and Lebanon mission and the Lancaster mission, which was purely nominal. The Board of Incorporation had contracted for a chapel in Reading, "and paid a small sum upon it." The income from the Mission Farm was \$383.81; the expenditures, \$386.16. The matter of continuing the publication of the German paper consumed a good deal of time. Said paper, like all periodical publications for the Church, was under the control and supervision of the General Eldership, and could be published only by its authority. But said body had ordered its discontinuance at the session in 1878. Hence the "German Eldership could not consistently authorize its publication as under its jurisdiction." To avoid responsibility, **Weishampel** expressed his intention "to continue the publication on his own responsibility;" but the Eldership approved his course, and "advised and urged the German reading brethren to support the publisher by patronizing the paper." It made the relations of the German Eldership to the General Eldership more acute, and because of factional difficulties in the East Pennsylvania Eldership aggravated the unpleasant conditions there. While the Stationing Committee made three appointments, but one, the Schuylkill circuit, had a constituency.

26th German Eldership.—The action of the German Eldership in 1878 on the matter of the "Kundschafter" was such a manifest evasion, and an act of insub-

ordination, that during the year the Executive Board of the General Eldership took action, again "calling the attention of the German Eldership to the action of the General Eldership, which ordered the discontinuance of the paper," but that "the paper is still published by a member of the German Eldership." The subject was brought before the session which convened in West Penn township, Schuylkill county, on Monday, October 20, 1879. The Opening Sermon was preached the Sabbath morning previous, by **J. M. Hepler**. The officers of the preceding year were re-elected. On the matter of publishing the "Christlicher Kundschafter," the Eldership disclaimed responsibility, declaring also "that we have no right to condemn **J. F. Weishampel** for pursuing the lawful calling of printing a religious newspaper, nor to interfere in, or order him to discontinue the "Christlicher Kundschafter." The appointment of preachers was left to the Standing Committee, but the Eldership added the Mahantango and Deep Creek Valley to the Schuylkill circuit. The total receipts during the year reported by the Treasurer were \$223.50; expenditures, \$164.57. The amount of the **Kimmel** fund on interest was \$3,000.00. "The wood off a certain portion of ground owned by the Eldership" the Board of Incorporation" was authorized to sell," "so as to get the use of the land for tillage."

27th German Eldership.—In the Opening Sermon delivered on the evening of October 17, 1880, the preacher, **J. F. Weishampel**, "reviewed the history of the Church of God, going back about sixty years. He found the state of religion in the central part of Pennsylvania, where this body of Christians took its rise, mostly in a formal condition in many thousands of church members, who had a form of ceremonial religion, but were without the enjoyments which true spiritual religion affords." On Monday morning the Eldership was constituted with one pastor, five "missionaries" and two delegates. **Eli Sowers** was chosen Speaker; **J. F. Weishampel**, Clerk, and **F. Wagner**, Treasurer. In response to a letter from the Secretary of the Board of Missions of the General Eldership, asking for a contribution of, at least, twenty-five cents a year for each member, action was taken to that effect. The amount asked by said Secretary for Contingent Fund was collected on the floor of the Eldership. Improvements on the Mission Farm used up all the income in the way of rent. One field of labor was all the Eldership had, and this was left in the care of the Standing Committee. But there were assignments of eleven "missionaries," who preached as they found opportunity. No resolutions were adopted, except the ordinary ones on the officers, and for entertainment. "The Half Century Jubilee Song of the Church of God in North America," which was written by the Clerk of the Eldership, was circulated. The session was held at Weishampeltown, Schuylkill county, and lasted but one day.

28th German Eldership.—The General Eldership in 1881 having made a demand on the German Eldership to carry out its action relative to **J. F. Weishampel**, the session of 1881, held at **Steigerwalt's Bethel**, beginning on October 31, devoted considerable time to the matter. After reciting the facts, as viewed by the Eldership, in a long preamble, it adopted resolutions "disapproving all the wrong which **Bro. Weishampel** may have done, and censured him for the same, and enjoined him to abide by the Rules of the General Eldership." It also declared "that the German Eldership feels greatly grieved at being treated in so unfriendly a manner by the General Eldership." **Weishampel** having expressed his intention to discontinue the "Kundschafter" in the Spring of 1882, **A. Snyder** was requested "to take measures to continue" the same. The one circuit which the Eldership had was supplied by one of the teaching elders. "All the other preachers as local ministers," was the Report of the Stationing Committee. **Elias Sowers** presided as Speaker, and **J. F. Weishampel** was the Clerk. The Board of Incorporation, through its Treasurer, reported receipts of \$338.90, and expenditures, \$295.58. **F. Wagner** was re-elected Treasurer.

29th German Eldership.—The German Eldership in 1882 was again held at **Steigerwalt's Bethel**, and convened on Saturday, October 18th. The Opening Sermon was delivered by **Eli Sowers** on Sabbath morning, from 1 Tim. i. 16. After the Eldership was constituted on Monday morning, **J. K. Moyer**, **Isaac Hoffmeister** and **Dr. Chas. E. Quail**, "delegates from the Independent church of God at Auburn, Schuylkill county," presented an action of said church, agreeing "to unite with the German Eldership again on condition that our house of worship shall remain our own church property." It also agreed "to receive a preacher from the German Eldership, if it can supply them with one that they can receive;" stipulated that they shall have the right to regulate their "own domestic affairs" as they may

think best, and that "**Moyer** shall not be compelled to take a license to preach in order to be entitled to a preacher's rights" in the German Eldership. The resolutions of the Independent church were adopted, and "the three delegates were considered a part of the present session." This action, or "reunion," added two preachers to the Eldership—**J. K. Moyer**, and **F. W. Berkheiser**, pastor of the Independent church. **J. K. Moyer** was then elected Speaker, and **J. F. Weishampel**, Clerk. After the report of the Treasurer was made, **F. Wagner** was re-elected Treasurer. **Moyer** was also elected President of the Board of Incorporation, and **Quail**, Secretary. **Berkheiser** was appointed pastor of the Schuylkill circuit, to begin his labors January 1, 1883. This field was quite extensive, as it "embraced **Steigerwalt's**, Auburn, Center Bethel and Weishampeltown churches, and Mahantango, Rocktown, Cressona and West Penn missions." "It was a very pleasant and happy session."

30th German Eldership.—The ministers and delegates of the German Eldership gathered at Auburn, Schuylkill county, on Saturday, November 10, 1883, to hold the annual session. **Elias Sowers** preached in the evening. On "Sabbath morning **Elder J. K. Moyer** delivered the Opening Sermon, and in the evening **Franklin Berkheiser** preached." When the Eldership convened on Monday at 9 a. m., "an election resulted in the choice of **J. K. Moyer**, Speaker; **Franklin Wagner**, Treasurer, and **Charles E. Quail**, Clerk." Five ministers were present, and seven delegates. During the year **Jacob M. Hepler** died, and his death was lamented as that of an efficient and useful member of the Eldership. At the close of the afternoon sitting the Eldership adjourned, having "appointed a committee to select a preacher for the circuit." It reconvened on December 5, 1883, "to finish the business, when **Franklin Berkheiser** was elected to supply the churches for the ensuing year."

31st German Eldership.—It does not appear that **Berkheiser** was at any time licensed by the German Eldership. Like **J. K. Moyer**, after the Independent church at Auburn again united with the German Eldership, his relation seems to have been that of honorary member; but he possessed all the rights of an ordained minister of the body. Like **Moyer**, he was eligible to office, and so when the Eldership convened at Auburn, Schuylkill county, November 1, 1884, he presided as Speaker. The doings of this session were not published. **Dr. Charles E. Quail**, Clerk, simply announced through *The Advocate* the time and place of the meeting. Because of the increasing infirmities of **Weishampel**, his "Kundschafter" was discontinued, and so there is, like in the remarkable copy of "*Ingoldsby Legends*," owned by an admirer of the work, "a page in the body of the book which had been left blank."

32nd German Eldership.—During the year past the German Eldership sustained a serious loss in the death of **J. F. Weishampel**, chiefly instrumental in its organization, and its faithful advocate and defender. He received his first license from the East Pennsylvania Eldership in 1843. He served only a few fields as pastor. He traveled a great deal, and was as widely known personally to the brotherhood as almost any minister of the Church. He had an unusual faculty for applying himself to new and varied occupations. He was a printer, editor and a facile writer; but he lacked the quality of leadership, and was frequently involved in controversies. A man of good character and honest purpose, but his accomplishments were on a limited scale. He had some poetic talent, and would have attained more distinction as a correspondent, or in literature, than he did in the pulpit. His last years were embittered with personal contentions which cost him the good will of many of his earlier friends in all the churches. The Committee on Obituaries of the Eldership made suitable mention of his many good traits and recognized his valuable services to the German cause. The Eldership held its session at **Steigerwalt's** Bethel, Schuylkill county, beginning November 1, 1885, when **F. W. Berkheiser** delivered the Opening Sermon, from Ezek. xliii. 10, 11. Four teaching elders were present, and four absent; with four delegates. **Berkheiser** was chosen Speaker, and **C. E. Quail**, Clerk. **Isaac Hoffmeister** was Treasurer. There was but one field of labor, to which **Berkheiser** was appointed, toward whose support the Eldership voted \$300.00. No report was published of the income from the Mission Farm, or interest from investments. A complete organization, in the way of boards and committees, was kept up, so as to care for the large **Kimmel** estate bequeathed to the Eldership.

33rd German Eldership.—Conditions were not improving in the German Eldership, and probably in the absence of the cohesive power of the **Kimmel** bequest

its existence could not have been perpetuated. But it became a source of irritation to the surrounding churches of God, which began to agitate the question of seeking the abrogation of its Charter by the General Eldership. It was not an easy matter to get an acceptable preacher for the few churches which still remained in fellowship with it. **Berkheiser** was only with it temporarily. When it convened at Auburn, Schuylkill county, November 6, 1886, **W. B. Mussleman** preached on Saturday evening, and ——— **Hershey** on Sunday morning and evening. Neither was a minister of the Church of God, yet **Hershey's** Sunday morning sermon was recognized as the Opening Sermon. Both were enrolled as "elders present." The membership consisted of four German Eldership ministers and two delegates. **Berkheiser** and **Quail** were re-elected Speaker and Clerk, and **Hoffmeister**, Treasurer. **J. Rupp** had died during the year. A collection was ordered in each church for missionary purposes. **Bush** received "license to preach at Baltimore, Md." In addition to the appointment of "**Berkheiser** circuit preacher," with an appropriation of \$300.00, **Edward Mengel** was named "as missionary," he "to receive \$25.00 from the general fund." The meeting was considered "one of the most encouraging the body had held for some years."

36th German Eldership.—No reports of the sessions of 1887 and 1888 were published, but conditions remained unchanged. In 1889 **R. H. Bolton**, College Agent, visited the German Eldership territory at the time of the meeting of the body at Auburn, Schuylkill county. He preached what was virtually the Opening Sermon, on Sunday evening, November 3rd. On Monday morning the Eldership was organized by the election of **Frederick Wagner**, Speaker, and **Dr. C. E. Quail**, Clerk. **Joseph Fahl** received license, and he succeeded **Berkheiser** as pastor of the churches of the Eldership. Bolton reports the value of the **Kimmel** estate in the hands of the Eldership at \$6,000.00 for the farm, and \$3,000.00 cash. He supposes this "would all be lost to the body if the German Eldership became extinct. Hence, these German brethren are holding on, and hope to maintain their existence as an Eldership. They have but five ministers now, and three churches under their direct supervision." To the general body much has been lost in Schuylkill county as a result of the policy of organizing the German Eldership within the East Pennsylvania Eldership. The seeds of strife, contention and disintegration thus sown have yielded a harvest sad to contemplate.

37th German Eldership.—The German Eldership in 1890 and 1891 did not publish any part of its proceedings. This may be attributed to the fact that in 1890 the first attempt of an official character was made to end its existence. At the General Eldership of 1890 the East Pennsylvania churches at Auburn and **Kimmel's** sent a representative, **S. C. Stonesifer**, to the General Eldership to petition said body to revoke the Charter of the German Eldership. This was opposed by **C. E. Quail**, the delegate of the German Eldership, and the subject was finally referred to the East Pennsylvania Eldership for official action. This action was duly taken, and the question came before the General Eldership in proper official form in 1893, when the Charter of the German Eldership was revoked, and all its privileges as an organized body were canceled. Since then said Eldership has not been recognized as in existence, and its territory, churches and property were adjudged to belong to the East Pennsylvania Eldership.

In 1892 the German Eldership published in *The Church Advocate* a list of its officers, members of the Standing Committee, Mission Committee; two delegates to the General Eldership in 1893, **Geo. A. Stein** and **Joseph M. Fahl**, and its one pastor. But these delegates were not present at the General Eldership in 1893, and so there was no opposition to the action taken by said body. The German Eldership, however, determined to resist all efforts to merge it into the East Pennsylvania Eldership and to give the latter body possession of its churches and property. The Attorney-in-fact of the General Eldership and of the East Pennsylvania Eldership, **C. H. Forney**, was present at the session of the German Eldership in 1893, and proposed an amicable adjustment of all matters in controversy. These overtures were rejected. Steps were immediately taken to secure legal advice and begin proceedings in the courts of Schuylkill county with a view of giving legal effect to the action of the General Eldership, and to have appointed by the court the Board of Incorporation of the East Pennsylvania Eldership "as the trustee of the estate of **George Kimmel**, deceased, to carry out and effectuate the trusts and the religious and benevolent purposes created and provided for by the said last Will and Testament of the said **George Kimmel**." This the said German Eldership resisted, and a protracted law suit resulted, conducted by successive re-

appointments by the General and East Pennsylvania Elderships of **C. H. Forney** as Attorney-in-fact, and the members of the Board of Incorporation of the German Eldership, **George A. Stein, Thomas Hartung, William Gangloff, Lewis Osenbach, Thomas Paul, Reuben Mengel, Frank Poland, Abraham Zimmerman and Howard Mengel**. Two vital questions were involved upon which the result of the litigation seemed to hinge, to wit: The power of the General Eldership to dissolve an Annual Eldership; and, the effect of an Act of the Legislature, incorporating a religious body. The contention of the prosecution was, that while there is no specific provision to that effect in the Constitution of the General Eldership, it is clearly implied in powers granted. Also, that this is Presbyterian law, and that the government of the Church of God is presbyterial. Hence the Bill in Equity stated, "that the German Eldership has ceased to exist ever since 1893." On the second point it was claimed, that the decision in the Harrisburg Church Case settled the question as to the effect of an Act of Incorporation, since, though the Fourth Street church was incorporated, that fact did not entitle the independent church to hold its property against the expressed will of the Eldership. From November, 1893, to November, 1895, no progress was made in the case. As at the latter date the Attorney-in-fact was advised that the German Eldership, which kept up its regular organization, and still does, had taken action proposing a reopening of the case before the General Eldership in 1896, he ordered a suspension of the suit. But though the General Eldership convened in Harrisburg, Pa., the delegates from the German Eldership did not appear, and no communication was received. The Attorney-in-fact having been reappointed, he employed **A. W. Schalck** as "Solicitor for Complaints," and began active work to push the case to an early conclusion. But "the law's delays" operated so effectually that the Bill in Equity was not filed until May 2, 1898, and the taking of oral testimony was still further delayed until October, 1899. The preparation of the documentary evidence required time and tedious labor. But there were other, and possibly unavoidable, delays, so that it was not until October, 1908, that the Attorney-in-fact could report to the Eldership, that the Solicitor had promised "that the case will be argued before the close of the year." This followed the labors of the Attorney-in-fact, assisted by **C. H. Grove**, in August, 1908, when the final systemizing and classifying of the voluminous evidence was completed. In this anticipation disappointment had to be reported at the Eldership in 1909. During all these delays efforts were not wanting to effect a settlement out of court. On two occasions overtures to this end were made to the Respondents, "with a view of seeking an amicable adjustment of matters in litigation." Also in 1905, "the German Eldership (so-called) was officially requested to send representatives to the General Eldership" for the same purpose. They were appointed, and were present at Mt. Pleasant General Eldership in that year. Conferences were held between them and a committee appointed for that purpose. Said committee finally reported, that the representatives of the German Eldership declared that they had "no authority to accept any propositions" looking toward a settlement," and hence the committee, "unable to offer any plan by which the case at issue can now be adjusted," "recommended the continuance of the Attorney-in-fact to prosecute the case to a final judicial conclusion." In 1909 the Attorney-in-fact reported to the East Pennsylvania Eldership at Auburn, that he had "since May last permitted the case to lie quite, in order to allow efforts to be made anew for an amicable settlement out of Court." He also asked "that such action be taken by the Eldership so that any overtures to this end may receive proper recognition and consideration." A committee, consisting of **C. H. Forney, C. H. Grove** and **C. F. Reitzel**, was named "to confer with representatives of the German Eldership." And while said representatives again "disclaimed any authority to act for their Eldership," a basis of settlement was "mutually agreed" upon, to be submitted to each of the Elderships for approval, or rejection, or modification. It was adopted, without an amendment, by the East Pennsylvania Eldership. It also authorized "the Standing Committee to meet a committee of the German Eldership sometime prior to the meeting of the East Pennsylvania Eldership in 1910 to make arrangements to carry the recommendations into effect." The German Eldership, while it appointed a committee, did not act on the basis agreed upon and gave its committee no power to enter into any binding agreement. Hence, when the two committees finally met at the **Kimmel Church**, nothing could be done, as in addition to having no power, the members of the German Eldership committee individually refused to accept the basis submitted by the East Pennsylvania Eldership. This fruitless

effort to effect peace, harmony and union was reported to the East Pennsylvania Eldership in 1910. And as it was ordered in 1909, "that the legal proceedings in the courts of Schuylkill county shall be suspended until otherwise ordered," in the absence of such an order by the Eldership, there has since been no resumption of proceedings. The German Eldership has, however, received no legal or official recognition by either the General Eldership, nor any of the annual Elderships; but it has been treated, as stated in the Bill in Equity, as having ceased to exist ever since 1893, and as no longer competent to execute any of the trusts created by, or provided for, in the said last Will and Testament of the said **George Kimmel.**"

IX. THE WEST OHIO ELDERSHIP.

The West Ohio Eldership was formed to meet a natural demand growing out of the preponderating strength of the Ohio Eldership in the north-western section of the State; the distance to, and inconvenience in attending, Annual Eldership sessions, and patriotic sentiment, or State pride. Indiana Eldership embraced a number of counties in Ohio, whose natural affiliation would be with an Ohio Eldership, and ministers and Church families were largely from older sections of the State. And as the ministers and churches West of the proposed line of division between the contemplated East and West Ohio Elderships were in the majority, they could control the matter of forming the new Eldership. But every step taken was with deliberation and in order, and with unanimity. With no recorded opposition, no objections and no protests, the Ohio Eldership in October, 1855, adopted a resolution "recommending to the General Eldership [of 1857] the propriety of organizing an Eldership in western Ohio, with the consent of the Indiana Eldership." This action having been published, and no protests having been received, in 1856 the Eldership readopted its recommendation to the General Eldership. It also authorized the Standing Committee to agree upon, and suggest, the boundary line between the East and the West Ohio Elderships. It was to ask for a conference with the Standing Committee of the Indiana Eldership to pre-arrange matters for the meeting of the General Eldership in 1857. The joint meeting of the two Standing Committees was called to be held at Upper Sandusky, Wyandot county, Ohio, February 7, 1857. In the absence of the Standing Committee of the Indiana Eldership, the Ohio Standing Committee requested said Committee to agree "to make the State line between Ohio and Indiana the boundary line between the two Elderships." It also suggested "the propriety of arranging the boundary line between the Eastern and Western Ohio Elderships as follows: Commencing at Portsmouth on the Ohio River, thence north up the Scioto River to the south line of Franklin county, thence to the south-east corner of said county, thence north on the said county lines of Franklin, Delaware, Marion, Crawford, Seneca, Sandusky and Ottawa." The proposed line made nearly an equal division of the State. The General Eldership, sitting at Harrisburg, Pa., on Wednesday afternoon, June 3, 1857, adopted the report of its Committee on Boundaries, which approved the proposed division of the Ohio Eldership, and fixed the boundaries between the East and West Ohio Elderships and between the West Ohio Eldership and the Indiana Eldership as petitioned by the Ohio Eldership in the action of its Standing Committee.

1st West Ohio Eldership.—Everything officially being thus perfected, **J. M. West**, "one of the Standing Committee" announced that "the Western Ohio Eldership is requested to meet on Wednesday, the 14th of October, ready to organize on the 15th, at Upper Sandusky, Wyandot county, Ohio." This was in 1857. "All the members in the bounds of the Eldership, and all who wish to become members" were "requested to attend without fail." **West** "called the house to order," and **T. Hickernell** "opened the Eldership with the usual acts of worship." **T. H. Deshiri** and **T. Hickernell** constituted the Eldership, enrolling fifteen ministers, seven ruling elders and three delegates. **Thomas Hickernell** was elected Speaker; **J. M. West**, First Clerk, and **R. H. Bolton**, Second Clerk. Eight committees were appointed by the Speaker, and the Eldership "appointed a Board of Missions and a Stationing Committee." **Hickernell** was appointed "to preach the Opening Sermon this evening." The Committee on Rules reported twelve Rules. The Opening Sermon was based on 1 John ii. 6. The Constitution of the original Ohio Eld-

ership Board of Missions was adopted. **White**, of Michigan, was present, and asked for a minister, but the Eldership found it "impossible at present." Nine ministers volunteered to travel. One was licensed—**A. Rush**. The Eldership insisted on Transfers, declaring that it "will receive no minister from any other body without a transfer or recommendation." A resolution was passed in favor of "the daily reading of the Scriptures in our common schools, as a school-book," and one "heartily advising all brethren to abstain from using tobacco in the house of God during divine service." "The propriety of erecting an institution of education, on the donation system, in West Ohio, to teach pupils free of tuition" was considered. The work of the American Bible Union was strongly commended. "Slavery, the sum of all evils" was pronounced "contrary to the spirit and letter of the gospel," and the Eldership pledged itself "to labor and render all the aid and sympathy possible for those in bonds." Believing the subject of temperance "to be overlooked and neglected to a great degree," the Eldership advised that "it be revived in the pulpit and in the churches." The ministers were directed "to solicit one dime from each member...for missionary purposes, to be forwarded to **Elder James Colder**," Harrisburg, Pa. The circuits to which eight ministers were appointed were Attica, Carey, Findlay, Clintonville, Celina, Defiance.

2nd West Ohio Eldership.—The first Eldership has no official title on its Minutes. The second, which "convened in Findlay, Hancock county, Ohio, September 16, 1858," is called "The West Ohio Eldership of the Churches of God." **John Winebrenner** was present, and preached the Opening Sermon from Ezra v. 11. He was made "a member of this body during its sittings," and was chairman of the Committee on License. **Wm. McFadden**, of Harrisburg, Pa., was also made a member of this Eldership. The Speaker elected was **T. Hickermell**, with **J. M. West**, Journalizing Clerk, and **R. H. Bolton**, Transcribing Clerk. Some extensive revivals were reported. At the nine special meetings on the Blanchard circuit, **Bolton** and **Wm. McCormick**, pastors, there were one hundred and twenty conversions. **Coates** reported eighty-three on the Carey circuit. The conduct of the Editor of *The Advocate* was disapproved, "in publishing articles and communications which are derogatory to the character of some of our ministerial brethren, and then refuses them the right and privilege of defending themselves." And then it specifically branded a letter of **A. B. Slyter** "in which he has misrepresented **Elder John Winebrenner**, as one of these unbecoming and injurious communications, entirely unjustifiable." A committee was named "to have the West Ohio Eldership incorporated."

3rd West Ohio Eldership.—The work of the Standing Committee during the year appeared in constituting the Eldership which assembled "in the Bethel near West Liberty, Crawford county, Ohio, October 5, 1859." One charge was added to the list; two points are stations, and several names are changed. Eleven of the twenty-six ministers were absent. Twelve ruling elders and six delegates were present. The resolution of 1858 the Eldership corrected so as to read, "That our preachers proceed to their appointed fields of labor forthwith after the Eldership." The spirit of independency manifested by some "churches within our bounds" was rebuked in trenchant terms, as "resulting invariably in divisions, alienations and tumults, detrimental to our union, harmony and co-operation." Christmas day was recommended to be set apart by ministers and churches as a day of fasting and prayer.

4th West Ohio Eldership.—The West Ohio Eldership was steadily growing both as to ministers and membership. It was becoming one of the strongest Elderships in the moral and intellectual strength of its teaching elders. There were new accessions of men of promise from the ranks, and the strong men of eastern Ohio were attracted to it. At the Eldership which met in the Bethel near Mendon, Mercer county, Ohio, October 15, 1860, **W. P. Small** and **C. S. Bolton** received license. **G. W. Wilson** was chosen Speaker; **R. H. Bolton**, First Clerk, and **James George**, Second Clerk. Advisory ministers were accorded the privileges of full members during the session. Tiffin was a station, and there were four circuits and one mission—Maumee. The Eldership offered to the Indiana Eldership to have the churches east of St. Mary's River added to the West Ohio Eldership if the Indiana Eldership "cannot conveniently supply them." Among the difficulties to be adjusted this year was one involving "the General Agent of the General Eldership, **J. F. Weishampel**." The Standing Committee at its meeting in August had accused him of committing "grievous offenses: 1. By disseminating pro-slavery principles. 2. By disseminating sectarian principles. 3. By circulating slander-

ous reports against **Elder John Winebrenner.**" The Eldership simply adopted the Report of the Committee, although it pronounced, without a hearing, **Weishampel's** "actions censurable and his guilt intolerable." Instead of seeking redress according to the Constitution, **Weishampel**, after waiting four months, in a letter dated December 1st, and published January 3, 1861, resented this treatment in pungent and impassioned terms. To this letter **G. W. Wilson**, member pro tem of the Standing Committee, replied in a communication dated February 9, 1861, defending the action of the Committee. Charges had also been preferred against **Elder Moses Coates.** The Committee heard them in the absence of the accused, and reported their actions to the Eldership, and the report was considered consecutively and adopted. But as **Coates** "confessed" to some of the charges that "he had done wrong," "pardon was granted him" on those charges. Yet the Eldership finally resolved "that he be no longer a member of this body." When various publications had been approved, a resolution prevailed "commending all who conveniently can, to prepare and publish as many books as possible on suitable subjects." After strong resolutions were adopted on the life and character of **Winebrenner**, it was ordered that "a funeral sermon be preached to-night on the death of **Elder Winebrenner** by **Bro. T. Hickernell.**" "A solemn and impressive sermon from 2 Tim. iv. 7, was preached." It favored the erection of a monument over **Winebrenner's** grave, and urged ministers and brethren to solicit and forward contributions for that purpose. "The sin of slavery" was declared to be "increasing most alarmingly" and "making fearful inroads upon the interests of humanity," and the Eldership resolved to "do everything within the province of Christians, and especially ministers of the gospel, to arrest the progress of this evil, and ultimately to erase it from our land."

5th West Ohio Eldership.—Only a synopsis, by direction of the Eldership, "of the leading items of the doings" of the Eldership of 1861 was published. "The West Ohio Eldership of the Churches of God convened in Union Bethel, Hopewell township, Seneca county, Ohio, on Monday morning, October 14, 1861." Fourteen teaching elders were present, and eleven absent; with nine ruling elders and four delegates. **G. W. Wilson** was elected "Chairman;" **R. H. Bolton**, First Clerk, and **James George**, Second Clerk. The Eldership "forwarded \$5.00 for the publication of the Journal in full, to **Bro. Thomas**, in pamphlet form, in connection with other Minutes of Elderships of the Churches of God in North America." "The intestine and treasonal strife, with thousands of armed rebels threatening our national Capitol, and even our national existence," was deplored and anathematized. The Eldership resolved "to pray for our rulers;" "to pray unceasingly that God will defend the right and give success in this struggle of our nation to perpetuate its existence;" "to pray for our soldiers that have gone at their country's call to defend the liberties we enjoy;" "to pray that God will so overrule this national calamity that the blighting curse of slavery, which is the originating cause of all this loss of blood and treasure, may be swept from the land." The strongest sentiments of patriotism were voiced in resolutions following this Report, in resolutions on **Elder C. S. Bolton**, who "had laid aside the pleasures of a quiet home, and marched forth at his country's call to the defense of freedom and the Constitution." St. Mary's circuit was added to the West Ohio Eldership appointments, in addition to which there were five circuits and one station. Tiffin became part of Findlay circuit.

6th West Ohio Eldership.—The plan of publishing the Journals of all the Annual Elderships in one pamphlet having proved impracticable, the Journal of the West Ohio Eldership again appeared in full in *The Advocate* in 1862. The session was held in the Bethel in Jefferson township, Williams county, Ohio, commencing on Monday morning, October 20, 1862. The attendance was small, as twenty out of twenty-nine teaching elders were absent, and but seven delegates and five ruling elders were in attendance. An election for officers resulted in the choice of **T. Hickernell** for Speaker; **R. H. Bolton**, First Clerk, and **James George**, Second Clerk. As a result of "the present unhappy state of our country," the Eldership affirmed that "immorality and recklessness are fearfully on the rise, and the vice of intemperance . . . seeks to spread its evil influence wider, and make drunkenness more general;" "opening the floodgates of every vice; filling the air with the shrieks and cries of the distressed and broken hearted." It therefore resolved that "it is the duty of all Christians to use all their energies against this blighting and soul-withering curse;" that it "will try to discourage any countenance that may be given to the unholy traffic by the patronage of professing Chris-

tians," and "heartily approving of the course of the War and Navy Department in prohibiting the use of ardent spirits in the Army." Ringing resolutions were reported by the Committee on the State of the Country, approving the course of the Government; disclaiming "all sympathy with rebellion or secession in either Church or State;" attributing "the devastation and confiscation of property, the loss of life, the mangling and ruining of bodies, the blood that has already drenched our once happy land" to "slavery as one of the main causes." A committee was reappointed "to draft a new Constitution for the Board of Missions." **M. Coates**, coming "with sufficient contrition and penitence, and asking pardon of all he had offended," was restored to fellowship and a license granted him. The President's Proclamation of Emancipation was "hailed with joy" by the Eldership, "as the harbinger of a new era in the affairs of our country," and the hope expressed "that the time will speedily arrive when universal emancipation shall be proclaimed throughout the land." The work of the American Bible Society was strongly commended. The "revival of the Sunday-school cause" was strongly urged upon the ministers "as calculated to further the spiritual interests of the Church." The conversion during the year of one hundred and fifty souls, the immersion of fifty-one, and the organization of six new churches were reported.

7th West Ohio Eldership.—On Sabbath morning, October 18, 1863, **A. X. Shoemaker**, Harrisburg, Pa., preached to the West Ohio Eldership a sermon on "The Ministry." The Eldership convened on Monday morning, the 19th, in the Rock Run Bethel, Wyandot county, Ohio, the Opening Sermon having been preached the previous evening, by **J. W. Aukerman**. **G. W. Wilson** was elected Speaker; **R. H. Bolton**, First Clerk, and **H. W. Conley**, Second Clerk. After the Committee on Resolutions had called attention to "two very important questions now agitating the Christian public:—1st. The relation of a Christian citizen to the Government of the United States; and 2nd, His duty to that Government in the present contest between it and the States in open rebellion against its authority"—it proposed that "we invite **Bro. G. W. Wilson** to preach on said subject this evening." Books written and published by ministers of the Church were recommended to "the ministers, brethren and people within the bounds of this Eldership," and the brethren were urged "to write out and publish more useful books for the Church and people." An Eldership Protocol, to contain all the Minutes of the body and of its Standing Committee was ordered to be secured. As a body of Christians was found to exist in northern Ohio and southern Michigan, known as "the Church of God in Christ;" and as said body "holds to similar views to those we hold to be taught in the Bible;" and as "those of like precious faith should co-operate in one body to promote the cause of God our Savior," the Committee on Resolutions asked the Eldership "that two delegates be appointed to attend their next Eldership in order to bring about a union of the two bodies, if practicable." **R. H. Bolton** and **James Wilson** were appointed. Ministers and deacons were averred to be negligent in the discharge of their duties in the matter of the support of pastors, and were "urged to lay the support of the ministers clearly before their congregations, and urge them to be faithful in the performance of their duties." The Committee on the State of the Country was sustained in declaring it to be "the responsible mission of the American people to maintain unimpaired the unity and integrity of this Government;" "that all its subjects owe loyalty to the rightful authority of the Government;" that "there can be no right of revolution under a democratic form of government," and demanding "the complete abolition of slavery, which is a sinful, unnatural and cruel system." "No intelligent Christian, or friend of humanity can sympathize with the authors of the self-styled Southern Confederacy" because "they are rebels," "they are traitors," "they are murderers," "they are the destroyers of the peace, commerce, institutions and happiness of their country." The Constitution of "the Missionary Aid Society" was considered and adopted. The Chicago Mission project was strongly endorsed, and "solicitors and collectors were appointed" to "take subscriptions for three years." One hundred and eighty-seven were received into fellowship during the year, out of two hundred and sixty-six reported conversions, and the total membership was given as eight hundred and fifty. Seven ministers volunteered to travel fields the following year. These were assigned to five circuits and two missions, with one other mission to be supplied by an eighth minister. Genessee Mission, Mich., was one of the mission fields.

8th West Ohio Eldership.—The proposition to seek to effect a union with the Church of God in Christ bore fruit to the extent that when the West Ohio Elder-

ship met in the United Brethren meeting-house in Findlay, Hancock county, Ohio, October 17, 1864, **J. Huff** and **J. Hardee** were present as representatives of said Church, and were made advisory members. The committee to visit the annual Conference of said Church reported; the Eldership "approved of the efforts that are making for a union," and appointed "two delegates to their next annual meeting." The Eldership elected **D. Shriner**, Speaker; **C. S. Bolton**, First Clerk, and **G. E. Ewing**, Second Clerk. Contrary to the teachings of many in those days, the Eldership declared that "the Bible stands opposed to oppression in humanity and injustice as is embodied in the slave traffic; therefore we, taking the Bible for our criterion, can not conscientiously and religiously unite in church or Christian fellowship with any man who justifies, or has fellowship, or persists in the sinful practice of buying, or selling, or holding any human being in bondage." The President's confiscation and Emancipation Proclamation "has our hearty approval." There was one negative vote on the resolution on slavery. Declaring further its "unwavering confidence in, and loyalty to, the Government," the Eldership resolved that it "can not hold fellowship with any brother who will knowingly and in any way aid the rebellion, or conspiracy against this Government of the United States in the North or South." The "fervent prayers" of the Eldership are "tendered to the President and all others with him in authority for the final overthrow and triumphant success in suppressing the rebellion, perpetuating and sustaining the union of all the States, and restoring an honorable and permanent peace, founded in justice, liberty and union." Hence, on the first breath of suspicion as to the loyalty of **J. Dobson** he was put on trial upon charges preferred against him, "authorized by the Eldership;" but he "having answered satisfactorily all the interrogations of the Eldership, was exonerated." The Eldership resolved "in no way to give aid or countenance to any man who will engage in the bitter curse of the rum traffic, either in furnishing material for distilling, selling or otherwise distributing as a beverage intoxicating liquors." It pronounced in favor of an educated, energetic and efficient ministry, "and so insisted that the ministers pursue a regular course of studies." The Sabbath-school was voted to be the most highly important of the enterprises of the present age, and each preacher was required to preach a sermon on this subject. Every itinerant minister was required at the next Eldership to report "all money and other articles received from each church on his circuit," "the same to be entered on the records of the Eldership." Six circuits were formed, two of which were left unsupplied.

9th West Ohio Eldership.—The West Ohio Eldership in 1865 had not less than thirty preaching places, divided among eight fields of labor. One of these was Michigan Mission, and another Degraff Mission. There were appointments in Lucas county, of which Toledo is the county seat, which belonged to the Church of God in Christ, but which the Eldership was requested to supply. They were attached to Findlay circuit. Findlay station had the three points of Findlay, Blanchard and Hickory Grove. The Eldership met in the Rock Run Bethel, Wyandot county, Ohio, on Monday morning, October 16, 1865. In addition to the teaching elders and ruling elders, the members of the Board of Missions composed of laymen not members of the Eldership, were made full members, as well as **Long** and **Selby**, of the East Pennsylvania Eldership, and **Adams** and **Landes**, of the East Ohio Eldership. The session on Monday afternoon was enlivened with "a warm discussion" of the question of "preaching doctrine contrary to the known views of this body without previous consultation." The majority favored the resolution, but as it seemed to resemble an unwritten Creed, it was reconsidered at once after another "lengthy debate," and changed so as to express the opinion "that it is outside of the calling of a gospel minister to preach a doctrine which he can not prove directly by the Bible." But before this was adopted there was "a warm and lengthy debate." Subscribing toward the support of a minister, and refusing to pay when there is ability, was made an offense subject to discipline. "Hostilities between the Government of the United States and the rebel forces" having ceased, the Eldership rejoiced in "the overthrow of the Rebellion," "the stability of our form of Government," "the abandonment of the vile and damnable system of slavery," "the elevation of the colored race to the enjoyment of their natural and inalienable rights," and pledged itself to "united efforts of all true patriots to restore harmony and Christian friendship between the lately divided portions of our country." A sermon on the ordinances was delivered by **G. W. Wilson**, appointed by the Eldership, and their observances followed the sittings of Wednesday. The membership of the Stationing Committee consisted of three teaching and three

ruling elders; that of the Standing Committee of three teaching and two ruling elders. The Eldership disclaimed all belief in, and sympathy with, the doctrines of election and the final perseverance of the saints, nor their propagators, and declared that the sooner the churches rid themselves of this withering evil the better, so as to retain our confidence and to reflect favorably on the cause generally." A vote on the reunion of the two Ohio Elderships "stood nine for and eight against." Four delegates were appointed to deliberate with the delegates of the East Ohio Eldership on the subject. But they were given binding instructions not to agree to a union "if any erroneous doctrines or practices exist, except upon the ground that these be immediately corrected, and prohibited the privilege of coming into the consolidation." **G. E. Ewing**, of Williams county, Ohio, who had gone to Nemaha county, Kas., was "authorized to act as a missionary on behalf of the Church in Kansas." The officers of the Eldership were **W. Shafer**, Speaker; **J. W. Sensenney**, First Clerk, and **G. W. Wilson**, Second Clerk. The Speaker preached the Opening Sermon from 2 Cor. iv. 1, 2, on Sunday evening previous to the organization.

10th West Ohio Eldership.—Several peculiar facts are connected with the session of the West Ohio Eldership at Blanchard Bethel, Liberty township, Hancock county, Ohio, which convened on Monday morning, November 19, 1866. It is specially noted that the Opening Sermon by **G. W. Wilson**, "was written and read before a large and attentive congregation." After electing **T. Hickernell** Speaker; **J. H. Besore**, First Clerk, and **G. W. Wilson**, Second Clerk, an unusual committee was named "On Translations and the Bible Laws generally." This committee commended the labors of the American Bible Union, and "sincerely advised the adoption of the new translation as a text book in the pulpit, a companion in the family and a guide to inspired truth in our Sabbath-schools." It seems a surprise that "a very lengthy and feeling debate" should take place on the affirmative statement that "the Scriptures authorize the laying on of hands and prayer in setting apart men to the holy office of the gospel ministry." But the resolution was postponed "for more mature reflection." Then **G. W. Wilson** again introduced resolutions declaring that the Eldership will "in future set apart our ministers for the work assigned them by the laying on of hands and prayer." But it was not proposed to make it obligatory; but on the same evening those who so desired were thus ordained, by **L. Ensminger**, who himself had been thus set apart. It was, however, not until "after a lengthy, solemn and interesting discussion" that the resolutions were adopted. It was recommended to the churches to hold two camp-meetings the following season. Dissatisfaction with "the liquor license laws of Ohio" was expressed, and the Legislature was "earnestly appealed to to pass prohibitory laws immediately." To have "traveling preachers" on the Stationing Committee was affirmed to be "a great evil," and so action was taken that "no preacher having a charge shall serve on that Committee." Wednesday evening was uniquely memorable. **Wilson** preached a sermon; ten ministers, nearly all having held licenses for longer or shorter periods, were "ordained by the laying on of hands and prayer;" the washing of the saints' feet; the Lord's Supper; "embracing and greeting of the sympathizing brethren after the ordination services," all combined produced a scene "which was hardly ever equalled among us." Under such conditions it was easy to adopt a resolution to raise \$1,000.00 missionary money. There was also need for funds, as the Eldership had on its list of charges De Graff Mission, Genesee Mission, Mich., and the Kansas Mission. **Wilson**, **Ensminger** and **Small** were appointed "a committee to draft a Constitution, or system of co-operation, for the use of the Eldership." The only limitation on the powers of the Standing Committee was "the approval or disapproval of the Eldership."

11th West Ohio Eldership.—The day of the meeting of the Eldership having been changed, it met in its eleventh annual session in the Findlay Bethel, Findlay, Hancock county, Ohio, Wednesday, October 16, 1867, at 2 o'clock p. m. The officers chosen were **D. Shriner**, Speaker; **J. H. Besore**, Clerk, and **J. W. Sensinney**, Reporter. In the evening the Opening Sermon was delivered by **T. Hickernell**, from 1 Cor. ii. 1, 2. **J. Richards**, one of the ex-ministers who constituted the first Eldership organized in 1830, at Harrisburg, Pa., received license, with three others, one of them **D. S. Warner**, later the leader in Ohio and westward of a body of people who gave the brotherhood considerable trouble. The Eldership planned to have three camp-meetings held in 1868. The project of creating a fund for superannuated ministers and widows of deceased ministers,

and for contingent purposes, was more fully matured, so as to be put in active form. It was required of the churches to pay their ministers quarterly, both for their convenience, and to insure a regular and full compensation. The Mission Fund was quite below the needs, as well as the expectations, of the Eldership, as the Board reported "cash received, \$167.78; subscriptions, \$145.00; balance in treasury, \$82.78." There was sufficient demand for German preaching to move the Eldership to "invite **Elder Busch**, of Baltimore, Md.," who was an advisory member, "to travel among the Germans of this Eldership." The Genessee Mission, Mich., as per request of the Michigan Eldership, was transferred to said body. But the Stationing Committee arranged for the following missions: Degraff, Osceola, Maumee and Putnam. The Standing Committee the following May "appointed **G. W. Wilson**, **J. W. Sensenney** and **J. H. Besore** to draft a Constitution for the West Ohid Eldership, to be presented to that body at its next meeting for adoption."

12th West Ohio Eldership.—But nine of the twenty-four teaching elders, with thirteen ruling elders and delegates, constituted the Eldership, which convened at Beery Bethel, Mercer county, Ohio, October 19, 1868. Not less than three hundred and sixty conversions were reported, nearly two hundred of which were baptized, with seven new church organizations. These were all reported as "immersions," under the influence of the American Bible Union Version. Feeling the need of "a much better system of missionary financiering," it was resolved to put the "missionary system on an independent basis," so as "to exclude all other claims," and that "the missionary money can be applied only in the employment of missionaries to labor in the ministry exclusively on ground occupied by ministers of the Church of God." Hence, after this year, "missionary funds shall not be appropriated to any other purpose;" that "greater effort shall be put forth to collect missionary money," and that "at least one preacher shall be employed as a missionary upon new ground every year." The Eldership pledged each minister to "discountenance forever the use of tobacco." Local ministers were required "to act as auxiliaries to the itinerant ministry, and to co-operate with them." Failure to do so was to work forfeiture of their licenses. So highly was **Elder James George** esteemed that a committee was appointed to erect a suitable monument over his grave and that of his wife. The committee appointed to draft a Constitution for the Eldership having failed to do the work, **Wilson** was appointed for that purpose.

13th West Ohio Eldership.—By what process of thought the West Ohio Eldership reversed itself on the matter of the sacredness of the mission funds may never be known. A year ago it virtually recognized the fact that it held these funds in trust for the specific purpose for which they were solicited and contributed. It implicitly acknowledged that to do otherwise was a betrayal of a trust, which must work a forfeiture of confidence. It substantially admitted that there are always objections to the use of funds entrusted to measurably irresponsible parties or bodies, and that the veto power resorted to is the withholding of contributions. Yet at its second sitting in 1869 it "rescinded the resolution passed at our last annual session, that all missionary funds hereafter raised be applied exclusively for the support of missions." It did not spread on its Minutes to what other purposes it applied some of these funds. It held its session in the Bethel at Kirby, Wyandot county, Ohio, meeting on October 15, 1869. **J. W. Aukerman** presided, with **D. S. Warner** and **W. P. Small** First and Second Clerks respectively. It opened its doors for ministers of other Elderships to "take appointments in this Eldership without transfers," although the Constitution of the General Eldership forbids it. **Deshiri** was an example of a wandering sheep returning. A licensed minister of the East Pennsylvania Eldership, he removed to Ohio, where he joined the Free Will Baptist Church, and in 1869 came and knocked for admission into the West Ohio Eldership, and was granted a license. The death of **Thomas** was appropriately memorialized by resolutions which spoke of his "gentlemanly and truly Christian deportment, which won for him a deep place in the affections of his co-laborers in the ministry; his truly pious example." With the "increase of active, zealous, efficient ministers" in the Eldership, the Stationing Committee experienced less trouble in satisfactorily supplying its different charges. To give a more permanent character to provisions from time to time made for certain benevolent features of its work, the Eldership ordered the appointment of a committee "to draft a Constitution for a preachers' widows' and orphans' Fund." Not being ready to reunite with the East Ohio Eldership, it was decided that "it is inexpedient to consolidate at present."

14th West Ohio Eldership.—Sixteen teaching elders and twenty ruling elders, with seven delegates responded to their names when the fourteenth West Ohio Eldership was constituted in the country bethel known as Hopewell, Seneca county, October 14, 1870. Nine teaching elders were absent. **T. H. Deshiri** was chosen Speaker; **D. S. Warner**, First Clerk, and **W. P. Small**, Second Clerk. The Rule was adopted requiring ten days' notice when charges are to be preferred. Because "the people of God are to be a separate people;" therefore, the Eldership "considered that the modern mite societies are not becoming for Christians to engage in," and so "we can not approve of those societies in the Church of God." An Eldership camp-meeting was directed to be held, and each pastor was instructed to present the matter to his churches. State fairs were denounced only in so far as they countenanced "racing, trotting, betting, drinking, blasphemy and other crying sins." But "popular amusements, such as theaters, festivals, circuses and baseball are deleterious to a Christian life, and are of such a character as not to be engaged in in the name of the Lord." "All honorable and lawful means to suppress the traffic and unnecessary use of intoxicating beverages" are to be used. The number of conversions during the year is given as from 200 to 250, and "an almost unprecedented number of young men have come into the ministry." An effort was to be made to purchase a house of worship in Tiffin. Filled with an aggressive spirit, the Eldership further resolved to "make every effort to occupy all the ground we possibly can within the bounds of this Eldership." Findlay station and McComb circuit were "thrown into one," with two preachers. In addition six circuits, and two General Missionaries. A committee was named "to draft a Constitution and By-Laws for the Home Missionary Society of the West Ohio Eldership." The Eldership was regarded as "the best we have ever had."

15th West Ohio Eldership.—While "Chairman" is the title given to the presiding officer of the fiftieth West Ohio Eldership in the Minutes, it is probably correct to assume that the proper title is Speaker. Except for a few years, this has been the invariable title in all the Elderships up to this time. The Eldership convened in the bethel at Findlay, Hancock county, Ohio, on Friday morning, October 13, 1871. There were two stations and six circuits, which were represented by twenty-two teaching elders; eighteen ruling elders, and seven delegates. Eight teaching elders were absent. **W. P. Small** was elected Chairman; **D. S. Warner**, First Clerk, and **S. M. Gaskill**, Second Clerk. Two delegates were present from the North West Ohio Christian Union. Being made advisory members, **Joseph Neil** prepared the way for addresses by them by "remarks relative to the subject of consolidation of the Church of God and the Christian Union, and then called upon **Bros. S. Wilson** and **D. Lepley**, the delegates who were present upon that business, to speak." They made "many warm and earnest appeals for the union of all God's people, and especially all such who agree so well and have such strong affinities as seem to exist between them and the Church of God." Whereupon the Eldership declared its readiness "to do our utmost to bring about this union." The Standing Committee was appointed to meet the Standing Committee of the North-western Ohio Christian Conference at Lafayette, Allen county, Ohio, November 21, 1871, to confer on the matter. While the Eldership convened on Friday morning, the Opening Sermon was preached on Saturday evening. Ministers in charge of fields of labor and churches were strongly urged "to put forth efforts to have well-organized Sabbath-schools wherever" possible. It was agreed to hold a Sabbath-school Convention the coming year. Increased care was to be taken in granting licenses, and so recommendations from the elders of local churches where applicants are members were to be required. The Legislature of the State was commended for the passage of a law "making the vendors of ardent spirits, and the owners of property wherein the same is sold, responsible for all damage done by said traffic." The Agent for the Board of Missions collected \$2,491.00 during the year. A stringent provision was added to the Constitution of the Board of Missions, prohibiting "any officer or officers of the Board, or the Eldership, or any member thereof" from "expending any part of the principal of the Missionary Fund." The Missionary Agent was continued, he to receive "three per cent. on all notes he takes, and ten per cent. on all moneys he collects, for his services." There were seven circuits and one station reported by the Stationing Committee. Four of the circuits had two pastors.

16th West Ohio Eldership.—The Opening Sermon of the sixteenth session of the West Ohio Eldership was delivered by **D. L. Warner** on the evening of the first day's session. The body convened October 11, 1872, in the Sugar Grove Bethel,

South Bridgewater, Williams county. Findlay had become a station. **A. X. Shoemaker**, of Chicago, Ill., was chosen Speaker, and **J. L. Jenner**, Clerk. The question of union with the Christian Union Church was not brought before the Eldership; but a sermon on "Christian Union" was delivered by **Shoemaker**. More clearly and permanently to define the organization, powers, rights and duties of the Eldership, it was ordered "that a committee of three be appointed to draft a Constitution for this Eldership." All licensed ministers were required to preach not less than twenty-five sermons each year. The Eldership placed the sale of the Clintonville church property in the hands of the Standing Committee, the proceeds to be "applied to liquidate the debt still resting on the Findlay bethel." Charges were preferred against **L. Ensminger**, who had been a successful general missionary agent, which were referred to the Standing Committee, to be investigated at its first meeting. This was done November 28, 1872. The charges "implicated his moral and Christian character," and "in the judgment of the Committee were in the main sustained." Whereupon the Committee "considered him unworthy of a license from this body, or fellowship in the Church of God." The work of the year was reasonably successful, as the statistics show 337 conversions, 199 baptized, 226 fellowshipped. The territory was divided into two stations and six circuits. Some were dissatisfied "that the circuits were not divided and more fields of labor constituted and more men employed." "The meeting was a glorious one," is the estimate of one young and enthusiastic minister.

17th West Ohio Eldership.—When the West Ohio Eldership met in the bethel at New Washington, Crawford county, Ohio, October 17, 1873, the draft of the Constitution was ready to be submitted for approval. It was adopted item by item, consisting of eighteen Articles. Its main provisions are as follows: "The name—West Ohio Eldership of the Church of God." Members—"All the preachers holding a license of this body, together with the ruling elders of the local churches." Delegates are not entitled to membership except when sent to fill the places of ruling elders, and then the number of delegates shall not exceed the number of ruling elders. "A majority of the members present constitute a quorum." "The Speaker, with the assistance of two other members of the Eldership, which he shall choose, shall appoint all the committees except the Stationing and Standing Committees." "The Standing Committee shall act in behalf of the Eldership during the year." The pastors are required to make statistical reports, including the amount of their support. "Two-thirds majority" is required to amend the Constitution. "Each member shall constantly endeavor to promote the peace, prosperity and unanimity of the Eldership." An organization was effected by the choice of **J. W. Aukerman** for Speaker; **W. P. Small**, First Clerk, and **G. T. Kimmel**, Second Clerk. It became necessary to enforce the lifting of appointed collections, and to this end some of the pastors were sent back to attend to this duty. The Eldership mourned the death of one of its promising and worthy young ministers, **S. M. Gaskill**, who "was called away in the midst of life." Feeling "the necessity of a Ministerial Association" in the Eldership, Wednesday evening before the Pentecostal meeting was fixed for that purpose. The list of appointments consisted of one station, eight circuits and three missions, with **W. H. Oliver** as "traveling missionary." The missions are Kansas Mission—Hopewell, Phillips, Kansas, Bettsville, Freeport and Mill Grove; Paulding Mission—Sugar Ridge, Miller's, East and Blue Creek, and Toledo Mission—Robinson, Washington Station, Providence Center, Union School-house, East Toledo, Martin, Benton and Crane Creek.

18th West Ohio Eldership.—The West Ohio Eldership evinced quite a degree of interest in what was called the "Sisters' Mission Movement," as good work in Nebraska was being accomplished through it. Accordingly in 1874 the Eldership devoted some time to its consideration, and requested **A. X. Shoemaker** to make a statement concerning it. The result was the adoption of a resolution suggesting "the propriety of organizing a sisters' mission society in each local church, to be auxiliary to the General Society." The Eldership met in the bethel at West Unity, Williams county, September 30, 1874, and elected **J. W. Aukerman**, Speaker; **T. Koogle**, First Clerk, and **J. F. Fox**, Second Clerk. The Chicago Mission occupied considerable time, and **Shoemaker** was asked to make a statement concerning it, which was "appreciated," but without further action. The delegates to the General Eldership in 1875 were directed to "do all they can for the establishment of a Church school." The Eldership having sometimes consumed much time in settling "difficulties of long standing and of a serious character

arising between brethren," insisted that "the good of the cause demands that such cases should be settled privately," and hence declared "that no such cases will be admitted into this Eldership for adjustment." The Eldership received "a bequest" made by **Sister Anna Myers**. Authority was given "the trustees of Hickory Grove Bethel to sell said property, and appropriate the proceeds to liquidate the debt on Findlay Bethel." The beginning of trouble between **D. S. Warner** and the Eldership is foreshadowed in an action on the adoption of his Report, which stated that he had "organized a church in Upper Sandusky contrary to the Rules of Co-operation," and regarding this as "a schismatic movement," "highly disapproved of his course in organizing said church." Imbued with the missionary spirit, the Eldership directed **W. P. Small** "to visit Toledo and see what can be done there to build up the good cause." Reports show an aggregate of eight hundred conversions and seven hundred accessions to the churches during the year, so that the Eldership felt "greatly encouraged to renewed effort." "Her ministerial ranks are filling up with vigorous, strong young men; her houses are multiplying; her borders are enlarging, and her ministry is zealous, active and efficient." One station, ten circuits and four missions were reported.

19th West Ohio Eldership.—It was with the close of the West Ohio Eldership of 1875 that the consolidation of the two Ohio Elderships was consummated. The East Ohio Eldership was ready six years earlier to become merged in the West Ohio Eldership, and appropriate action was asked for, and secured, in 1869 from the General Eldership. And on July 16, 1869, the Standing Committee of the East Ohio Eldership took the required steps to form a union. The delay was occasioned by the West Ohio Eldership; but in 1875 it took favorable action, resolving "that we, as the West Ohio Eldership, agree that the East Ohio Eldership, with her interests, be merged into the West Ohio Eldership, and that the Standing Committee of the West Ohio Eldership confer with the Standing Committee of the East Ohio Eldership relative to this matter." The Eldership held its session at the Union Bethel, Mercer county, with twenty-eight teaching elders present, eighteen ruling elders and eight delegates. These represented one station, twelve circuits and four missions. The Synopsis of the Minutes names only the Transcribing Clerk, **G. T. Kimmel**. The property at Clintonville was to be sold, and the proceeds used in "the building of a new bethel at such a place as may suit the church best." A bequest of \$394.34 was received from **Anna Myers**. While the Eldership expressed itself in strong terms in favor of "abstaining from, and in every way discountenancing, the manufacture, sale and use of intoxicating liquors," it also recommended "temperance in the use of food among ministers, especially that of pork and other food that seems to stupify the mind and stimulate the propensities." There were at this time in the Eldership 82 preaching places; a membership of 1,622, and during the year there were 724 conversions, 396 immersions, and 687 fellowshipped. There was considerable excitement on the free school system, and the Eldership declared that it believed this system "a blessing to our country," and denounced the effort being "made on the part of the Roman Catholic Church to divide the school fund and make it subservient to sectarian interests." The Eldership appointed the time and place to hold the Ministerial Association and the Pentecostal meeting. **W. P. Turk** was expelled because he "has failed to maintain his Christian integrity" in his relation to the Church and the Eldership. The name of **L. Leonard** "was also dropped from the Minutes," while the license of ——— **Shepherd** was not renewed. Two new names were added to the Roll, those of **A. P. McNutt** and **John Wilder**. Eighteen fields of labor were formed, of which nine were in the territory of the East Ohio Eldership. One of the first duties of the Standing Committee of the consolidated Eldership was to adjust the difficulties which had existed for some time at "the Brick Bethel." This was done by a mutual agreement on November 24, 1875, and a reorganization of the church.

20th West Ohio Eldership.—The consolidated Eldership for some time retained the name of the West Ohio Eldership, as the merger was really the absorption of the East Ohio Eldership by the West Ohio Eldership. It also retained its ordinal number, the Eldership of 1876 being the twentieth West Ohio Eldership, but the forty-first Eldership in Ohio. It convened at Findlay, Hancock county, September 28th. **S. Kline** had the distinction of preaching the Opening Sermon the previous evening. Thirty-nine ministers were present, and thirteen, absent; and there were present thirty-two ruling elders and nineteen delegates. The officers elected were **J. W. Aukerman**, Speaker; **T. Koogle**, First Clerk; **G. T.**

Kimmel, Second Clerk. These represented twenty-four fields of labor, of which one was a station and five were missions. There being no permanent Rules of Order, a committee reported seven parliamentary Rules. On the subject of education the Eldership expressed its belief "that in no other way can we so effectually build up the Church and retain the children of our brotherhood than by establishing an institution of learning to be owned and controlled by the Church." It therefore agreed to "appoint a committee to adopt some measures to attain the desired end." This committee consisted of **G. W. Wilson, G. T. Kimmel and D. S. Warner.** The Standing Committee reported "the transferring of the East Ohio Eldership, with its interests, into the West Ohio Eldership," and its report was adopted. One general agent was "appointed to canvass the territory of the Eldership, to collect interest due, gather cash and take notes." The inconvenience of adopting temporary Rules of Order was remedied by appointing a committee "to draft Permanent Rules of Order to be printed in connection with the System of Co-operation." Lower Sugar Creek church had "refused the ministerial labors of **H. M. Lynn**, the regular appointee," a course severely condemned as "utter contempt of the proper authority of the Church of God, and ignored all her law and order." To aggravate the wrong, the church had secured the services of an expelled minister. The church was admonished "in the future to desist" from such a course, and the offenders were promised pardon "for past offenses" if they will follow this advice. The Eldership lamented the death of two members "who were among the first fruits of the ministry of God's word in Ohio, and who for many years have stood in connection with the East Ohio Eldership as ministers of the gospel," **John Beidler** and **Peter Hartman.** A Ministerial Association and a Pentecostal meeting were appointed, and a committee on program named. On the diaconate the Eldership affirmed its divine appointment, "being authorized by God's word," and "solemnly admonished the deacons diligently to perform their duty," as "God will hold them accountable for much of the suffering and embarrassment of his ministers." It declared that "ordination by the laying on of hands is scriptural." It was stated that "\$2,000 are wanted immediately to meet the demands of the Mansfield mission house." Twenty-eight appointments were reported by the Stationing Committee, of which one was a station and six were missions.

21st West Ohio Eldership.—On February 15, 1877, the chairman of the committee to revise the Constitution and prepare permanent Rules of Order made his Report public. It retained the old name, "West Ohio Eldership of the Church of God." And the announcement of the meeting in 1877, and the Journal, number it the twenty-first Annual Eldership of the Church of God in West Ohio." It convened in the territory of the former East Ohio Eldership, at Smithville, Wayne county, Wednesday evening, September 26th, when **J. M. Cassel** preached the Opening Sermon. There were thirty-five teaching elders present, and eighteen absent; and thirty ruling elders and twenty-one delegates were present. The officers were **J. W. Aukerman**, Speaker; **J. V. Updike**, First Clerk, and **T. Koogle**, Second Clerk. It witnessed the reaffirmation of its sentiments in favor of "the establishing of an educational institution to be owned and controlled by the Church," and a repetition of its action "to appoint a committee to adopt measures to attain the desired end." The Standing Committee was authorized to appoint the camp-meetings, and "churches desiring a camp-meeting must inform the Committee of place and time they desire to hold the same." The Stationing Committee was composed of "one member from each station, circuit and mission." And so the Committee consisted of twenty-five members, of which number only eight were ministers. "A sacred link that unites us with the first fathers" was removed by the death of **J. Myers**, first ordained by the church at Linglestown, Dauphin county, Pa., in 1829, and by the East Pennsylvania Eldership in 1831. "His life, like golden threads of truth and devotion, is interwoven with the history of the Church of God from its first organization in the United States." Strong, but indefinite, resolutions were adopted on temperance, expressing the hope that "the evil and crime of drunkenness will soon be unknown in our land." An earnest plea was made "with our dear brethren in Christ to abstain from the unnecessary and filthy use of tobacco." As a precaution against loss, notes for money borrowed out of the Permanent Missionary Fund were required to be renewed each year, and interest paid. Stating that "the practice of delaying the baptizing of the young converts is becoming very prevalent among us," and affirming "such a practice to be contrary to the New Testament precedent and the plain command of Christ," the Eldership urged "ministers and churches to see to it that the membership are all

obedient, especially to this and every other rule relative to the monumental ordinances of the Church." Because of insubordination and resistance to the proper authorities of the church on the part of certain members at Greensburg, "the officers of the church were advised to expel them from the church" if upon being "called upon to co-operate with the church and be submissive to the authorities," they refuse to do so. Churches and circuits which fail or refuse to pay amounts assessed by the Eldership, if they are able to do so, "shall not have the services of a minister until they manifest a willingness to pay the same." Report was made of 695 conversions, 589 accessions, 383 baptized, with a total membership of 2,340. **D. S. Warner's** case was acted on charitably. His "license was renewed with certain restrictions—that he cease to spring this so-called 'Holiness Alliance Band,' or any other outside party he may stand connected with, upon the churches of God." For prudential reasons the Stationing Committee was required "to transact its business with closed doors, and keep strictly secret their actions until they report to the Eldership." The committee on the Mansfield Bethel declared, that "under existing circumstances it can see no way by which sufficient means can be raised to liquidate the claim held against the Bethel at Mansfield." There were twenty-eight appointments, one of them a station, and six missions. Mansfield Mission remained "to be supplied."

22nd West Ohio Eldership.—Several items of business came over from the Eldership session of 1877. The first of these was the revised Constitution, which had been placed in the hands of a committee, and was placed in the hands of the Standing Committee. The Greensburg church case was revived, as the insubordination continued. It was found that "the calling upon the disaffected members to be subordinate to the church was not properly carried out," and so the resolution of 1877 was sent back to the church with this statement attached. But the Eldership granted permission to the insubordinate party "to organize at McDondaldsville, and to be in full co-operation with the circuit and ministers appointed by the Eldership." The **Warner** case was indirectly revived when the Committee on Resolutions submitted the following: "That any minister of this body that may presume to preach the dogma of a second work for sanctification shall be deemed unsound in the theology of the Church of God, and should not hold an ecclesiastical relation as a minister in this Eldership." Of the fifty-three teaching elders thirty-one were present, with twenty-six ruling elders and twenty-one delegates, when the Roll was called at Rock Run Bethel, Wyandot county, September 25, 1878. **T. Hickernell** delivered the Opening Sermon, from Acts xx. 28. **T. Koogle** was chosen Speaker; **J. V. Updike**, First Clerk; **J. M. Cassel**, Second Clerk, and **I. Steiner**, Financial Clerk. For "unbecoming conduct," after trial, the "license of **M. C. Skates** was suspended." The Committee on Education advised "the Eldership to take immediate steps to get a house for the education of our youths." The question of ordination by the laying on of hands was discussed and a compromise was reached, "giving the privilege to all that desire to be ordained by the laying on of hands." Thereupon fourteen of the ministers were thus ordained. Four ministers and three lay elders constituted, by resolution, the Stationing Committee. Quite a controversy arose out of the action of the East Pennsylvania Eldership which had received **O. H. Betts**, who came as a minister of the Baptist Church, but had been disfellowshipped by the Ohio Eldership. The Ohio Eldership demanded apologies, which having been duly made, the case was closed. The Eldership decided "that none be permitted to go before the Stationing Committee in person, but to communicate by letter." An assessment was made of "\$300.00 for Superannuated and Contingent Fund," and "stations, circuits and missions which were delinquent be required to pay up within six months from date." There were five missions on the Stationing Committee's report, but Wooster and Mansfield were "unsupplied," Wooster being classed with the "Missions."

23rd West Ohio Eldership.—The ministerial losses recorded on the Journal in 1879 were important as to numbers and talents. **J. P. Miller** was adjudged "unworthy of membership in this body." The name of **E. H. Yeisley** was "dropped from the Roll for actions contrary to the Rules of Co-operation, and for causing schisms in the body by urging churches not to co-operate with the Eldership." At his own request the name of **J. B. Willaman** was "dropped from the Journal." **J. V. Updike** "informs us that he has about hired himself to preach for the Disciples," and his "request was granted, asking that his name be dropped from the Journal." The membership had been fifty-nine when the body convened at **Anderson Bethel**, Mercer county, September 24, 1879, of which thirty-three were present, with

thirty-three ruling elders and thirteen delegates. One member had died during the year, **William Adams**, converted in Perry county, Pa., and was ordained by the Ohio Eldership in 1836. Two new names were added to the Roll. **T. Koogle** was elected Speaker; **E. T. Vaas**, First Clerk, and **W. P. Small**, Second Clerk. A new feature in the reports of ministers was the asking of certain questions as each pastor reported. The Treasurer was required to give bond. A law suit having grown out of difficulties at New Washington touching property rights, the Eldership deemed it advisable to secure an Act of Incorporation, and arrangements to that end were at once made. Strongly opposed to Creeds, the Eldership nevertheless adopted a resolution not only against a certain theory of sanctification; but it also declared that "the doctrine of baptismal regeneration is unscriptural and dangerous in its effects," and that "any minister of this body who shall hold and publicly preach the doctrine shall not be considered worthy of a license." The numerical strength of the Church in Ohio is given as 2,155; of which number 330 were received during the year. To make more certain the support of pastors, it was directed that each pastor at the beginning of the year "call a financial meeting, to make an apportionment of the total amount of salary agreed upon to the several churches on the field." All church property was advised to be "so deeded as to secure the same to the body in any emergency." The Standing Committee was "empowered to consult with other Standing Committees, looking toward the establishment of a general Church school.

24th West Ohio Eldership.—Frequently there is an unexplained, and now unaccountable, change in the ministerial Roll of an Eldership between two sessions. When the West Ohio Eldership was constituted at Blooming Grove, Richland county, September 30, 1880, there were present thirty-three teaching elders, and nineteen were absent, or a total enrollment of fifty-two. At the session of 1879 the enrollment reached fifty-nine. There were also present in 1880 thirty-two ruling elders and delegates. By ballot, **J. W. Aukerman** was elected Speaker; **E. T. Vaas**, First Clerk, and **W. P. Small**, Second Clerk. After the Report of the Treasurer was audited and approved, **Henry Clay** was elected to that office. The Committee on Finance had "found due to the Eldership in the hands of the ex-treasurer the sum of \$428.27," and the new Treasurer was "instructed to collect said amount." Both the Treasurer and the Second Clerk were required to give bond, the former in the sum of \$5,000.00, and the latter, \$500.00. During the year, "in the inscrutable providence of God our highly esteemed and worthy brother, **Elder A. Resh**, was removed from our midst by the hand of death," reported the Committee on Obituaries. A "private sitting" to consider a case acted on by the Standing Committee, was ordered for Friday morning, and consumed nearly the whole day, when the report of the Committee was adopted by a vote of 48 yeas and 5 nays. The importance of the case is indicated in the order that "the entire Eldership remain in the house; that no committee be allowed to do business, and that counsels on both sides may employ as much time as the case may require." Otherwise nothing of the case was entered on the Journal. The Committee on Temperance in its report severely reflected on the church members when it resolved to "discountenance the practice of members of the Church visiting those dens of vice and immorality, and the using of intoxicating drinks." The unusual thing of a suit at law against the Eldership was reported. The trustees of the church at New Washington, Ohio, had brought suit, which was adjusted by the payment on the part of the Eldership of the sum of \$163.80, and the return of a note of \$300.00 held against certain parties. Because it believed that "the business now done by the Board of Missions can be more conveniently conducted by the Eldership and Standing Committee," said Board was discontinued after the adjournment of the Eldership. The number of trustees of the Eldership was also reduced from seven to three. A tabulated account of the salaries paid "the twenty-four traveling and active preachers" showed a total of \$5,084.06, or an average of \$217.83. The Report on the State of Religion showed conversions, 378; accessions, 360; immersions, 205; total membership, 2,024; preaching places, 112, and number of sermons, 3,943. The Eldership decided to "form a class of study, to be examined at our yearly Eldership meetings." A committee of two was sent "to Mansfield to sell, rent or close the mission property." At the same time "the attention of all the local preachers" was directed "to the clause in the Constitution requiring them to open new appointments."

25th West Ohio Eldership.—Defections from the Church on the part of ministers was a very rare occurrence prior to 1860; after that date nearly every Eld-

ership lost some of its members in that way. The name of one was thus "stricken from the Roll when the West Ohio Eldership was constituted at Smithville, Wayne county, September 29, 1881. The body consisted of fifty members, twenty-seven ministers and twenty-three ruling elders and delegates. Twenty-five ministers were absent. **J. W. Aukerman** was chosen Speaker; **S. Kline**, First Clerk, and **W. P. Small**, Second Clerk. In addition to the Opening Sermon the evening of the 28th, which was called "the Eldership sermon," was preached on the evening of the 29th. **S. Kline** preached the first, and **G. W. Wilson**, the second. The College enterprise was strongly endorsed, and it was "considered the duty of the Church generally to respond liberally to the solicitations of the collecting agents in the State of Ohio." On temperance the Eldership was firmly "opposed to men professing godliness patronizing in the least degree these places of vice and immorality," and pledged itself to "labor for the suppression of the liquor traffic both by moral suasion and constitutional prohibition." The body mourned the death of **S. Chamberlin**, "an excellent and worthy" minister. It also joined the West Pennsylvania Eldership in expressions of grief at the death of **P. Loucks**, and the East Pennsylvania Eldership "in the great loss sustained by the Church at large" in the death of its two conspicuous laymen, **Dr. George Ross** and **J. S. Gable**. With other Elderships it "deeply mourned the sad national bereavement in the death of **James A. Garfield**, President of the United States." The action of the General Eldership in May, 1881, employing a Permanent General Missionary Secretary was endorsed. The sum of \$300.00 Superannuated and Contingent Fund for the year was agreed upon, and was apportioned to the different circuits. The receipts for the various Funds during the preceding year were:—Missionary, \$309.29; Superannuated and Contingent, \$190.69; Permanent Fund, total on hand, \$1,684.90. The Sabbath-school cause was strongly commended to ministers and churches, schools to be "organized where there are none, and those strengthened which are already organized by gathering in the non-Sabbath-school attending children." Every minister was required "to preach a missionary sermon and take up a missionary collection at each of his points during the year." As penalty on "a certain appointment on the Mercer county circuit" which "failed to pay its pro rata of Eldership funds," the "Finance Board on said circuit" was given "discretionary power with regard to supplying the same with preaching." The vacant lot in Mansfield having been sold, a deed was authorized to be made by the trustees of the Eldership. Several ministers were disciplined for violating Articles of the Constitution. Claiming that the "several fields of labor within the bounds of the Eldership are much deranged," "making the work too unequal both for work and support," the Committee on Boundaries was required "to so equalize them that the labor and support may be more nearly equal, and consequently more satisfactory to the preachers generally." The territory was divided into three stations, seventeen circuits and two missions. **G. W. Wilson** was appointed General Missionary.

26th West Ohio Eldership.—An innovation characterized the session of this Eldership. It convened at Rising Sun, Wood county, September 27, 1882, when the Opening Sermon was preached by **T. Koogle**. On Thursday morning after devotional exercises a Committee on Credentials was appointed, which made the enrollment. This showed the presence of thirty-three of the forty-nine ministers, sixteen ruling elders and eight delegates. Nine fields of labor were without representation. The officers of the Eldership were **J. M. Cassel**, Speaker; **C. N. Belman**, First Clerk; **W. P. Small**, Second Clerk, and **Henry Clay**, Treasurer. Important action was taken relative to the Permanent Missionary Notes, which were directed "to be paid by the session of the next Eldership." In place of this Fund there was to be what "shall be hereafter known as the Irreducible Missionary Fund." A Church Extension Committee was created "to take the oversight, and to recommend the expenditure, of missionary money." The Standing Committee was made this Committee, which was also "to look after places where preaching by the Church of God is requested, and to open houses which have been closed." Two teaching elders "in the order of divine providence" were removed from "their earthly spheres of activity" both "highly esteemed and beloved"—**H. M. Linn** and **D. Delcamp**. The Eldership "hailed with pleasure the prospect of the establishment of an institution of learning as a first-class college." On Temperance the body strongly endorsed "the principle to touch not, taste not, handle not, except for medicinal purposes" any intoxicants, and rejoiced in "the drift toward prohibition in public sentiment." With this was connected a resolution directed especi-

ally to candidates for the ministry "to abstain from the use of tobacco, as an evil which is the first step to intemperance." "A committee was appointed to draft a course of studies for licentiates, and all others who desire to take the course." The name of one minister was "stricken from the Roll, as he had not reported for two consecutive years." One was restored, who after "some remarks touching himself, asked pardon." On the Communion it was agreed as "the sense of this body that domestic wine, or the pure juice of the grape, should be used." Preachers were directed "to see that no intoxicating wine be used at Communion." A Sunday-school Convention was directed to be held, and "the brotherhood recommended to attend and aid in the promotion of union, township, county and State conventions." The Board of Missions of the General Eldership was commended for organizing, through its agent, missionary societies in the local churches. The number of fields of labor was twenty-six, Findlay and Wooster being stations.

27th West Ohio Eldership.—The Committee on Revision of the Constitution, created in 1882, had no report to make when the Eldership convened at Beery's Bethel, Mercer county, September 27, 1883, because "the Standing Committee failed to perfect the incorporation of the Eldership... and to change the name." The Committee was continued. **R. H. Bolton** preached the Opening Sermon on the evening of the 26th, from Mark xvi. 15. A Committee on Credentials assisted in constituting the Eldership. There were enrolled fifty-three ministers, and twenty-four ruling elders and delegates, while eighteen ministers were absent. Balloting resulted in the choice of **T. Koogle** for Speaker; **R. H. Bolton**, First Clerk; **W. P. Small**, Second Clerk, and **Henry Clay**, Treasurer. Education was made a special order for Saturday morning's sitting, at which time the Report of the Committee, made on Friday morning, was considered, which was clear and strong in its approval of the work of building Findlay College as "an institution under our own control, equal in educational advantages with any other similar schools." The Eldership placed itself on record in favor of "the entire prohibition of any and all traffic in intoxicants." It was by a "unanimous rising vote of the Eldership and congregation" that the Report was adopted, after enthusiastic speeches by **Wilson, Cassel, Graham** and **Winbigler**. The number of conversions reported during the year was 458; accessions, 393; baptized, 201; church houses, 55; Sabbath-schools, 54. The Eldership had a "Permanent Contingent Fund" of \$1,762.39. The name "Irreducible Fund" was changed again to "Permanent Missionary Fund." The Pentecostal meeting was discontinued. **G. C. Graham**, of the Baptist Church, received license. "The expediency of a division of the Eldership" was considered under propositions to instruct the delegates to the General Eldership, but it "was decided that it is not advisable to divide at present." The movement to "have one or more depositories of the literature of the Church of God established" was favorably recognized, and "**B. F. Bolton**, Findlay, Ohio," was designated as the Agent "to procure a supply of Church books." The Eldership lamented the death of "**Father William Adams**, one of the first pioneer preachers of the Church of God in the State of Ohio; a brother minister of deep-toned piety, of great zeal and earnestness in the work of the gospel ministry, and an honored instrument in leading hosts of sinners to God, and forming many churches of God." It was agreed "to aid in procuring a suitable monument," and an appeal was authorized to be made for free-will offerings. The amount of \$20.65 was at once raised. An agent was appointed "to dispose of the Whartonsburg church property and material." **J. M. Cassel** was designated "to assist the trustees in the adjustment of the Mansfield Mission property."

28th West Ohio Eldership.—The revision of the Constitution and the incorporation of the Eldership were not completed during the year, and when the Committee so reported it received specific instructions in 1884 to proceed with the work. It was "empowered and instructed to define the object, powers and privileges of the body under incorporators." The title of the body was to be changed to "Ohio Eldership of the Church of God." The work was to be completed so as "to be submitted to the Eldership in September, 1885, for approval." The Eldership session in 1884 was held in the Union Bethel, New Berlin, Stark county, beginning September 24th, on the evening of which date the Opening Sermon was preached by **J. M. Cassel**, from Rev. xxi. 9. The officers chosen were **S. Kline**, Speaker; **E. T. Vaas**, First Clerk; **W. P. Small**, Second Clerk, and **Henry Clay**, Treasurer. The holding of "Children's College Day services in the Eldership" was "heartily approved," and it was "suggested that said day be the third Sabbath in

June of each year." An Association existed in Ohio whose object was to secure legislation granting "divorce only on scriptural grounds," the Eldership "recommended said Association to the consideration of every minister of the body," and that "they become members of said Society." Apprehending that Sunday-school Helps might work to the exclusion of the Bible, it was recommended "that strenuous efforts be made in every Sunday-school in the State to secure by the first Sunday in October next the possession on the part of every scholar of a Bible of his own," so that these Helps, valuable as they may be, shall not supersede in the regards of the children and youth of the land the divine word." The "act of generosity on the part of **Father John Briggie** in making a bequest to the mission cause of this Eldership," was "highly commended," and his "example in this respect" was noted as "worthy of emulation, and commended to our brethren with means to pattern after." His death was memorialized as that of one "who adhered to, and sustained, the cause faithfully; a pattern of true piety and an example of liberality worthy of our imitation." Foreign mission interests came up as a result of the action of the General Eldership in May, 1884, and action was taken, "recommending the brotherhood to aid in raising funds to send forth and sustain a missionary in foreign lands." Regular accounts were kept with the different fields of labor, and delinquencies charged against them. The ministers sent to these delinquent fields were "instructed to proceed at once to collect the several amounts" those fields were in arrears. The sum of "\$400.00 was assessed for the Contingent and Superannuated Fund" for the year, and "apportioned to the different circuits, stations and missions." A State missionary collector and solicitor was appointed, compensation fixed at "\$30.00 per month for actual expenses and time employed." **W. P. Small** was appointed. Notes were to be taken and "the notes given to be recorded in a ledger." **John Bolton** was continued as Treasurer of the Monument Fund of **William Adams**. The appointments were two stations, twenty-one circuits and one mission.

29th Ohio Eldership.—The revision of the Constitution and drafting of Articles of Incorporation during 1884-5 had so far proceeded that the committee felt prepared to submit the result of its labors for the consideration of the Eldership which convened at Union Bethel, Huron county, October 1, 1885. After being amended in a few sections, the report was adopted. Thus the Eldership "by the direction, consent and authority of all said Church, and the members thereof in the State of Ohio, made here for the purpose of incorporating in full all the divisions and branches of said Church in said State, fully accept of all the provisions of Title Ten of the Revised Statutes of Ohio, under the head of 'Corporations,' pages 654-655." The two Ohio Elderships thus became one under the law, to be known as "The Ohio Eldership of the Church of God." The "object and purpose" set forth for the "forming said Incorporation is, and shall be, to promote the interests and cause of Christianity, good morals, society and such religious and benevolent work as may be proper and tend to build up religious sentiment and improve the moral, social and religious condition of mankind." The "control of all the churches of said Church of God in the State of Ohio as the rules of said Church and the usages thereof, and the laws of the State of Ohio, permit and allow," was given to this Corporation. Five trustees, to be elected annually, were provided for, to "hold their office," however, "until their successors are elected and qualified." There was good attendance, fifty-one ministers being present, and twenty-seven ruling elders and delegates. **E. T. Vaas** preached the Opening Sermon, from Ps. lxxxiv. 11. Delegates and ruling elders were required to have certificates, and so there was a Committee on Credentials to enroll the members. **R. H. Bolton** was chosen Speaker; **E. T. Vaas**, First Clerk; **B. F. Bolton**, Second Clerk, and **H. Clay**, Treasurer. The Second Clerk, who acted as Financial Clerk, was required to give bond in the sum of \$1,000.00. The Eldership declined "to grant control of the church in Findlay to the Board of Missions of the General Eldership," as had been requested by the Incorporate Board of said body. It was resolved to hold a Pentecostal meeting. On temperance there was a measure of indicisiveness in the resolutions adopted, the strongest one expressing "our conviction that our civil authorities should take a more decided stand against intemperance, and, irrespective of party lines, should unite harmoniously in the suppression of it." But it would require a miracle of popular faith to inspire confidence in such a movement. The sum of \$430.00 was assessed on the churches for the Superannuated and Contingent Fund. Realizing "the great necessity of pushing missionary work," the Eldership "hailed with pleasure the

growing interest in foreign mission work, and expressed the hope that in the near future the Church of God may have a representative in India." It also "recognized the generous and magnanimous offers coming to us from the Free Baptist Foreign Mission Board in the overtures made by them to the Church of God in foreign mission interests." The reports of ministers showed 788 conversions during the year; accessions, 684; baptized, 319. The ministers were "made personally responsible for the delinquencies in Contingent funds assessed on their circuits." On Monday evening the Eldership held an ordinance service, after a sermon by **G. W. Wilson**. There were two stations and nineteen circuits, with three missions, but four of them were unsupplied with pastors.

30th Ohio Eldership.—There was apparently a growing tendency on the part of the fields of labor not to send representatives to the Eldership. Thus in 1886 eleven of them were unrepresented. Yet there were twenty-one ruling elders and delegates present, and thirty-four of the forty-nine ministers. The Eldership convened at Enterprise, Van Wert county, Thursday morning, September 30th. The preceding evening **R. H. Bolton** delivered the Opening Sermon, from Rev. i. 12. **J. W. Aukerman** was elected Speaker; **E. T. Vaas**, Clerk, and **B. F. Bolton**, Financial Secretary. On Foreign Missions an apparent change of sentiment had occurred, and the Eldership declared that "we do not think the time has come to enter the work as a body, and that we so instruct our delegates to the General Eldership." The "Book Store established in Harrisburg, Pa.," by the General Eldership was a gratifying fact to the Eldership, and was heartily approved. The Eldership ordered the official seal to be "placed on all official documents of the Eldership, Standing Committee and trustees, on preachers' licenses, transfers, orders on the Treasurer and all credentials of appointees of the Eldership." The opening of Findlay College was "hailed with delight and gratitude, an institution which has for its end and aim the imparting of a true, scientific and religious education," and "the prayers, sympathy and financial support" of the body was "pledged to this great enterprise." Deeper conviction characterized the Report on Temperance, and the Eldership placed itself on record as against all "compromise," planting "our banner on the solid platform of absolute Prohibition." With it was coupled a resolution "to discountenance the use of tobacco by ministers and Christian people everywhere." The Statistical Report gave the number of churches as 84; preaching places, 90; church houses, 66; conversions, 603; accessions, 557; membership, 3,000. Finding that "sometimes churches do not pay their preachers as they agreed to do, or should do," the Eldership resolved that "such church or churches be censured by this body as in its wisdom it may see proper, and that such censure be published in the Journal of the Eldership." The territory was divided into two stations and twenty circuits. Two of the ministers were in the field as Findlay College Collectors, **T. Koogle** and **J. M. Cassel**, the former in Pennsylvania and Maryland, and the latter in Ohio and Indiana. The "spirit and tone of the Eldership, with a few slight exceptions, were excellent."

31st Ohio Eldership.—An undertone of sadness pervaded the deliberations of the thirty-first session of the Ohio Eldership. For while it could sing,

"Hail, heavenly voice, once heard in Patmos, 'Write,
Henceforth the dead who die in Christ are blest,"

Yet it could not but mourn the departure of the most picturesque figure in the body, the venerable soldier of many battles and glorious victories, **Thomas Hickernell**. The "Speaker's chair" was ordered to be "draped in mourning during the session," and Saturday evening was "set apart for memorial services." He was first licensed by the East Pennsylvania Eldership in 1833, and was sent as a missionary to Ohio. For "nearly three score years he was one of our faithful standard bearers," the Committee on Obituaries reported, "who so honorably carried the banner of truth in our aggressive warfare against the King's enemies." It may truthfully be said of him that "his heart was pure, no anger remained in it, only peace and good will dwelt in it; no guile ever tainted it." He was supremely devoted to the truth, which Dante terms "the highest thing a man may keep." The session of the Eldership was held at Evergreen Bethel, Wood county, beginning Thursday morning, September 29, 1887. On the previous evening **C. F. Winbigler** preached the Opening Sermon, from Acts xx. 24 and 1 Cor. xii. 20. The officers of the previous Eldership were re-elected. A Sisters' Missionary Society had been organized at Findlay, which was reported, whereupon **R. H. Bolton**, **T. Koogle** and **E. F. Lilley** were appointed a committee to consider the same, and also

the general missionary interests. This committee "heartily approved of the step taken by the sisters of the church of God at Findlay," and recommended that they "confer with the sisters of the Church of God over the State, looking toward the complete organization of said Society." "The sale of the property owned by the Eldership at what is known as the Wabash appointment" was authorized. On Temperance, the "pledge" was made "not to support any man, political party or class of men who defend in any way the rum traffic;" "denounced the action, and condemned the men, who made it possible for any city authorities to grant the right to saloon-keepers to run their saloons on the Lord's day," and promised to "work for State and national prohibition of intoxicating drinks as a beverage." Many of the Missionary Notes secured under the Eldership's system of raising missionary money it was found "either outlawed, or for other reasons uncollectable." It was decided "not to hold a Pentecostal meeting this year;" but a "Ministerial Association" was ordered "to be held at Mendon, Mercer county, Ohio." The Committee on the State of Religion found "the state of the Church good; the number of conversions good; the number of accessions good; the number of baptisms medium." To enforce assessments, the Eldership resolved "that such circuits, or any part thereof, which refuse to pay these assessments shall be left without preaching until such assessments are raised." Delegates were appointed to the Ohio State Centennial Sunday-school Celebration. The delegates to the General Eldership in May, 1887, made a written report, signed by the entire delegation. An action was taken to reduce to a minimum the circulation of defamatory reports, by making it "the duty of all the ministerial brethren especially to strictly abstain from personal insinuations, and in any way assisting in the circulation of any rumor or report which is, or may be, detrimental to the character of a brother minister of this Eldership." **Koogle** and **Cassel** were appointed "visitors to Findlay College." The appointments numbered twenty-five, two stations and twenty-three circuits.

32nd Ohio Eldership.—Even at so late a date as 1888 there were witnessed occasional vestiges in some of the Elderships of the original opposition to Constitutions, or any restrictive or regulative actions which would interfere with the personal liberty of members. One of these came to the surface at the Ohio Eldership which convened at West Unity, Williams county, on Thursday morning, September 27, 1888. The license of one of the ministers was "placed into the hands of the Standing Committee until he expresses a willingness to comply with the requirements contained in Art. xxii. of the Constitution." Non-representation marked this Eldership, as twenty ministers were absent, and fifteen circuits were not represented. Thirty-three ministers were in attendance, and eighteen ruling elders and delegates. **J. M. Cassel** was Speaker; **R. H. Bolton**, Clerk, and **T. Koogle**, Financial Secretary. The finances were in good condition. Permanent Funds, \$3,500.00; Missionary Interest Fund, \$711.06; Superannuated and Contingent Fund, \$416.62. The Financial Secretary received for all the Funds \$732.17. There were two additions to the ministry, one of which has made a notably good record—**William Nelson Yates**—formerly of West Pennsylvania; and **S. M. Young**, a member of the Christian Church. **Koogle** led in the opposition to "the private observance of the ordinances of God's house," by the introduction of a preamble and resolution, which declared that "the Church of God is a co-operative body, and believes in the essential unity and oneness of the Church;" that "it is of the highest importance that we labor to maintain unanimity of sentiment and oneness of faith and practice;" but that "there has recently been much discussion concerning the private observance of the ordinances of God's house, a practice at variance with the usual custom of the Church of God, and its interpretation of the word; therefore, it is the sense of this body that under our present system of co-operation no minister of the gospel should take it upon him to change the established order of the Church, thus introducing innovations, and removing the 'old landmarks,' until so authorized by the general body." No opposition to this resolution is indicated. It was deemed advisable to "employ a minister to travel during the year and collect mission funds, interest on notes, and procure notes." To this work **T. Koogle** was appointed, at a salary at the rate of \$50.00 per month. The pastors were held "equally responsible for raising General Mission Funds assessed as they are for raising other Eldership assessments." Of twelve fields which were delinquent, five were exonerated. The delinquencies of the other seven "were added to the assessments of the coming year;" but "the punishment of non-supplying of a preacher to delinquent churches or circuits be

suspended for the coming year." The statistical report gave the number of conversions at 562; accessions, 567; baptized, 238; membership, 2,380. But some reports were incomplete, making it "impossible to get the exact numerical strength of the Church of God in Ohio." This "carelessness is inexcusable," declared the Eldership, adding these stinging words of rebuke: "The remarks made by some ministers in their reports are inappropriate, and have a disreputable influence upon the body and the cause of God in general, and can not be tolerated, and the dignity of the body maintained." Pastors and churches were required to "organize financial boards" to look after the financial interests. An instance of liberality was commended in the case of "William Grindle and wife, who so liberally contributed of their means in canceling the indebtedness resting on the church at West Unity." There was one station and twenty-two other charges.

33rd Ohio Eldership.—As the thirty-third session of the Ohio Eldership preceded the session of the General Eldership, not only were delegates to that body elected; but instructions were given them on three points, viz.: to "use their influence with that body to change the plan of raising missionary moneys from the assessment policy, to that of employing an agent or agents;" to have "the General Eldership relinquish the control it has of church work in Findlay, and put the whole control of church work in the Ohio Eldership," and "to increase the basis of representation in the General Eldership." The session was held at Mendon, Mercer county, and began on Thursday morning, September 26, 1889, with thirty-four of the fifty-four ministers present, and twenty-nine ruling elders. **Prof. W. H. Wagner**, Findlay College, was elected Speaker; **R. H. Bolton**, Clerk, and **T. Koogle**, Financial Secretary. There being a division of sentiment among ministers and churches on the question of annual or life elders, some insisting that the rotary eldership is unscriptural, the Eldership declared "that each church govern itself as touching the election of officers." One of the strong men of the Eldership during the year had departed to "see the King in his beauty," in a land of pure delight," **J. W. Aukerman**, "an efficient worker in the vineyard of the Lord." He was licensed by the West Ohio Eldership in 1858, and proved himself a strong defender of the doctrines of the Church, a good pastor, a missionary preacher, and an able New Testament minister. It was made the duty of "each pastor to encourage all Sabbath-schools on his charge in their work by his presence and influence, and at places where there are none, to urge their organization as soon as practicable." The use of our own literature was strongly insisted upon. The somewhat unusual thing occurred when the Eldership reversed the action of the Standing Committee, on the ground that it had "transcended its authority in dropping the name of a minister from the Ministerial Roll." A State Woman's Missionary Society was organized September 27, 1889, "by adopting a Constitution and electing officers." These were—**Mrs. Ollie Vanswearingen**, President; **Miss Jennie McDowell**, First Vice President; **Mrs. Tillie Welker**, Second Vice President; **Mrs. Celia Blessing**, Recording Secretary; **Mrs. Simon P. Gross**, Corresponding Secretary; **Mrs. R. H. Bolton**, Treasurer. This Society was to have representation in the Eldership. The great disparity between the number of reported accessions to the churches and the number baptized induced the Eldership to direct that at the next annual session the elders of the different churches should "report the number of unbaptized members in their respective congregations." Also to insist "that earnest teaching should be done on this Christian duty by every pastor." A "committee of five was appointed to prepare a theological reading course for the ministers of the Eldership." The Eldership made twenty-four appointments, to two of which missionary money was appropriated.

34th Ohio Eldership.—At the opening of the session of the Ohio Eldership in 1890 a warning voice was heard from the retiring Speaker, "urging that some means be taken to stem the backward tide in Ohio." "There seemed to be a falling off in many ways." However, this is not evident from the Minutes which were published in full in pamphlet form. The session was held at Rising Sun, Wood county, and began September 25th. The Opening Sermon was delivered on the evening of September 24th, by **C. N. Belman**, from I. Tim. iv. 16. There were thirty-three ministers present, and twenty-seven delegates. Seventeen ministers were absent, and eight fields were unrepresented. **J. R. H. Latchaw** was Speaker; **M. K. Smith**, Clerk, and **T. Koogle**, Financial Secretary. The reports of the pastors "showed the following state of the Church: Churches, 78; houses of worship, 65; converts, 442; accessions, 374; members, 2,511. A somewhat elaborate course of studies was approved, covering three years, with four and five studies

each year. The Funds were in comparatively good condition, to wit: Permanent, \$3,610.55; Mission, \$513.54; Superannuated, \$518.24; General Mission, \$364.07. **Henry Clay** was the Treasurer. Regarding "the liquor traffic as the deadly enemy of the Church and State," the Eldership "pledged itself to support every effort that is made to banish this curse from our midst, and that we will positively refuse to cast our vote to license the saloon." The "disuse" of tobacco was "made a condition on which the young ministers may receive and retain their licenses," while "its use is discouraged among the older brethren." After careful consideration of a Petition from the Woman's State Missionary Association the Eldership voted: 1. To receive two delegates for each fifty members. 2. These delegates to be entitled to seats as full members of the Eldership. 3. Granting them "equal rights and privileges" and subject to the same limitations, as other members of the Eldership. 4. All net funds to be paid into the treasury of the Ohio Eldership, to be used for the support of any existing or proposed missionary enterprises. 5. That the Eldership shall have a corresponding number of delegates in the W. S. M. A. Two of "the most worthy members and efficient workers in the gospel ministry" ended their labors during the year—**J. M. Cassel** and **J. A. Dobson**. They were "a serious loss" to the Eldership, especially the former, who was a young man of rare promise. He was licensed by the West Ohio Eldership in 1868, and became one of its most efficient ministers. **Dobson** was originally licensed by the East Pennsylvania Eldership in 1836. He was naturally endowed with talents which made him a strong man in the pulpit. "The earnest words spoken in their praise told how great was the esteem in which these fallen ministers of Christ were held." The keeping open of the Columbian Exposition on the Sabbath was denounced as an "encroachment on the Christian Sabbath, detrimental to the growth of the religion of Jesus Christ," and so the body "enters its most serious protest against this proposed desecration of the Christian Sabbath." The reading of Sunday newspapers was also strongly discountenanced. The Eldership "favored the movement on foot to effect 'a federal union' of the various ecclesiastical bodies of this country," and proposed to be represented in a meeting to be called for that purpose. It disapproved the use of Widows' Fund money in the settlement of estates of deceased ministers, as such money "shall be held sacred for the living necessities of their widows." The Eldership voted against the employment of a general missionary. There were three stations, all in Findlay, and twenty-four circuits.

35th Ohio Eldership.—"Decorum in the House of God" was the theme of **J. R. H. Latchaw's** Opening Sermon of the thirty-fifth session of the Ohio Eldership. Text—I. Tim. iii. 15. The session was held at Wooster, Wayne county, beginning September 24, 1891. **T. Koogle** was chosen for Speaker; **M. K. Smith**, Clerk, and **R. H. Bolton**, Financial Secretary. Assessments were made for the Ohio and the General Eldership Missionary Funds, and each church delinquent on either Fund was charged with the same. **Dr. Latchaw** offered a resolution, expressing "the sense of the body, that the principle of tithing, or giving the tenth of one's gross income to God, is in accordance with the word of God, and that it should be so taught and practiced within the bounds of the Eldership." It called out "an animated discussion," but "was unanimously adopted by the Eldership." The sum of \$227.00 was pledged on the floor of the Eldership "to aid young men attending Findlay College," and every interest of the College was emphatically endorsed. An intelligent and comprehensive report on Sabbath-schools, insisting on a school being organized in every church, that the best teachers should be secured, that good literature be furnished the children, and that teachers' meetings should be held. A revision of the Constitution was ordered. The disposition on the part of churches not to accept appointees of the Eldership was rebuked, and they were requested to receive and support the appointed ministers, and fully co-operate with them." To secure more missionary money each minister in charge of a field of labor was required to preach a sermon, or hold a missionary service at each appointment, and take a collection for the Mission Fund. "The practice of standing while praying during religious worship" was "not to be encouraged among the churches," was the opinion of the Committee on Resolutions. The Eldership "indefinitely postponed" the item. And it tabled a resolution disapproving of "the raising of money for the cause of God by holding socials, festivals, oyster suppers, etc." By a unanimous vote the Eldership approved of a resolution offered by **G. W. Wilson**, expressing "the sense of the Eldership that it is our duty to encourage the work of **Mrs. Woodworth**, and to

invite and welcome her to Ohio to labor in her calling for the extension of the Church of God and the general good of all citizens." The attempt by **President Latchaw** and **Prof. Wagner** to reconsider and defeat the resolution was lost; but it revealed, as did other actions, the division of sentiment growing up in Ohio on important questions of Church polity and practices. "A levy on the churches" was made "for \$340.00 for Missionary funds," and "\$450.00 for Superannuated and Contingent funds." An "Orphans' Home," at Findlay, under the direction of **C. J. Chase**, a member of the Eldership, was recognized and "commended to the brethren as in every way worthy of their charitable consideration." The Stationing Committee divided the territory into five stations and twenty-seven circuits, leaving, however, two unsupplied, and appointing **Dr. J. M. Carvell**, of East Pennsylvania, to the College Chapel. There were also two mission appointments. An aggressive spirit breathes in the deliberations and actions of the Eldership.

36th Ohio Eldership.—Changing conditions in an Eldership, or shifting of sentiments and opinions, make revisions of Constitutions of corporate bodies a necessity. This was realized in Ohio, as well as in other Elderships. It was natural that with the growing influences of the College, which now had on the Roll eight or ten ministers and delegates in closest touch with that institution. At the session of the Eldership held at Ohio City, Van Wert county, beginning September 29, 1892, the sentiment in favor of revision manifested itself in the appointment of a "Committee on Revision of the Constitution and By-Laws of the Eldership." As this Committee was instructed to "report during the session of the present Eldership," it did so on Friday afternoon. The important amendments were these: 1. The presiding officer to be called "President." 2. Subjecting to discipline any member of the Eldership preferring charges against a minister "in open Eldership." 3. Requiring every ordained minister to preach twenty-five sermons every year, or forfeit his license. 4. Giving churches "the privilege of supplying their own pulpits by mutual arrangements between pastor and congregation." 5. Making it obligatory on all newly licensed ministers to pursue a regularly prescribed course of study; failure to do so to work forfeiture of license. All were adopted. **E. Poling** was elected Speaker; **M. K. Smith**, Clerk; **R. H. Bolton**, Financial Secretary. The membership of the Eldership was increased by the addition of six new names to the Roll, one of them being that of **Prof. Charles T. Fox**. But the Committee on Obituaries reported the deaths of three—**James Neil**, **A. J. Warren**, **Thomas Metzler**. **Neil** had received his first license in 1839; **Warren**, in 1858, and **Metzler**, in 1877. Memorial services of an impressive character "were held on Sabbath evening in commemoration of their worth and services." The Eldership Treasurer, **Henry Clay**, reported \$4,457.53 in the Permanent Fund; in the Missionary Fund, \$833.76; in the Superannuated and Contingent Fund, \$290.57, and in the Widows' Fund, \$97.43. The delegates to the General Eldership were instructed to vote: (1) For a change in our method of ordaining ministers "which will be more in conformity with apostolic usage." (2) To have three columns in *The Advocate* devoted to educational interests. (3) For a Church of God Year Book. The Eldership adopted a pledge to vote only for such candidates for the Legislature as will "pledge themselves to aid in securing an amendment to our State Constitution prohibiting forever the sale and manufacture of intoxicating liquors, except for medicinal and mechanical purposes." The Young People's Society of Christian Endeavor was heartily endorsed, and churches were encouraged to organize local societies. The sum of \$4,300 of the College debt was assumed by the Eldership. It was found that only fifty-five per cent. of the churches have Sabbath-schools, and the Eldership voted that "all the churches, as far as practicable, should organize and support Sabbath-schools throughout the year." The number of conversions during the year was 286; accessions, 270; baptized, 130; total members, 2,371; amount of pastors' support, \$6,721.38. Only one-third of the membership of the churches was baptized. There were five stations, twenty-three circuits and four missions. To the latter \$390.00 were appropriated.

37th Ohio Eldership.—There is apparent in the actions of the Ohio Eldership in 1893 a decided change in the spirit and temper of the body. The chastening effect of the events of the year left a decided impression on the body. The disappearance from the Roll of ministers of the names of **J. R. H. Latchaw** and **R. H. Bolton** is significant. The former not only left the Eldership and the Church, but severed his connection with the College. **Bolton** had been under discipline by the Standing Committee, whose report was adopted; but he was "given

the privilege of a hearing, if he requests it." The Eldership held its meeting at Deweyville, Hancock county, beginning September 28th. E. Poling preached the Opening Sermon on the evening of the 27th, from John vi. 67. Thirty-six ministers were in attendance, and twenty ruling elders and delegates. W. P. Burchard was chosen President; J. W. Bolton, Clerk, and T. Koogle, Financial Secretary. Before the revised Constitution went into effect, the Eldership rescinded the Article granting "the various churches the privilege to supply their own pulpits by mutual arrangements between pastor and congregation," and restored the former Article. The Board of Missions, consisting of five members, was to take the place of the Stationing Committee and the Board of Boundaries. The Standing Committee, consisting of three members, was "given the privilege to appoint two members to assist" it in its work. The Permanent Fund was increased to \$4,500.44; the Mission Fund was \$332.01, and the other Funds were in good condition. As a tendency developed to "ignore the practice of feet-washing by some members of various churches," the Eldership not only expressed its faith in "the apostolic practice," but declared that "as ministers and elders of this Eldership during the coming year will do all we can to support this ordinance by teaching and practice." One minister, Isaac Steiner, was during the year "called home to God, who giveth and taketh away." He was ordained in 1870, and though he labored principally in a local capacity, he was a useful and efficient member of the body. Lyman Ensminger, of the Wesleyan Methodist Church, was granted a license. Five ministers received transfers to other Elderships, while one was newly licensed and three were reinstated whose names had been dropped. The territory was divided into three stations, twenty-three circuits and three missions, all supplied with pastors except the Colton Mission. During the year the ministers had preached 3,706 sermons, and they received \$6,337.46 in the way of support. The number of conversions, as a result of "many glorious revivals," was 993, and the accessions 704. "A strong tendency to more harmonious and concerted action" prevailed in the Eldership.

38th Ohio Eldership.—The Eldership now had on its Roll the names of forty ministers. Of this number twenty-eight were present at the thirty-eighth annual session, with eight ruling elders and nine delegates. The session was held at Canton, Stark county, beginning September 27, 1894. On the evening of the 26th, W. P. Burchard preached the Opening Sermon, from Acts xi. 24. The election for officers resulted in the choice of Prof. C. T. Fox, President; T. W. Bellingham, Clerk; T. Koogle, Financial Secretary, and H. Clay, Treasurer. The Woman's State Missionary Society was given one evening during the session. It also made a regular report to the Eldership, in which it "disapproved of the holding of church sociables for the purpose of raising money to support the gospel." The balance of funds in its treasury was \$117.91. The Eldership deplored the "indifference in some Sabbath-Schools" to observe Children's College Day, and "to help to raise the necessary amount for the endowment of a professorship in theology, and urged a more general observance of the day." It also disapproved of the appropriation of money thus raised to other purposes than those intended by the action of the General Eldership. A new feature was special addresses "on the Y. M. C. A. work, the Y. P. S. C. E. movement, and the missionary cause." A strong expression of sentiment on pastoral visitations was given, by declaring it to be "the imperative duty of each minister to visit and pray with the families of his charge, and that he who fails in this respect, without cause, is criminally guilty of violating his divine commission." "Ministers deficient in their Eldership assessments," were "requested to go back and raise the deficiencies." The death of Jacob Pressler, licensed in 1863 by the West Ohio Eldership, was recorded, with an order to "drape the pulpit over the Lord's day, when memorial services were directed to be held." Several church properties were sold, the proceeds from which were directed to be "placed in the Permanent Fund for the time being, but were released from said Fund and applied to the payment of the debt on the Howard street church property, Findlay." The number of accessions to the churches was 750, and the total membership 2,634.

39th Ohio Eldership.—The abandonment of places of worship by a body of people is in many instances no reflection. Deaths and removals may be the unavoidable causes. Whatever may have been the reasons in the case of the church "five or six miles west of Findlay," the use of the church property at this place had been abandoned prior to the Eldership in 1895. The matter was placed in the hands of the Eldership trustees. So also the Lick Creek Bethel, giving the

trustees discretionary power. And "the removal of the house at West Unity," and "the church property at Evergreen." A church lot at Auburn was sold. The Eldership held its session at Kirby, Wyandot county, beginning September 26, 1895, with a large attendance. There were forty ministers, eleven lay elders and six delegates enrolled. Eight ministers were absent. They chose **W. N. Yates** for President; **T. W. Bellingham**, Clerk; **T. Koogle**, Financial Clerk, and **H. Clay**, Treasurer. There was a Permanent Fund of \$4,261.32; Missionary Interest Fund, \$461.83; Superannuated and Contingent Fund, \$687.30; General Mission Fund, \$270.18; Building Fund, \$206.12. The Eldership kept a careful supervision over its Funds, and exacted strict accountability on the part of ministers. If they failed in their collections the reason was demanded. Loyalty was in part measured by fidelity in these matters, as "much of the power and strength of a people associated to work to accomplish certain desired ends consists in the loyalty of its members to the laws or requirements of that body." There seemed to be some disloyalty in this respect, for it was declared that "the Eldership can not approve of such manifest disloyalty to its request; and it must say that if such indifference on the part of its members is allowed to continue it will not be long until there will be no Eldership." While the report was adopted, affirming the belief "that he is guilty of blood who gives his vote to perpetuate the liquor license system;" that "the saloon finds its existence in the still-house, and its immortality in the still-church," it gave rise to "a lively discussion." A three-year course of studies was provided for, and it was "obligatory upon every licentiate to pursue" said course, and "pass a satisfactory examination from year to year until said course is finished." **I. H. Green**, a minister of the Eldership, was congratulated on his missionary work in Colorado, and was recommended for appointment by the General Board of Missions. **W. N. Yates** received a transfer to the East Pennsylvania Eldership, and was recommended as an efficient, earnest and devoted servant of God. The Eldership instructed its delegates to the General Eldership in 1896 to favor a change of Eldership titles, to vote for Life Certificates, and a change of form of The Advocate. The state of the Church was indicated in the report of statistics: Preaching places, 83; church organizations, 75; church houses, 86; conversions, 838; accessions, 640; baptized, 398; members, 2,781; ministerial support, \$8,149. There were 7 stations, and 21 circuits. The deaths of two of "the beloved and much honored brethren" were recorded. They were "faithful and efficient ministers." Only **J. C. Hoover's** name is given, and he was first licensed by the East Pennsylvania Eldership in 1878.

40th Ohio Eldership.—The Ohio Eldership of the churches of God in 1896 had the distinction of entertaining **Clara Landes**, missionary appointee to India. The Woman's Missionary Society was granted Friday evening to hold a public meeting, which was addressed by **Miss Landes**. The meeting of the Eldership was announced to be held at Shawnee, but was changed to Fostoria, Seneca county, to begin Thursday, at 9 a. m., October 1st. **S. Kline** was elected President; **T. W. Bellingham**, Clerk; **T. Koogle**, Financial Clerk; **H. Clay**, Treasurer. The Superannuated Fund was made a separate Fund, and the amount to be raised was fixed at \$400.00, and the same amount for the Trustee and Contingent Fund. On account of some indifference in Sabbath-school work ministers were required to "organize as many Sabbath-schools as possible where none exist, and see that Church of God literature is used." **Chas. Manchester**, as Acting President of Findlay College, became a member of the Eldership, and presented the interests of the College. The College was strongly endorsed. Among the licentiates was **W. B. Dowe**, of Colorado, who was doing missionary work in that State. The provision of the Constitution requiring that delegates be provided with credentials was much neglected, and the Eldership censured it as "inadmissible carelessness," and "official boards, churches and ministers" were "urged to greater faithfulness and accuracy." There being a deficiency of \$300.00 in the Superannuated Fund, the Standing Committee was authorized to apportion the amount to the churches. The President of the Eldership of 1895 having removed to East Pennsylvania, **T. Koogle** preached the Opening Sermon, from Col. iv. 17. There were twenty-eight fields of labor, six stations and twenty-two circuits. There were three churches in Findlay, and two in Canton. Fostoria was a mission station, with \$100.00 appropriation. **Mrs. Witham** was appointed with her husband, **J. A. Witham**, to serve Van Wert circuit.

41st Ohio Eldership.—The difference in the spirit of a body of people at successive gatherings will be read in its minutes by the careful observer. It will

percolate unconsciously through forms of words which are not meant to express it. And when the more elastic and animated phraseology of the Minutes of the Eldership of the churches of God in Ohio in 1897 is contrasted with that of the Minutes of 1895, or 1896, the testimony of a visitor is appreciated, when he says it was his "pleasure to be in attendance;" or, "perfect unanimity, harmony and brotherly love prevailed." "The attendance was much larger than for a number of years." The session was held in the Howard Street Mission, Findlay, Hancock county, beginning September 30, 1897, when **W. P. Small** delivered the Opening Sermon, from Isa. lx. 1. Forty-two ministers, twenty ruling elders and five delegates responded at the calling of the Roll. **C. Manchester** "wielded the gavel with marked precision and dexterity;" **T. W. Bellingham**, "a smiling little Scotchman," was Clerk, and the strong featured **T. Koogle** was Financial Secretary. Items which inspired hopefulness were the 758 conversions, 612 accessions, and an increase in pastors' salaries. Prospects were brighter for mission work in Mansfield. The church property in that city had been sold. The purchaser, **Brother John Willaman**, offered it as a gift to the Eldership, which was accepted, and it was "voted that mission work be reopened in Mansfield at once." An emphatic "protest" was registered "against the countenance of the manufacture and sale of intoxicants;" also "deploring the existence of what is known as the 'Dow Tax' law," believing that "any tax or license system for the sale of liquors tends to perpetuate a traffic dishonoring to God and destructive to human happiness, homes and hopes." In addition to the Course of Studies, a "reading course to comprise two years" was adopted, and a more stringent enforcement of examinations was insisted upon. An unusual resolution was agreed to, "that ministers and delegates be careful to leave a holy influence among those whose hospitality they enjoy." A total of \$938.00 was apportioned among the stations and circuits to replenish the four different Funds of the Eldership.

42nd Ohio Eldership.—Ohio Eldership delayed changes in its Constitution and Articles of Incorporation to harmonize them with the actions of the General Eldership. But in 1898 the necessary instructions were given to the officers of the Eldership to have "the Articles of Incorporation changed in all places where the title occurs," and to secure a new seal. The Constitution was amended accordingly. The annual session was held at Ney, Defiance county, and the Opening Sermon was delivered September 28, 1898, by **Charles Manchester**, from I. Tim. iv. 16. Thirty-five ministers were present, and eleven absent, with twelve ruling elders and delegates. Delegate **M. K. Smith** was elected President; **Charles Manchester**, Clerk; **T. Koogle**, Financial Secretary, and **P. J. Grose**, Treasurer. With the Treasurer, the trustees of the Eldership were to act in making loans and approving securities. The First National Bank of Findlay was named as the bank of deposit. "Fifteen minutes in the midst of each sitting" was to "be devoted to religious devotions." **Mrs. Hill**, of Loudonville, had made a bequest of \$800.00 to the Eldership. The Treasurer held mortgage securities to the amount of \$2,430.00; notes otherwise secured, \$1,305.00, and cash, \$1,449.50. The Financial Secretary received during the year and at the Eldership \$1,096.24. At the request of the Ohio W. M. S., the Eldership "set apart for its use the afternoon and evening of Friday of each annual session, that the brotherhood may be more fully informed of the work and methods of the W. M. S." The inactivity of local preachers was not all imputed to them. "The traveling preachers should encourage them, and speak a good word in their behalf before the churches." While "forty-one of our members were removed by the angel of death," the ranks of the ministry were not invaded. All ministers licensed since the Course of Studies was adopted were "required to pursue the Course adopted" in 1897. The Eldership realized the importance of more systematic work in the collections for its various funds, and ordered assessments for four, the lifting of some collections earlier in the year, and named the month of January for special collections to replenish the General Mission Fund. The Treasurer's bond "drawn for \$6,000.00," was approved. The church membership had increased to 3,074, the accessions during the year having been 591. The ministers received \$7,442.49. "Not one-half of the converts are baptized." Hence the Eldership "insisted on all converts being obedient to the commands of God." Among the licentiates was **Mary H. Babcock**.

43rd Ohio Eldership.—The status of young ministers at the College, and of young men contemplating the ministry had been from the first a question which involved some embarrassment. The definite solution reached in 1899 much re-

lieved the situation. It was decided that the Ohio Eldership would ordain only such men as proposed entering its ministry, or to receive only such into its fellowship. Hence, licensed ministers attending College were held "amenable to their own Elderships," and "each Annual Eldership should have the privilege of licensing its own young men." This action was the result of the action of the General Eldership in 1899, which "allowed licensed ministerial students of Findlay College to labor in the ministry in Ohio." The session of 1899 was well attended. When the Roll was called at Rising Sun, Wood county, September 28th, there were thirty-seven ministers present, and twenty-four lay delegates. The previous evening **Z. H. Yoder** preached the Opening Sermon, from I. Cor. xv. 40. The President was **T. W. Bellingham**; Clerk, **M. K. Smith**; Financial Secretary, **T. Koogle**; Treasurer, **P. J. Grose**. With the change from annual licenses to Life Certificates of Ordination, there came other important changes. The Committee on License became the Committee on Ordination. Three forms of licenses were agreed upon, to wit: Life Certificates, Certificates limited to one year, and Limited Annual licenses. To determine to which class previously licensed ministers were to belong the Committee on License was, at its discretion, authorized to require "any or all the teaching elders to pass a satisfactory examination in reference to faith and practice." "The doctrine of 'Divine Healing,' as taught and practiced by one **Dr. John A. Dowie**" was declared "unscriptural, illogical and contrary to the laws of our land, and tends to cause division in Churches where it is advocated." Consequently "no one advocating said theory shall be eligible to a license or an official position in the Church or Sunday-school." The ministers and churches were inhibited from changing the order of administering the ordinances. Included with the deaths of the wives of three ministers was that of "**Father Ensminger**," who had been a licensed minister since 1893, but had been preaching years before. "Licensing the saloon" the Eldership denounced as "a sinful practice," it being "inconsistent to legalize that which we know to be wrong." The two church organizations in Canton having been "merged into one," this action was approved. There was a debt of \$1,529.94 on the Postoria Mission property. The creditors proposed to throw off \$537.49, and the Eldership authorized a draft on the Available Mission Fund not to exceed \$700.00, and make settlement. This was to be reimbursed from "the sale of the Mansfield Mission property." To canvass for funds for a local church required favorable action by the Eldership. There were "encouraging openings for mission work at Lima and Delphos. While the "spiritual condition of the various churches" was given as "ten reported good, nineteen fair and five favorable," the total membership was reduced to 2,598. There were 76 church houses, 75 churches, 507 conversions, 360 accessions, 183 baptized. The number of charges was twenty-seven.

44th Ohio Eldership.—The Ohio Eldership was discreet in dealing with a proposition submitted by correspondence, proposing to send one **M. G. Alexanian** as a missionary to "Armenia, the cradle of Christianity, the Garden of Eden land." It referred the matter to the Ohio W. M. S., which was aiding the work in India. It however recommended **Rev. M. G. Alexanian** to the churches of God in Ohio," an instance of benevolent altruism only too common. The churches put the right construction on the action. This occurred at the session of the Eldership held at Mendon, Mercer county, beginning Thursday morning, September 27, 1900. The previous evening **Charles H. Gatchell** delivered the Opening Sermon, from Gal. i. 15, 16. The officers elected were President, **S. Kline**; Clerk, **M. K. Smith**; Financial Secretary, **T. Koogle**; Treasurer, **P. J. Grose**. Thirty-four ministers and twenty-six ruling elders and delegates were present. To secure a more prompt payment of assessments for the different Funds the Eldership "resolved that each circuit and station which fails to raise its assessment of funds shall be left without a pastor until the said funds are raised and turned over to the Eldership." Another proposition prevailed, intended to overcome "the difficulty in securing places to hold the Eldership." It provided that "each minister, elder, delegate and all visitors coming to be entertained, shall pay \$1.00 into the treasury of the church where the Eldership is held." "Legislators" were "denounced who voted against the Local Option bill" in the last Legislature. The Report on the State of Religion contained these items: Preaching places and church organizations, 75; church houses, 74; conversions, 580; accessions, 467; baptized, 313; membership, 2,608. The Ferguson Bethel was sold, and the net proceeds placed in the Permanent Mission Fund. Said Fund already had \$4,594.32. Two of "the regularly ordained ministers of the Eldership" were "called from labor to reward"

during the year—Sisters **L. Allaman** and **N. Carr**. They were "devoted, earnest Christian workers, whose lives as ministers were commendable." Two of the ministers severed their connection with the Eldership—I. H. Greene and Thos. W. Bellingham. The Eldership granted "limited Annual Licenses" to those applicants who had not made the required progress in the Course of Studies, and later, the "Certificate of Life Ordination." The former did not have "full rights as members of the Eldership" until this session, when action was taken granting them such rights. The W. M. S. was in active co-operation with the Eldership, and was granted Saturday afternoon to hold a session. A bequest was received from **William Snodgrass**, "not a member of the Church of God," whose "wisdom and liberality in the disposition of money" were "recommended to others." Greater activity was insisted upon on the part of ministers "in encouraging and pushing forward the work of the Sabbath-school." The aggregate support of the pastors was \$5,121.00. There were twenty-six on the twenty-five stations and circuits, with **E. Poling** "General Worker in the Eldership." There were thirty-seven names on the "Roll of Ministers," and seven "licensed."

45th Ohio Eldership.—The finances of the Ohio Eldership were systematically adjusted and methodically worked. The Financial Secretary during the year looked after the various Funds. Through his efforts the income for the year 1900—01 of the various Funds was \$1,361.42; balance in the Permanent Fund, \$5,738.37; Available Fund, \$1,093.22. The session of 1901 was held at Ohio City, Van Wert county, September 26-30. **Solomon Kline** preached the Opening Sermon on the evening of the 25th, from Matt. xvi. 18. On the Roll of ministers were forty-four names, of which number eight were not in attendance. Only fifteen Elders and delegates, representing eleven of the thirty-two fields, were present. The body elected **Geo. A. Bartlebaugh**, President; **Milton K. Smith**, Clerk; **Tobias Koogle**, Financial Secretary; **P. J. Grose**, Treasurer. The subjects of Sunday-schools and Temperance were given special prominence, an hour being assigned to each, and a number of ministers participating in the discussions. Christians were admonished that it is "their duty to put forth all legal efforts with voice and practice to get rid of the great monster, the liquor traffic." As the use of tobacco was always connected with the subject of temperance, the Eldership resolved "that no license be granted to any man who uses tobacco." Systematic and organized effort was directed to be put forth by all the churches and pastors to promote Sunday-school interests. On account of the inevitable confusion "resulting from breaking up the Eldership on Saturday evening, the present was to be protracted until Monday, with an ordinance meeting on Sunday evening. The time of the meeting of the Eldership was then changed to Monday morning, and the Opening Sermon to be preached on Sunday morning, thus "giving opportunity for an ordinance meeting on Sabbath evening." On Friday afternoon a joint session with the W. M. S. was ordered in the interest of missions. **Chas. T. Fox** was designated Ohio Eldership Sabbath-school Superintendent, part of his duties being to hold Sabbath-school conventions on the different fields of labor. The new Course of Studies extended through three years, including six and seven studies in each year. The Eldership insisted that "the ministers give special attention to the distinctive doctrines which we hold, so that faith in the whole word of God may be inspired." It also declared, that "ministers shall emphasize the fact that the authority and government of the church is the authority and government of heaven, and that ruling and teaching elders shall wisely, but sternly, exercise discipline, as the Scriptures direct." The trouble arising through the theory that an elder of a church is an elder in any church was precluded by applying to ruling elders the provision of the Eldership Constitution against a minister's laboring on another pastor's field without proper authority. Ministers were urged to give attention to the organizing of Societies of Christian Endeavor in all the churches, as they are "a mighty factor in the spiritual development and effectual working power in the Church." The spiritual condition of twenty-one charges was reported fair; five were reported good.

46th Ohio Eldership.—Ohio, having been one of the Elderships in active co-operation with the W. G. M. S. of 1890, was deeply interested in the movement to organize a W. G. M. S. with which the Woman's Missionary Societies of all the Elderships could be identified. Efforts were made during the Summer of 1902 to increase the number of local societies, preparatory to the Convention to be held at Findlay, Ohio, in June, 1903, to organize said W. G. M. S. As the Eldership was expected to take action relative to this movement much interest

centered on its session to be held at Deweyville, Hancock county, beginning September 21, 1902. The subject came up when the Committee on Resolutions reported, as it submitted a preamble and two resolutions expressing the sense of the Eldership. "An interesting discussion took place, especially on the resolution touching the subject of the W. G. M. S." "The President of the Society, **Mrs. Mary B. Newcomer**, of Illinois Eldership, was present, and was granted privilege to speak on the resolution." The Committee's Report was agreed to, speaking in strong terms of the work accomplished "by **Clara Landes** in India, under the auspices of the W. G. M. S. and other Eldership Missionary Societies;" declaring that she "earnestly asked for a united brotherhood to support her work," and then resolved that "we as an Eldership express our hearty approval of the action of the General Eldership, and pledge our loyalty and support." The pledge of the Eldership toward the payment of the debt of \$24,000.00 resting on Findlay College in 1894 had not yet been fully paid, and **C. T. Fox** and **C. Manchester** were appointed "collectors to secure funds to cover the deficit." During the year it "had pleased our heavenly Father to take from our ranks and Eldership," stated the Committee on Obituaries, "our dear brother and co-worker, **W. H. Oliver**. For over forty years he had labored in word and doctrine, and maintained an untarnished reputation as a consecrated, self-sacrificing man of God. The spiritual condition of the churches was reported to be "fair" and "good." The ministers had preached 3,172 sermons, and received an aggregate of salaries to the amount of \$7,689.54. Church organizations, 70; conversions, 337; accessions, 205; total membership, 2,095. In addition to very positive resolutions against the liquor traffic and "the tobacco habit" the Committee on Temperance asked that the members be continued in office during the year, to "co-operate with the brethren to bring to active life the measures resolved on in this body, and secure the enforcement of the laws for the suppression of the liquor traffic." Also, that it "shall work in harmony with similar committees of other bodies for the suppression of the social vice." The Eldership was presided over by **Z. H. Yoder**, with **W. E. Turner**, Clerk; **T. Koogle**, Financial Secretary; **P. J. Grose**, Treasurer. The number of appointments was twenty-nine—six stations and twenty-three circuits, one of the latter unsupplied. **E. Poling** was appointed General Missionary Worker, and **C. T. Fox**, Eldership Sabbath-school Superintendent.

47th Ohio Eldership.—A new feature of the forty-seventh Ohio Eldership, provided for in 1901, was a "Sunday-school rally" on the Sunday afternoon following the Opening Sermon, conducted by **W. E. Turner**. The Opening Sermon was delivered on Sunday morning, August 23, 1903, by **Z. H. Yoder**, from Rom. v. 19. In the evening the ordinances of God's house were observed. The session was held at Canton, Stark county, and began August 24th, with twenty-four of the forty ministers present, and seventeen ruling elders and delegates, representing the twenty-eight fields of labor. **T. Koogle** was elected President; **C. H. Gatchell**, Clerk; **Chas. F. Raach**, Transcribing Clerk; **F. F. Manchester**, Financial Clerk; **P. J. Grose**, Treasurer. Impressive memorial services were held in memory of **W. P. Small**, who died May 18, 1903, aged 66 years. A native of Shelby county, Ohio, he was converted at the age of seventeen years, and united with the Methodist Protestant Church; but he united with the church of God at Anderson Bethel in 1858. He received his first license October 17, 1860, and remained a member of the Ohio Eldership forty-three years. He was an earnest minister, unwavering in fidelity to the Church; unassuming and affable; exemplary, devoted and spiritual. An important change was made in the ordinal number of the Eldership. It was the forty-seventh from the organization of the West Ohio Eldership, but the sixty-seventh from the organization of the first Ohio Eldership. Its number was changed on motion of **Chas. Manchester**. Subsequent Elderships are numbered accordingly. The Eldership strongly favored an educated ministry, and meanwhile insisted on all licentiates taking in full the Course of Studies prescribed by the body. So interested was the Eldership in the Christian Endeavor work that each pastor became a member of the Society, and ordered that "two hours of the next Ministerial Association be given to the consideration of C. E. work and methods." By implication the Eldership approved of the organization of the W. G. M. S. in June, 1903, by printing in full the Minutes of the W. M. S. of Ohio with its Journal. It declared its "hearty approval of the General Eldership's action and the work of the Convention," and affirmed its

"loyalty and fidelity to the General Eldership's new W. G. M. S." There was one addition to the number of appointments.

68th Ohio Eldership.—Two amendments to the Constitution marked the progress of the Ohio Eldership in 1904. One provided for an additional Clerk, which had been elected in 1903. The other, for one more regular committee of the Eldership—the Y. P. S. C. E. Committee. Conditions relating to the W. G. M. S. were quite unsatisfactory during the year, and there was such a degree of friction and contention as to prove very "detrimental to local interests, making it difficult for pastors to labor on some fields successfully." The Eldership expressed it as its conviction that such a state of affairs is to be "deplored," and "that every possible effort should be made to unify and harmonize our mission work." The session of the Eldership was held at Wooster, Wayne county, August 28 to September 1, 1904. On Sunday morning **T. Koogle** preached the Opening Sermon, from Jonah iii. 1, 2. The Sunday-school rally was held in the afternoon. In the evening, preparatory to the observance of the ordinances, **Chas. T. Fox** delivered a sermon based on I. Peter v. 5-7. The Eldership was organized by the election of **C. N. Belman**, President; **C. H. Gatchell**, Secretary; **F. F. Manchester**, Financial Secretary; **P. J. Grose**, Treasurer. The original pledge of \$5,000.00 toward the College debt had been reduced to \$2,588.89. Two ministers during the year had "passed from labor to reward"—**S. Dickerhoof** and **Wm. P. Burchard**. They were commended for their staunch and unwavering fidelity to the cause in whose interest they spent their lives, and their helpfulness toward every appeal and need. Five new C. E. Societies were organized during the year, and ministers were urged to organize societies in all the churches. Provision was made by constitutional amendment for two ruling elders as delegates from every church having fifty or more members. Five of the ministers of the Eldership were officially connected with Findlay College—**C. I. Brown**, President, successor of **C. Manchester**; **F. F. Manchester**, Financial Secretary; **C. T. Fox**, Dean of the Faculty; **F. K. Baker**, Professor of Theology; **G. G. Bruer**, Professor of Greek and English Literature. The number of church organizations was 69; conversions during the year, 367; accessions, 266; baptized, 104; total membership, 2,251.

69th Ohio Eldership.—Though there was dissent from actions of the General Eldership in some things in the Ohio Eldership, the spirit of loyalty at all times predominated. Hence, after the session of the General Eldership in 1905, this spirit found expression in strong sentiments of approval of the actions of said body. Its "action on the 'harmony and union of all our Woman's Misisonary Societies' was commended," and the Eldership pledged itself to work to that end. The annual session was held at Belmore, Putnam county, August 27-31, 1905. On the Sunday morning previous, the Opening Sermon was preached by **C. N. Belman**, from II. Tim. iv. 1-4. The Ordinance Sermon was delivered by **C. I. Brown**, from John xiii. 13-15. The "Ministerial Register" contained forty-seven names. There were thirty-eight ministers and eighteen delegates in attendance. Two of the former and three of the latter were women. The officers elected were President, **C. H. Gatchell**; Clerk, **W. E. Turner**; Transcribing Clerk, **Chas. Manchester**; Financial Secretary, **F. F. Manchester**; Treasurer, **P. J. Grose**. During the year the Liberty church property had been sold for \$234.00, which was placed to the credit of the Building Fund. The assets in the Permanent Mission Fund amounted to \$5,850.03; in the Available Misison Fund, \$1,167.32, and the receipts for all "Available Funds," \$2,900.33, while the expenditures were \$1,569.53. A "Union Convention of the Sunday-schools and C. E. Societies of the Eldership" was arranged for, to meet at the time and place of the Ministerial Association. On education the Eldership naturally took advanced ground, though it was still in arrears on its pledge toward the College debt of 1894. It made the Report of the Committee on Education a Special order of business, and pledged its "united and individual support to Findlay College," and "approved the financial plan adopted by the Board of Trustees." The Course of Studies extended over a period of three years. There remained unpaid on the principal of its pledge toward the College debt \$1,248.18, and interest to the amount of \$1,290.74; but action was taken to extinguish principal and interest at an early date. On temperance the Eldership was specific in its denunciation of **Governor Herrick** for the use of "the threatened veto power" to modify the Act pending in the Legislature, and resolved to "agree to use our voice, vote and influence to defeat this high-handed exhibition of machine politics and corrupt subserviency to the liquor traffic." In addition to tobacco, the Committee on Temperance also included the use

of the tongue as a proper subject upon which to pass temperance resolutions. It declared that "we are taught to be 'temperate in all things,' and since the 'tongue is an unruly member,' causing dissension and strife between brethren, and destroying the influence of the Christian minister by the immoderate use of language," the admonition of Peter should be heeded, "What manner of persons ought ye to be in all holy conversation and godliness." Ministers were urged to see that C. E. Societies are organized in all the churches, since these societies are "schools for preparation and training in all Christian work," and "the future of the church depends upon the young people." Organized Sunday-school work was approved, as was also the Home Department, the Cradle Roll and Normal Bible work. There were twenty-nine fields of labor, all supplied with pastors. One of these was the President of the College, and several were College students, while three other professors in the College were on the "Ohio Eldership Ministerial Roll." An equitable division was made of the proceeds of the sale of a parsonage located on the Mendon circuit. It had been built by the churches of a larger field, and in case of sale the amount realized was to be "equally divided among the churches of the former Mendon circuit." Assessments were made for the Ohio Eldership and the General Eldership Mission Funds, the former 55 per cent. of the total, and the latter 45 per cent., the aggregate being \$937.00. Other collections were regulated by the Constitution.

70th Ohio Eldership.—The returned missionary to India, Clara Landes, of Iowa, was visiting in Ohio in the Fall of 1906, and was present at the Ohio Eldership. An hour of the sitting on the second day morning was allotted to her. But at the previous sitting action was taken in which the Eldership pledged itself "most heartily to support the 'Commission' and the propositions adopted by the 'Commission' and the Board of Incorporation at Findlay, in 1906, for a basis by which it is hoped to bring about harmony and union of all our missionary societies and workers, the same being in accordance with the action of the General Eldership in 1905." It commended the Ohio W. M. S. in co-operation with the Eldership; but for various reasons it suggested that "the Missionary Society meet at the same time and place as the Ministerial Association," instead of the Eldership. Seventy-five ministers and delegates attended the session in 1906, which was held at Findlay, Hancock county, with the College church, beginning Monday morning, August 27th, and continuing until Wednesday evening. On Sabbath morning C. H. Gatchell preached the Opening Sermon, from John xv. 16. The Ordinance Sermon was delivered on Sabbath evening by T. Koogle, from I. Cor. xi. 2. Elections for officers resulted in the choice of C. T. Fox for President; W. E. Turner, Clerk; Chas. F. Raach, Transcribing Clerk; F. F. Manchester, Financial Clerk; P. J. Grose, Treasurer. The Eldership had comparatively large interests in Church properties, and to safeguard these it gave "authority to the Clerk to investigate Church property; to look after the property not deeded to the Ohio Eldership; to secure proper deeds; to look after vacant houses of worship, and the sale of the same." The Treasurer, however, "was made the custodian of the deeds and legal papers of the Eldership." The Eldership trustees this year were T. Koogle, C. T. Fox, C. N. Belman, P. J. Grose, M. K. Smith. A committee to be known as the Board of Education was named, "whose duty it shall be to examine candidates for the ministry in their literary qualifications, and recommend the same to the Committee on License." It was required that "all persons entering the ministry of the Eldership take the prescribed Course of Studies, or its equivalent. T. Koogle, C. I. Brown, T. H. McAfee, C. T. Fox, F. K. Baker constituted the Board. It was arranged to get complete statistics of the Sunday-schools, and a Sunday-school Rally was ordered held each year on the afternoon of the Sunday on which the Opening Sermon is delivered in the morning. Assessments were ordered for the General and the Ohio Eldership Funds to the amount of \$860.00. The two ministers on the Superannuated list—G. W. Wilson and Levi Rothrock—received \$175.00 and \$125.00 respectively. Y. P. S. C. E. work was making progress, as four new societies were organized during the year. The Eldership proceeded on the principle that "if we expect the Church to live, we must hold and train our young people." An attack was made on "patient medicines" in connection with actions on the temperance question, as they "are doing much to create an appetite for strong drink and ruining the health of persons using them. There were 72 preaching places in the Eldership territory, 68 church organizations, 727 conversions during the year, 267 baptized, 264 accessions, 32 fields of labor, \$9,625.11 amount of support of pastors, 2,770 names on church Records.

Adam Kline, "an honored father in Israel," was removed by death during the year. He was ordained by the West Ohio Eldership in 1859, but labored mainly in a local capacity. He was a native of Pennsylvania, born June 3, 1817. As a minister he was a firm believer and able defender of the principles and doctrines of the Church of God. "He took the world for his field, and 'went everywhere preaching the word.'"

71st Ohio Eldership.—A very positive stand was taken by the Ohio Eldership against the course pursued in 1906-7 by the W. G. M. S. of 1890. It had re-appointed **Clara Landes** and appointed **A. B. Chamberlin** and wife missionaries to India. This action was disapproved by the Board of Missions of the General Eldership. But as they desired to visit and canvass churches in Ohio, the Standing Committee withheld its consent, because it believed such a course "would not only be unwise, but out of harmony with the Ohio Eldership and the General Eldership." A spirited discussion of this action followed its report at the Eldership, which adopted it by a vote of 36 to 7. This was done at the session held at Vermillion, Ashland county, August 25-28, 1907. On Sabbath morning, August 25th, **C. T. Fox** preached the Opening Sermon, from John xii. 32. In the afternoon the Sunday-school Rally was conducted by **W. E. Turner**. In the evening **H. D. Boughter** preached the Ordinance Sermon, from John xiv. 15. When on Monday morning the Eldership was constituted, balloting resulted in the election of **M. K. Smith**, President; **W. E. Turner**, Clerk; **Chas. F. Raach**, Transcribing Clerk; **F. F. Manchester**, Financial Clerk; **P. J. Grose**, Treasurer. The "worldly tendency of the times" was recognized as a reason making it "imperative that churches and all Christian people should give more attention to Christian education." Hence the hearty endorsement of Findlay College, where young men contemplating the ministry can "take special training for their life's work." The amount of the Ohio Eldership's pledge toward the College debt remaining unpaid was \$196.86, with interest of \$720.83 due August 24, 1907. The observance of Children's College Day, and the taking of an offering for the College, were emphasized. There were 47 schools reported, with 2,385 scholars. They raised \$2,179.29 for all purposes. The oldest minister in the Eldership, **G. W. Wilson**, had died during the year. He was born at Georgetown, D. C.; died at Findlay, Ohio, February 6, 1907, aged 92 years, 9 months and 16 days. His parents were Presbyterians; but being left an orphan at the age of two and a half years, he was cared for by an uncle and aunt, who were members of the Catholic Church. They early began to prepare him for the priesthood, but at the age of fourteen he "decided to free himself from the tyranny to which he was subjected by braving the battle of life for himself." He was converted at the age of seventeen, and began Christian work at once, laboring first among the Evangelical people, and then among the Methodists. Subsequent to 1840 he met **Winebrenner** and was baptized by him. He was ordained by the Ohio Eldership October 19, 1853. "He was highly esteemed because of the purity of his life, his rectitude of character and his ability as a master builder." He held many official positions in his Eldership, and at different times was a delegate to the General Eldership, in 1896 preaching the Opening Sermon. Those who knew him personally enjoyed his friendship and confidence with increasing gratification as he was approaching the border land of Death.

The good work done by the Christian Endeavor movement, which was regarded as "marvelous," incited the Eldership to organize an "Eldership Endeavor Convention," to which the local societies were urged to send delegates. The Anti-Saloon League of Ohio received commendation for its work, and support was promised it by the Eldership. The W. C. T. U. was endorsed as "a channel through which our temperance convictions may be voiced and carried successfully into our respective communities, praying and working that our Legislature at its earliest possible date may give us county local option." The success already gained "in freeing so many towns and counties of this great evil" was gratefully recognized as an act of divine providence.

72nd Ohio Eldership.—The usual preliminary services to the Eldership session in 1908 were held Saturday evening and throughout the Sabbath. **G. W. Rowlinson** preached on Saturday evening. **G. A. Bartlebaugh** delivered the Opening Sermon Sabbath morning, from Isa. xxviii. 16. Theme—"The Sure Foundation." At the Sunday-school Rally, conducted by **W. E. Turner**, the Adult Bible Class and Teachers' Training Classes were the subjects emphasized. In the evening **T. H. McAfee** preached the Ordinance Sermon, after which the twin ordinances

were observed. As the Ohio W. M. S. in co-operation with the W. G. M. S. of 1890 continued to maintain its organization and work, the Eldership "most heartily endorsed and approved" the actions of the Executive Board of the General Eldership and of the Ohio Standing Committee against those societies, and pledged itself as an Eldership and its individual members "to do all in our power to carry said actions into effect." And the course of the W. M. S. in co-operation with the Eldership was approved and commended. The officers of the Eldership were **S. D. Harlan**, President; **W. E. Turner**, Clerk; **Chas. F. Raach**, Transcribing Clerk; **F. F. Manchester**, Financial Secretary; **P. J. Grose**, Treasurer. The session was held at Union Bethel, Huron county, August 24 and 25, 1908. Recognition was given to Sabbath-school and Y. P. S. C. E. work by the appointment of separate committees for each. The Committee on Sunday-schools reported 50 schools, with 273 teachers and 3,273 scholars. The organization of Teachers' Training Classes, of which there were only two, was insisted upon as the "solution of many future problems touching the progress of Sunday-schools." The Christian Endeavor work was "commended to the churches as one of the many schools in our Christian work for training to do active and consecrated service." The Carnegie endowment proposition, "that he will contribute \$12,500 toward \$50,000 new endowment" was accepted, with the expressed belief "that Ohio should raise \$5,000.00." Because of some neglect among the churches in the observance of Feet-washing and the Communion the Eldership declared that it "recognized the divine command to observe these ordinances," and that they are "a means of deepening the spiritual life of the churches." This "command we recognize as one of the central principles of the Church of God," and "we urge upon all pastors and churches to regularly and systematically observe the ordinances at least once a year." The practice of having formal "ordination services" for those who were granted Life Certificates of Ordination had become a fixed order.

73rd Ohio Eldership.—A Committee on Revision of the Constitution did its work during the year 1908-9, and matured and reported "a uniform plan for the financial support of the churches," which was adopted. Also a regular "system of holding annual congregational and business meetings," providing for "the calling of meetings for the purpose of electing church officers, to plan for the coming year, to elect delegates to the Eldership, to hear reports of church officers," and to transact other business. The action of the General Eldership of 1909 concerning the W. G. M. S. troubles also required consideration. "The Eldership by a yea and nay vote, one or two not voting, but no nay vote," "pledged itself to loyally co-operate with the General Eldership in the adjustment of our foreign missionary difficulties." The Eldership convened at Ohio City, Van Wert county, August 30, 1909, the Opening Sermon having been preached the Sabbath morning previous, by **S. D. Harlan**, from Acts xvi. 26. Theme:—"Called of God to be a Minister and Witness for Christ Jesus." The Ordinance Sermon by **Leroy De Haves** was based on Isa. v. 1-6. Theme:—"Our Privileges; Not Our Duties." Twenty-nine of the forty-five ministers of the Eldership were present, and twenty-six delegates. Two ministers and one of the delegates were women—**Grace Nettle** and **Anna Witham**, and **Clara Wetz**. The officers of the Eldership were **C. I. Brown**, President; **W. E. Turner**, Clerk; **Chas. F. Raach**, Transcribing Clerk; **F. F. Manchester**, Financial Secretary; **P. J. Grose**, Treasurer. **Leah K. Becker**, missionary to India, was present and addressed the Eldership. The Treasurer's Report showed balances as follows: Permanent Mission Fund, \$6,088.53; Available Mission Fund, \$694.19; Ohio Eldership Fund, \$217.83; Building Fund, \$225.07. Scott Bethel had been sold, and a deed executed by the Trustees of the Eldership. During the Eldership session the Financial Secretary received \$854.06. "The Temperance Pledge Signing Movement" was "heartily endorsed," and "the Sunday-schools within the bounds of the Ohio Eldership" were asked "to faithfully observe Temperance Sunday, and to prayerfully press home the temperance lessons found in our Sunday-school literature." Death had claimed **Thomas James** during the year, as he died July 5, 1909, aged 79 years and 3 months. He was born in Adams county, Pa.; but spent nearly his whole life in Crawford county, Ohio. He was ordained by the West Ohio Eldership in 1871, and spent thirty years in the active ministry. The Eldership would change the polity of the General Eldership in so far as to "prevent a minister from serving as a lay delegate to the General Eldership." It also advised "that in a church having men eligible to the offices of elder and deacon, women should not be elected to these offices, and that the same policy should prevail as to the delegates to the Eldership." The Eldership

expressed its pleasure in having "one of its members on the Executive Committee of the Ohio Sunday-school Association in the person of **M. K. Smith.**" Commendable interest was manifested in the work of the various Sunday-school organizations, as the Eldership "feels that the work of organization is not yet overdone," and it continued to urge schools to organize Adult Bible Classes, Teachers' Training Classes, Teachers' Meetings, and to have Home Departments and Cradle Rolls. There were 30 fields of labor, 54 church organizations, 55 church houses, 478 conversions, 326 accessions, 160 baptized, 2,231 names enrolled as members, and total amount of support, \$9,998.78.

74th Ohio Eldership.—Services of an "evangelistic" character were a feature of the Ohio Eldership in 1910. "The spirit of the Eldership was one of unanimity, brotherly love and sweet Christian fellowship." The session was held at Wooster, Wayne county, September 9-13, and organized on Saturday morning, while the Opening Sermon was deferred until Sabbath morning, when it was preached by **C. I. Brown**, from II. Tim. iii. 15-17. **W. E. Turner** was elected President; **Chas. F. Raach**, Clerk; **E. A. Fritter**, Transcribing Clerk; **F. F. Manchester**, Financial Clerk; **P. J. Grose**, Treasurer. The "old church property located at Canton" was authorized to be sold, to be vacated after "the new house of worship is completed and occupied." The Moreland Bethel was placed in the hands of **W. E. Turner**, attorney-in-fact, to be sold. The Primrose church property was placed in the hands of **J. F. Slough**, who was instructed "to ask for bids on" the same. The Permanent Mission Fund was increased by \$7,000.00 "realized from the **Lucy Kryder** estate." Final arrangements were made for the payment of the balance of \$525.90 of the "Eldership Pledge" toward Findlay College debt of 1894. To enforce collection of apportionments for this purpose the Eldership voted, that "if any pastor shall fail to make an honest effort to do so, he shall be publicly reprimanded by the President of the Eldership." It was a source of gratification that the Sunday-schools and Christian Endeavor societies were engaged in securing funds "to establish a scholarship in Findlay College for the help of students from the Ohio Eldership preparing for the ministry." The interests of missions were considered of first importance, and it was made "the duty of each pastor to plan for, and deliver at appropriate times, at least two sermons on Missions" at each of his churches during the year. Also "to interest each Sunday-school on his charge in missions, and get an offering for foreign missions." "Pledge-signing and thorough temperance instruction in the Sunday-schools" was recommended. No "liquor man, nor any other man whose character is questionable" was to receive the support of the Eldership for any public office; but it promised to "rally around the man whose business and patronage the liquor interests are trying to destroy." "Amusements and all organizations which are proving detrimental to the churches" were to be discouraged. Pastors were required "to make a consecrated effort to organize a C. E. society in each church." There were twenty-nine charges in the Eldership territory, all but one supplied with pastors; with sixty preaching places, sixty-two church organizations and sixty-two church houses, and a total membership of 2,237. Salaries of pastors aggregated \$10,577.64.

75th Ohio Eldership.—On its fields of labor the Ohio Eldership in 1911 had twenty-seven pastors; there were two superannuated ministers, fourteen local ministers, one "interdenominational evangelist" and one "student in Seminary." Five of its ministers were professors in Findlay College. The annual session was held in the M. E. house of worship at Mendon, Mercer county, beginning on Friday evening, August 25, 1911, when "a forceful sermon" was delivered by **O. A. Newlin**. An organization was effected on Saturday morning, by electing **G. G. Bruer**, President; **Chas. F. Raach**, Clerk; **R. F. Mitchell**, Transcribing Clerk; **F. F. Manchester**, Financial Secretary; **P. J. Grose**, Treasurer. "Ten o'clock was made a special hour for prayer that harmony, unity and peace may prevail in the General Eldership." A solemn and impressive ordinance service was enjoyed on Saturday evening, preceded by a sermon "on the doctrines of the churches of God," by **E. A. Fritter**. The Annual Sermon was delivered on Sunday morning, by **W. E. Turner**, from Isa. li. 6 and II. Cor. vi. 3, 4. Where there were changes of pastors, the churches were required to pay the moving expenses of their new pastors. Churches, if possible, were directed to put baptisteries in their houses of worship, and "no new Bethel should be built without a baptistery." Regular evangelistic services for each evening of the session were to be arranged for by the Standing Committee. Also "special addresses on Missions, Education, Christian Endeavor interests and the Woman's Missionary Society work." Provision was made "looking toward a

Church of God Rally at the Winona Bible Conference in 1912," invitations to be extended to the Indiana, Illinois and other Elderships to participate. The sum of \$100.00 was secured on the floor of the Eldership "to be given to worthy students at Findlay College preparing for the ministry of this Eldership." The completion of the Carnegie Endowment Fund of \$50,000.00 was the subject of special congratulation, and **Dr. Brown** was specially commended "for his untiring efforts and his vigorous faith, which made possible the victory." Every other interest connected with the institutions of learning of the General Eldership was enthusiastically sanctioned and commended. With broadening views of civic problems, the Eldership "went on record for arbitration and universal peace, and also took high ground on temperance legislation and the enforcement of temperance laws, with the ultimate aim of State-wide and national victories." It also sought to impress upon all the members the duty of "taking an active part in the matter of selecting suitable men in their respective districts as delegates to the coming Ohio Constitutional Convention." The Standing Committee was sustained by the Eldership in its action forbidding "the W. G. M. S. of 1890" to canvass for funds on fields of labor of the Ohio Eldership, as being "contrary to the decrees of the General Eldership and the resolutions of the Ohio Eldership," and as tending to "further disturbance of our peace and harmony." The Eldership recognized the fact that increasing numbers of families of the churches of God are moving into the cities of the State, and decided to make an effort to begin "missionary work in some of the large cities, and organize churches of God." It resolved to "appoint a home missionary" to start this work, who was to begin by "gathering offerings wherever practicable," which were to be added to the \$990.00 in the Missionary Fund, and to pay his expenses and salary. The "spiritual condition of the churches" was represented to be "good" and "fair," with a total membership of 2,605.

76th Ohio Eldership.—It was particularly noted, "that one of the most inspiring and helpful features of the Eldership of 1912 was the soul-stirring evangelistic sermons preached each evening by **O. A. Newlin**." There were a few conversions. The session was held at Colton, from September 6th to 10th, and was presided over by **O. O. Tracy**; with **Chas. F. Raach**, Clerk; **A. O. Musgrave**, Transcribing Clerk; **F. F. Manchester**, Financial Secretary; **P. J. Grose**, Treasurer. Friday evening **Chas. F. Raach** preached from John xv. 13. The Opening Sermon on Sabbath morning was omitted because of the illness of the appointee, but **O. A. Newlin** delivered a sermon from Acts ii. 47. The Standing Committee was composed of **C. I. Brown**, **C. T. Fox**, **T. Koogle**, **W. E. Turner**, **Chas. F. Raach**. Stationing Committee—**C. I. Brown**, **T. Koogle**, **C. T. Fox**, **W. E. Turner**, **M. K. Smith**, **Chas. F. Raach**, **P. J. Grose**, two being laymen. The Eldership greatly rejoiced over "the deepened interest awakened in the Church by **Viola G. Hershey**, our returned missionary from India, and the fact that **Howard W. Cover** and **Aaron Myers** will go with her to India when she sails in October," and "pledged honest and earnest support to these missionaries in this great work." The W. M. S. in harmony with the Eldership was working with encouraging success, having received during the year \$448.00. A strong address on Missions was made by **W. E. Turner**. The Eldership reaffirmed its conviction "that every young man entering the ministry, and every one engaged in this high calling, should make thorough preparation for the sacred work." It also pledged its "sympathetic support in carrying out the plans for larger endowment, larger equipment and greater departmental efficiency" for Findlay College. The sum of \$80.00 was secured on the floor of the Eldership "for the support of students" studying for the ministry. The "passing of the proposed amendment" to the Constitution of the State, "granting sanction to a license law" was regretted. The work of the Anti-Saloon League was endorsed, and State-wide prohibition was to be made the aim of ministers and churches. Men who favored such a movement were to be supported for office. In the interest of temperance the Eldership declared that "every effort should be put forth to give woman the right to the ballot." Death during the year had "entered the ranks of the ministry" and removed our beloved brother, **L. Rothrock**. He was ordained in 1886, but was engaged but about fifteen years in the active ministry. The various movements for federation and co-operation in church work, the "Men and Religion Forward Movement," and the Laymen's Missionary Movement were bidden "Godspeed," and the ministers and laymen were encouraged to support them. Being firm in the conviction of "the oneness of the church," the Eldership "rejoiced in the rapidly increasing co-operation of God's people throughout the world." An elaborate plan for the office of "State Evangelist" was submitted by

W. E. Turner, received and referred to the Eldership in 1913. Thirty-four appointments were made, one being in Payette, Idaho, "under direction of the Board of Missions" of the General Eldership. Apportionments for Eldership Funds were made to the individual churches on each field, in addition to which each pastor was "required to lift an offering for each of these Funds." The statistical reports give evidence of progress throughout the Eldership.

X. THE TEXAS ELDERSHIP.

1st Texas Eldership.—**Elder E. Marple**, one of the missionaries to Texas sent out in 1856, intimates that not only the distance to the East Pennsylvania Eldership, but conditions which developed within a year after reaching Texas, precipitated the organization of an Eldership. He and **Ober** saw "indications that our support would be discontinued" by the East Pennsylvania Eldership, and that "our names would be dropped from the Journal of the West Pennsylvania Eldership, and we would be left here in a flood of persecution without either support or licenses." Nor could "the people be made to understand our system of co-operation and government." "Hence arose the idea of the formation of the Texas Eldership," which **Marple** says "was hasty, and contrary to the Rules of the General Eldership." The first news of the event came North in a private letter to **Editor Colder**, and was reported in print November 5, 1857, with some badinage by the Editor as to "the usual resolutions endorsing the action of the last General Eldership on the subject of Slavery," etc., "but which the Texas Eldership omitted, as is highly probable, through press of business or other causes." As part of the editorial, an article is copied from "The Lamar (Texas) Enquirer," defending **Ober** and **Marple**, and representing their course as resulting justifiably in a "split" between **Elder Ober** and the Church of God. It declares that articles in *The Advocate* were proof that **Ober** and **Marple** were members in the North of an abolition Church, and were sent South "to propagate abolition religion." But finding "anti-abolition sentiment of this latitude too strong for the safe advocacy of their doctrines," these missionaries were constrained to denounce the views set forth in *The Advocate*, and to change their attitude toward Slavery. And so, "if one could have believed a tenth part of the vociferous and wrathful declarations of **Elder O.** since his sojourn amongst us, the 'Church of God' was as conservative on the subject of Slavery as the most ultra Southerner could desire." So after due public announcement the brethren in Texas met with the church at Liberty, Lamar county, Texas, July 31, 1857, to organize an independent Eldership, according to the views of this pro-slavery paper. But its Minutes were forwarded to the Editor of *The Advocate* and were published December 3, 1857. There were present the two missionaries, **B. Ober** and **E. Marple**, and ruling elders **J. M. Brackeen**, **J. E. Cunningham** and **A. J. Canady**, and **J. Jackson**, delegate. **Brackeen**, before a member of the M. E. Church, "was a slave-holder, and a man of noted piety, respectability and influence. One of the advistory members, **A. Hamblin**, was also a slave-holder. Both became members of the first church of God organized in Texas. **B. Ober** was elected Speaker; **E. Marple**, Journalizing Clerk, and **A. Hamblin**, Transcribing Clerk. **Ober** then preached the Opening Sermon from Acts v. 38, 39. The whole Eldership was resolved into a committee to draft a Constitution. In the Preamble the only reason assigned for organizing an Eldership is "the too great distance from our brethren in the North to meet with them in an Eldership capacity in order to transact business." The resolution following says: "We, the teaching and ruling elders of the churches of God in Texas do organize ourselves into an Eldership upon the system of co-operation that exists among the different Annual Elderships. . . ., and that it shall be known by the name Eldership of the Church of God in Texas." The twelve sections following are merely Rules of Order, except the last two. The eleventh provides for the annual renewal of licenses. The twelfth is declarative of the meaning of "this Constitution;" that it is "not to interfere with the doctrine of the Church, or to enforce the passing of any resolutions, or advisory law, upon matters of faith and practice; but only to assist in the regulation of such business as belongs to the system of Itinerancy, which partakes of a secular nature." After interesting and gratifying reports of **Ober** and **Marple** covering their work and success since their arrival in

Texas, **John E. Cunningham** was licensed. The resolutions adopted declared, that "the General Eldership has no authority to enforce any law (upon matters of faith and practice) upon any Annual Eldership;" that "the Eldership of the Church of God in Texas coincides with the brethren of the General Eldership in all their proceedings, except the resolutions on the subjects of Slavery and Spirituous Liquors;" "heartily inviting some of our Northern brethren, who are sound in the doctrine of the New Testament, to come to the Sunny South and aid us in the spread of the gospel upon the old apostolic plan of redemption." On Slavery they decided that "it is a political question, and much excited at the present period of time by both political and religious men North and South, we think it inexpedient for the Church of God to interfere with it, either directly or indirectly, believing that ecclesiastical authority has no right to interfere with political questions which are matters of law." The action by the General Eldership on the liquor question was objectionable to the Texas Eldership because it "appears to us in the form of legislation of law;" that "the Bible is sufficiently definite on the subject to exclude from the Church of God such as would make use of spirituous liquors as a common beverage without our placing it on our Eldership Journals in the form of ecclesiastical legislation upon the Bible." The territory was divided into the North Sulphur Mission and the South Sulphur Mission, with **Marple** as pastor of the former, and **Ober**, of the latter.

2nd Texas Eldership.—The apparently steady progress of the work on the Texas mission field is indicated in the increased membership of the second session of the Eldership. It met at Brush Creek school-house, Hopkins county, August 30, 1858, with four ministers, two ruling elders and three delegates. It was also honored by the presence of one minister "of the Disciple Church," and one "of the Missionary Baptist Church." **Ober** was elected Speaker, and **Marple**, Clerk. The latter then preached the Opening Sermon. The Eldership recommended to each church the advisability of creating a fund for the support of the poor. It also devised plans to establish an Eldership fund. **Marple** was directed to "travel regularly and serve the churches now organized," while **Ober** was to open new appointments, and the other three ministers "to labor as the Lord directs." Most of the time was occupied in framing and deliberating upon resolutions relative to actions by Northern Elderships on the course pursued by the Texas brethren. These actions were quite offensive to them. They advised that those "harsh resolutions" be "reconsidered at their next annual meetings;" charged them with "misrepresentations;" also with making statements "without a shadow of proof," and which are "of an impertinent and inimical character." Then as for themselves they disclaim having deviated from the early practice of the Church, averring that "the Church did in her early practice receive those into her fellowship who sustained the relation of master to servant;" that they have "not seceded, and set up new things for ourselves;" that they were not compelled to subscribe to the resolutions on Slavery adopted by the General Eldership in 1845, as they "are not as a Creed, binding the consciences of men;" reaffirm that slavery is a political question, and that to deny this is to ascribe its "origin to be in the infinite mind of God," and the "advice to us, to return from our wanderings," they fling back as "equally applicable to their own condition." They consider it an affront to be told that they are "under obligations to ask them—the West Pennsylvania Eldership—whether we should or should not organize an Eldership in Texas." It seemed that however deep may have been the self-respect of the members of the Eldership, it could have been more delicate and refined.

3rd Texas Eldership.—As read between the lines of the Minutes of the Eldership which held its session at the Union Bethel, Lamar county, Texas, September 27, 1859, this session was tame, and free from storms of debate and denunciations. There were present five teaching elders, two ruling elders and two delegates. **Marple** was chosen Speaker; **J. T. Lyday**, Journalizing Clerk, and **G. H. Vaneil**, Transcribing Clerk. **H. L. Dixon** preached the Opening Sermon. By resolution it agreed to the Rule that expelled ministers of one Eldership should not be licensed by any other Eldership. On account of trouble in getting the Church paper into slave territory, **Ober** and **Marple** decided to publish "The Bible Advocate." Two additional members were added to the ministerial force, making the usual disproportion between ministers and churches or lay members. This year **Ober** was appointed to serve the churches, and **Marple** to "misionate whithersoever the Lord may direct," and "the others to preach all that circumstances will permit."

4th Texas Eldership.—The actions of the Texas Eldership now bear not only

a striking contrast, but an absolute contradiction, to certain like actions of other Elderships. This appears in the deliverances of the Texas Eldership at the session which was held with the church at North Sulphur Academy, Fannin county, Texas, beginning August 16, 1860. The Eldership was constituted with five teaching elders, two ruling elders and two deacons, while two teaching elders were absent. The deacons were "received as full members of this Eldership." **H. J. Dixon** was elected Speaker; **A. J. Cannedy** and **A. Hamblin**, Clerks. After the appointment of committees and the reports of ministers, nearly the whole of the two-day session was taken up with the Reports of Committees on Journals, on Resolutions, on Slavery, and on the State of the Country. The first, did not have in hand "the Journals of the different Elderships," and so passed them by. But it had "examined the Journal of the last General Eldership. . . , and think it very objectionable in many particulars. In fact there are some things which come up in the form of human legislation, which is emphatically contrary to the doctrine of the Church of God." This was adopted. **A. Hamblin**, **E. Marple** and **J. E. Cunningham** constituted the Committee. The Committee on Resolutions, **Ober**, **Cunningham**, **Lyday** and **Marple**, affirmed that "the members of the Church of God in the North have become ultra upon the present political issues, and have declared the system of servitude, as laid down in the Bible, an evil, and incompatible with the interest of the American people;" that "by so doing they have violated our book of discipline, the New Testament;" that this "course has subjected us to an unnecessary persecution, and greatly militated against the work of reformation in the South," and then resolved, "that the Eldership in Texas stands upon the Bible;" that "we call upon all to be subject to, and assist in, carrying out and enforcing the laws of our country;" disclaiming "fellowship in the Church with abolition members North, South, East or West, or wherever they may be found, and have neither voice nor part, either directly or indirectly, in making, forming, or even winking at abolition resolutions, and declare them unscriptural, unbrotherly and unconstitutional, and destructive to the interest of Church and State." The Eldership sustained this Report. Then came the Report of the Committee on Slavery, composed of the same members, with the addition of **A. Hamblin**. They declared that they "have frequently examined the question of servitude spoken of in the Bible, and the system as it now exists," and are satisfied that the difficulties "threatening the dissolution of our once happy Republic have originated from a mistaken notion of the system," and they "believe that involuntary servitude is plainly taught in the Bible." The churches were authorized to hold meetings and determine what preacher or preachers they desire to serve them, and report to the Standing Committee, that it may confirm the actions of said meetings. There being quite a similarity in faith and practice between the Church of God and the Christian Church, delegates were to be "appointed to attend their co-operative meeting the 1st of September next."

5th Texas Eldership.—Though the missionaries to Texas were antagonistic to Northern sentiment on the Slavery question, they "were deeply interested in the Union of the States." And not having access to *The Advocate*, they established a paper, in the Spring of 1860, called "The Union," published at Mount Pleasant, Titus county, Texas. But after the State had seceded and the Confederate Government had been organized, they were notified that "the Union was dead, and that we were not to print another paper." **Marple** "had as many as three close calls for life." **Ober** was threatened with lynching. They saw "five men of families, and good citizens in the neighborhood of the church in Hopkins county, hung at the same time and on the same pole." To allay suspicion, **Marple** enlisted in the Confederate Army, though he was never out in field service. That the "beginning of missionary work in Texas by the Church of God when the question of slavery was shaking the United States from center to circumference was a premature work," is **Marple's** opinion. Yet "the work was a fair success in that from it grew the Texas and Arkansas Eldership." A membership of about five hundred is claimed for Texas when it was the strongest in numbers; but there is now practically nothing left. It was amidst the conditions of terror and tyranny incident to the opening scenes of the War that the fifth Texas Eldership met in 1861. No reports of any session were published from 1860 to 1866, and but partial records are accessible. Three or four persons were licensed during those years, and one new church was organized. The session was held with the church at Brush Creek, Hopkins county, Texas, beginning November 11th. **B. Ober** was Speaker, and **A. J. Cannedy**, Clerk. The Opening Sermon was delivered by **E. Marple**. They had

arranged to publish "The Bible Advocate," but after several numbers had been issued it was suspended for want of patronage. A heroic effort was made to revive it at this time, and upward of \$400.00 had been pledged for the purpose; but there was not enough patronage in sight to warrant resumption.

6th Texas Eldership.—There was practically nothing for the Eldership to do. The work virtually stood still, which is equivalent to retrograding. **Ober** and **Marple** were otherwise engaged, so that when the Eldership met in 1862, with the church at the Union Bethel, Lamar county, Texas, neither was present. **J. M. Brackeen** was chosen Speaker, and **A. J. Cannedy**, Clerk. **Brackeen** was a member of the first organization in Texas, formed in August, 1856, and was a slave-holder. Only routine business was done, except that **Alfred Hamblin** was licensed to preach.

7th Texas Eldership.—In 1863 **Marple** and **Ober** both attended the session of the Texas Eldership, which convened with the church at Brush Creek, Hopkins county, Texas, on September 7th. **Ober** preached the Opening Sermon. **Marple** was chosen Speaker, and **A. Hamblin**, Clerk. **Ober** was now ready for work, and the Eldership appointed him a general worker, his principal mission being to open new points anywhere in the territory of the Eldership, which had no prescribed boundaries. Renewed interest in the work was manifested. Being cut off from the North, the old question of Slavery, and kindred and involved subjects, did not require attention. The Eldership turned its attention to missionary work, and actions were taken looking toward the extension of the work beyond the limits of the few organized churches. It was during this period that the church in Fannin county was organized, which at one time was one of the strongest churches in the Eldership.

8th Texas Eldership.—Along with other misfortunes and the hardships incident to the war, when the Eldership met in 1864, with the church at North Sulphur Academy, Fannin county, Texas, August 15th, there was a vacant chair, by reason of the death of **A. Hamblin**, who had been ordained but two years before. It was a sorrowful little company of ministers and elders which adopted "resolutions of condolence and sung a song composed by **E. Marple** on the moral integrity of the deceased minister." The Opening Sermon, preached by **Ober**, was adapted to the more aggressive attitude the Eldership had assumed, the theme being "The Doctrines and Government of the Church." But his health had been impaired, and he was released from evangelistic work, and appointed to serve the churches. **J. M. Brackeen** was the presiding officer, and **A. J. Cannedy**, Clerk.

9th Texas Eldership.—The ministerial strength during the year was again reduced by death, as during the year **J. C. Nobler** was summoned to a higher ministry. Besides, at the Eldership in 1865 one name was "dropped from the Roll." The session was held with the church at Liberty, Fannin county, Texas, beginning August 27, 1865. No apparent progress having been made in the aggressive work contemplated, and the body sustaining no external ecclesiastical relations, slavery, temperance and other questions not demanding action, the Eldership had but little to do. The Opening Sermon by **E. Marple** was timely, and made a good impression. Though weak, the body had the respect of the public generally. **Ober** was continued as pastor of the churches, and no arrangements were made for Church extension work.

10th Texas Eldership.—Though the promise for enlargement and increased success held out in 1865 was not radiant, the record of 1866 was not disappointing. The Eldership met at Brush Creek, Hopkins county, Texas, on August 6th. It again sat under the shadow of death, as **H. J. Dixon**, a "father in Israel," whose "walk and conversation exemplified the character of a Christian in deed and in truth." **J. M. Brackeen** was chosen Speaker, and **J. T. Lyday**, Clerk. **J. E. Cunningham** had removed to Missouri, but his membership in the Texas Eldership was continued. The same disposition was made of the case of **A. J. Cannedy**, who had removed to Illinois. The war being over, a disposition was evident to resume, and even cultivate better, relations with the Church and Elderships North, and especially the General Eldership. This was manifested in the resolution adopted, which declared it to be "indispensably necessary to the good of the cause that a change of preacher be secured, which can only be made through the assistance of brethren North." Hence an effort was made to secure the services of **W. L. Jones**, East Pennsylvania Eldership. Two other actions give evidence of the same spirit. One was a commendatory resolution of The Church Advocate. The other was a resolution to appoint "one or more delegates to represent the Texas Eldership at the

next General Eldership." The time for ministers to enter upon their fields of labor was after this Eldership "to take place at the commencement of the year."

11th Texas Eldership.—Personal efforts through Ober, who spent part of the Winter of 1866-7 in Eastern Pennsylvania, failed to secure the ministerial help Texas so badly needed. So at the Eldership held at the Union Bethel, Lamar county, Texas, beginning October 7, 1867, a resolution was adopted, asking "the East Pennsylvania Eldership to send a suitable man to preach for the present organization of the Church in Texas," offering to pay him "\$300.00 in wheat, corn, stock, family supplies, etc., at a cash price of \$200.00, and twenty acres of land." **T. A. Perkins** had made a larger offer. There were three teaching elders in attendance at the Eldership, four being absent, and four ruling elders and one delegate. Ober was Speaker, and **T. A. Perkins** and **E. Marple**, Clerks. It was acknowledged that slavery was dead, and could no longer interfere with Church work even by a Northern minister. **Cannedy's** license was renewed, and he was advised to join the Illinois Eldership. **Cunningham's** license was also renewed, and he "was requested to organize an Eldership in Missouri." There were four charges—Union Bethel, Lane's Academy, Walker Prairie and Brush Creek—to which five ministers were appointed. The Texas Mission was also earnestly "recommended to the consideration of the General Eldership."

12th Texas Eldership.—The Reconstruction period was one of intense excitement in the South as well as in the North. Indeed much greater in the South. Feeling was worked up to an alarming degree. Conventions exhibited intense hatred toward the Union. Power was often usurped by them, and their work proved futile. The people shared the feelings of these conventions, and nearly everything was at a standstill. Hence, as **E. Marple** states, "Owing to extensive political excitement during the reconstruction of the State, there was no Eldership held in 1868." The Eldership of 1869 has hence been numbered the 12th. It met at Liberty, Fannin county, Texas, December 2nd. The officers chosen were **J. M. Brackeen**, Speaker, and **E. Marple**, Clerk. While no progress in the way of enlarging the work was making, additions were made to the Ministerial Roll. **James Pile** and **Richard Pattan** were licensed at this Eldership. But no work was given them, and **Marple** was "appointed to serve the churches." He had preached so much for them during the ten years that he felt it to be impossible for him to do much, and so earnestly joined in the call for a preacher from the North. As the East Pennsylvania Eldership had inaugurated the mission, he made a special appeal to said body to come to their rescue.

13th Texas Eldership.—While the Texas Eldership still maintained its formal existence and organization, it seemed as if only one of two things could secure it perpetuity. It must get new life infused into it by accessions of ministers from other parts of the country, or it must go out beyond its old boundaries and work up new territory. For the latter the labors in Arkansas were preparing the way, and it was hoped that the former would also be realized at an early date. Hence there was a somewhat sanguine spirit among the few who assembled in annual session at the Union Bethel, Lamar county, Texas, October 17, 1870. **B. Ober** was elected Speaker, and **J. V. Griffis**, Clerk. Among the fruits of **Ober's** labors in Arkansas was a young man of considerable natural talent, who felt moved to enter the ministry. **T. A. Perkins** was licensed at this Eldership, but **J. E. Cunningham** was transferred to the Kansas and Missouri Eldership, while the name of **A. J. Cannedy** was dropped, he having gone North and failed to report. Only routine business was transacted. And about the best they could say was, "We are trying to advance."

14th Texas Eldership.—In 1871 the Texas Eldership again met at the Union Bethel, Lamar county, and **B. Ober** preached the Opening Sermon November 4th. **T. A. Perkins** was elected Speaker, and **J. V. Griffis**, Clerk. The young man from Arkansas, **G. T. Bell**, was an applicant for license, and he was received and a license granted him. The body suffered the loss by death of one of its number, **Richard Pattan**, which was deeply lamented. **J. R. Pile** was assigned as pastor of the churches in Lamar and Delta counties, and **J. Abernathy** to those in Fannin county. Without means to support missionaries, the Eldership nevertheless appointed **Ober** and **Marple** "to open up new work." They could choose their own territory, and had to look out for their own support.

15th Texas Eldership.—Somewhat favorable reports of the state of the churches and of the work generally were made to the Eldership in 1872, which met with the church at Wood's Prairie, Fannin county, November 28th. **J. R.**

Pile was Speaker, and **E. Marple**, Clerk. There were eight ministers connected with the Eldership, but the half were inactive for various reasons. Churches existed in Delta, Lamar and Fannin counties, Texas, and in Franklin county, Ark. **J. J. Abernathy**, licensed at this session, was appointed to serve these churches, which pledged \$350.00 toward his support. **Ober** was appointed to serve the church in Franklin county, Ark. The Eldership in 1871 had elected delegates to the General Eldership, largely with a view of enlisting said body in the interest of the work in the Southwest; but they failed to attend.

16th Texas Eldership.—The Opening Sermon of the sixteenth annual session of the Texas Eldership was preached by **B. Ober**, at the Union Bethel, Lamar county, November 4, 1873. A majority of the members was present. Without any contentions, the Eldership transacted its business in peace, with unanimity of sentiment. **T. A. Perkins** was Speaker, and **J. V. Griffis**, Clerk. There were about fifty additions to the churches reported, "which, though small, was encouraging, considering the embarrassed circumstances of those preaching." The Constitution was amended, "making it more binding upon those taking charge to comply with their agreement." While the missionary cause was discussed with much interest, owing to inability not much could be accomplished, yet nearly \$100.00 was subscribed on the floor. A Board of Missions was appointed, and the churches in Delta county, Texas, and Franklin county, Ark., with the intermediate points, were constituted a missionary field, to which **Ober** was appointed, with an appropriation by the Board of \$125.00.

17th Texas Eldership.—Not discouraged by its failures to receive recognition by the General Eldership, the Texas Eldership at its session which began at Wood's school-house, Fannin county, November 2, 1874, resolved to send two delegates to said body at its session in 1875. **M. Brackeen** and **T. A. Perkins** were elected. They, however, did not attend the session of the General Eldership, nor was the Texas Eldership recognized in constituting the Eldership. Perhaps to anticipate such a contingency, **Ober** and **Marple** were appointed "to furnish the General Eldership with a statement of their missionary labors and the principles and doctrines upon which the Church of God is organized in" Texas. Six teaching elders were present at the session, two ruling elders and two delegates; while two teaching elders were absent. The Speaker was **T. A. Perkins**, with **William Hamblin** as Clerk. The Eldership commended all the periodicals published by the General Eldership, and the Bookstore of Dr. Ross, at Harrisburg, Pa. **Marple** was appointed "to take charge of the churches in Texas the ensuing year, with a salary of \$300.00 from the churches in Lamar and Fannin counties." **Ober** was "appointed to the Jefferson and Marshall mission." **G. T. Bell** was appointed to the church at Sub Rosa, Franklin county, Ark.; the Board of Missions to pay him \$50.00.

18th Texas Eldership.—Prospects in the Texas Eldership seem to have been less bright in 1875, when the body met with the church in Fannin county, on December 13th. The attendance was small, but "the session was a very feeling and harmonious one." Two of the ministers requested the discontinuance of their licenses; but "**Prof. Paul Graham**, a very eminent gentleman of Arkansas, was received into the fellowship of the Eldership and licensed." The Speaker was **J. M. Brackeen**, with **E. Marple** as Clerk. **Ober** was transferred to the Illinois Eldership. As **E. Marple** was appointed Corresponding Secretary, to correspond with any preachers of the Church who may "think of coming to Texas," it was deemed well to see what Texas could do to support a missionary. Accordingly a "Financial Committee of six was appointed to ascertain the amount of support that can be raised here to support some one of our preachers from the North. The Texas Eldership felt that it had claims on the general body for assistance in its work, and that they had not been met. It adopted a resolution stating, "that we insist on the Board of Missions of the General Eldership, at its next annual meeting, to consider the wants and claims of the Texas Mission, and send, if possible, a missionary to this field of labor." The brethren "were much grieved on account of not receiving assistance" earlier. They could not realize the feeling in the North growing out of the Slavery agitation, the War and the Reconstruction period, nor take into account the many calls for help from other sections.

19th Texas Eldership.—Another year passed, and no missionary from the North had been sent. Yet conditions were improving in that part of the territory lying in Arkansas. The attendance at the Eldership was better, when the annual session began in the Oxford school-house, Lamar county, Texas., October 4, 1876.

Three teaching elders were present, and three, absent, with two ruling elders and two delegates. The Speaker was **E. Marple**; Clerks, **T. A. Perkins** and **J. T. Lyday**. The first action taken was to change the title of the Eldership so as to read, "Texas and Arkansas Eldership of the Church of God." Bell was laboring in Arkansas, and he "was appointed minister of the work" in that State, "to be assisted by **D. S. Summit**, **G. W. Watson**, **A. D. Douglas** and **Joshua Alcorn**," all of Arkansas, who had been recommended by Bell for, and received, licenses. Lamar and Fannin county churches, in Texas, could not be supplied with regular pastors. To emphasize its change of title, the next session of the Eldership was appointed to be held in Arkansas.

20th Texas and Arkansas Eldership.—As voted in 1876, the Eldership met with the church at Natural Dam, Crawford county, Ark., on Tuesday, October 16, 1877. The name of the missionary from the North was not enrolled when the Eldership was constituted with five teaching elders, five ruling elders and one delegate present. But his name is on the first committee appointed, and a little later he "presented his transfer and recommendation from the Ohio Eldership"—**J. A. Smith**. After the election of **Marple** for Speaker, and **A. M. Keen**, Clerk, "the Speaker was requested to deliver an Opening Address," which he did from II. Tim. iv. 2. "**Prof. Graham's** name was called, and dropped from the Journal." So was that of **G. W. Watson**. The two parts of the Eldership were so far apart that a Standing Committee of three was appointed for each. The Eldership also at once voted in favor of "organizing an Eldership in Arkansas, separate from the Texas Eldership." A delegate to the General Eldership in 1878 was elected, who was to use his influence in favor of an Arkansas Eldership. Four new men were licensed. Four circuits were named by the Stationing Committee, all in Arkansas, with one field in Texas. The Eldership represented "the South as an inviting field for Church work," and reflected seriously upon the Board of Missions of the General Eldership for "using all the available means and men for the upbuilding of Church interests in the western States, to the utter neglect of the States South." A Ministerial meeting was appointed to be held at Van Buren, Crawford county, Ark. **J. A. Smith** was made "general worker in Arkansas until January 1, 1878, and then to take charge of the churches in Texas."

21st Texas and Arkansas Eldership.—The impracticability of working the two sections of the Eldership together as one body was again made evident when the body convened at Elm Grove, Lamar county, Texas, with no teaching or ruling elders present from Arkansas. The session began October 3, 1878, and four ministers and two ruling elders responded to their names. At least nine teaching elders were absent, and the Journal of the year before not being on hand, the Eldership was not sure but there were more absent. **J. A. Smith** was chosen Speaker, and **E. Marple**, Clerk. There were two more applicants for license from Arkansas, and they were ordained. A Board of Missions was appointed, consisting of three from Arkansas and three from Texas. A similar arrangement was made as to the Standing Committee, and the Standing Committee of the Arkansas part of the Eldership was empowered "to change the Report of the Stationing Committee so far as it relates to the brethren in that State." The two counties of Lamar and Fannin, Texas, were made one circuit, with **J. A. Smith** as minister, assisted by **J. M. Brackeen**, and **E. Marple** as General Missionary. The work had been extended into the Indiana Territory, so that there were three missionaries appointed to the Cherokee and Chickasaw Nations, and six pastors to churches in Arkansas. **J. C. Keys** and **J. M. McCarty** received licenses, both of Arkansas.

22nd Texas and Arkansas Eldership.—A new element entered into the work in the Texas and Arkansas Eldership, as the Journal of 1879 indicates. Some churches composed of colored people had been organized during the year in Arkansas, and several brethren appeared for license to preach. **J. K. Wilson**, **J. Williamson** and **G. Hornback** were licensed, and were also appointed a Standing Committee for the colored churches, under the instructions of **J. R. Pile** and **D. S. Summit**. The session of the Eldership was held at Grand Prairie school-house, Franklin county, Ark., beginning September 3, 1879. There were present six teaching elders and seven ruling elders. They organized by electing **J. A. Smith**, Speaker; **D. S. Summit**, Assistant Speaker; **W. D. Abernathy**, Clerk, and **A. C. Northum**, Assistant Clerk. In addition to the three colored brethren licensed, six white brethren were granted licenses. The Eldership raised its "warning voice against intoxicating liquor as a beverage on all occasions, standing on the rock of total abstinence of its use amongst us." It also affirmed that "ordination

by the imposition of hands is a Bible doctrine, clearly taught in the New Testament Scriptures, and we have no right to violate it." Co-operation with the General Eldership in all laudable efforts to extend the cause of God was cheerfully endorsed. Increased efforts were decided on "in the future in raising mission funds." Again an earnest prayer was recorded to the General Eldership "to divide the Texas and Arkansas Eldership into two Elderships." Two treasurers were elected, **A. C. Northum** for Arkansas, and **James Brackeen** for Texas. Conditions were reported "very flattering, and the interest good all over the work, and increasing." Beginning of work in the Choctaw Nation was planned, and a letter of recommendation to the Nation was given to **John Bennett**. The appointments made were three in Texas, seven in Arkansas and two in the Indian Territory. The missionary for the State of Arkansas was restrained from "organizing churches within less than six miles from other organized bodies."

23rd Texas and Arkansas Eldership.—Certain abnormal conditions are noticeable in this most southern member in the family of Elderships of the Church of God. There were twenty-nine ministerial members in 1880, of which but eight were present when the organization was effected on September 2, 1880, with five ruling elders and delegates. Three of the teaching elders were colored men. The various committees were appointed "on motion" of some member. There were three Standing Committees, one for Texas, one for Arkansas and one for the colored portion of the Eldership. The officers were: Speaker, **J. W. Riddle**; Assistant Speaker, **G. T. Bell**; Clerk, **H. B. Hale**, and Assistant Clerk, **B. V. Hocket**. The Report of the Committee on Order contained the three items of hours of opening and adjourning the sittings; that each sitting be opened and closed with prayer, and limiting speeches to two, not to exceed fifteen minutes. **Hocket** was also, on motion, made "the Treasurer of the Eldership in the State of Arkansas." Three sittings were had each day, and seven constituted a quorum to do business. A radical rule was agreed to, that all ministers "who do not report in person, or by proxy or letter, their licenses shall be discontinued." As a result there were names dropped and re-enrolled at every session. The Eldership was largely a triple body, "the Texas part," "the Arkansas part," and the "colored portion." From the first and second each a delegate and alternate was elected to the General Eldership. A motion readily prevailed to "petition the General Eldership to divide the Texas and Arkansas Eldership into two Elderships, the first to go by the name of the Texas Eldership, and the second by the name of Arkansas and Indian Territory Eldership." The ministers were required "to collect from each church member twenty-five cents for a free-will offering to the Board of Missions for the General Eldership Mission Fund." "The cause of the Master," states the Report of the Committee on the State of Religion, "is prospering throughout the entire work." The date for the Eldership to meet was changed to the first of November, and pastors were to "close all their labors" at that date, so as to go to their new fields at adjournment of the Eldership. There were fifteen appointments in Arkansas, and two fields in the Indian Territory. Two Ministerial Associations were provided for, one in Texas and one in Arkansas. The session "closed by farewell address of **G. T. Bell**, in which the preachers all embraced each other and gave each the kiss of charity."

24th Texas and Arkansas Eldership.—Though the General Eldership did not grant the petition to divide the Texas and Arkansas Eldership, yet an effort was made when the body convened in 1881 to carry this project into effect. Editorially the Eldership was advised that such action would be beyond its "legal right and power." But it persisted to carry its purpose into effect. A resolution was adopted declaring it to be "the sense of this body that there should be a division of this Eldership." And on the ground that "for the last four years we have made known our desire for this division, and have petitioned the General Eldership," and because also "it is agreeable to the Texas brethren to have a division," the Eldership voted, "that after this Annual Eldership meeting, in the year of our Lord 1881, we will consider ourselves a separate body from the Texas part of this Eldership, to do business in the future for ourselves, and to be known as the Arkansas Eldership of the Church of God in the United States of America." The session was held with the church in Mill Creek, Franklin county, Ark., and opened November 31, 1881. Nine ministers, three ruling elders and two delegates were present, while twenty ministers were absent. **J. A. Smith** was chosen Speaker, and **J. W. Parker**, Clerk. The meeting and transactions of the Standing Committee which tried "**B. F. Reese**, and expelled him from the Church," was de-

clared "illegal, null and void;" yet **Reese** made "acknowledgement to the Eldership of his wrong and asked pardon," and the Eldership "freely forgave him and renewed his license." A Board of Missions was created. To "raise a Contingent Fund, each member" was "requested to pay into the treasury twenty-five cents." "Religion is at a low ebb in our country," was the Report of the Committee on the State of Religion. Instead of the Eldership transacting the business for the colored churches, "a committee" was "appointed to attend to business among the colored brethren to suit themselves, and report to the next meeting of this Eldership." It was decided that "no church shall be organized by any one that is not ordained by a regular ordained presbytery." A license was refused to an applicant because "upon examination it was found that the brother believes in the unconscious state of the dead and the annihilation of the wicked." Having had no Constitution, the Eldership appointed a committee "to prepare one for the government of this Eldership, and present the same at the next annual meeting." The holding of an Eldership camp-meeting was agreed upon. Nine appointments were made, one of them "a missionary for the State of Arkansas," and three "to preach among the colored people."

An important extra session of the Eldership was held at Cold Springs, Crawford county, Ark., which began January 12, 1882. The call was signed by members which were absent at the annual session. It was called "owing to irregularities on the part of some of the members of the Eldership, and some acts taken by said Eldership not in harmony with the letter and spirit of the Rules of Co-operation of the General Eldership." Only six ministers, four ruling elders and three delegates responded to the call. Many of the actions of the annual session "were approved." But the pardon of **Reese** and renewal of his license were reversed, and he was "dismissed from the body." Three others were dealt with in the same manner. **Reese** was expelled for "frequent drunkenness;" one other for "marrying again while his wife yet lives;" and two for "very wrong," and "flagrantly wrong" acts. The Eldership also repudiated "resolutions touching the subject of laying on of hands," which had been adopted by the annual session. And while hoping "that the day is not far distant when we shall pray the General Eldership to divide our territory so as to form a Texas Eldership and an Arkansas Eldership," yet the action taken by the annual session was rescinded, because "it is alone the prerogative of the General Eldership to divide the territory of Annual Elderships and fix the boundary lines of the same." Provision was made again for three Standing Committees. As no permanent records had been kept of the doings of the Eldership and its Standing Committees, "a Protocol" was to be secured by "E. Marple, and to record all Journals of the Eldership and acts of the Standing Committees." It was stated that "prayer is too much neglected among us," and ministers were "urged to preach upon this subject of prayer in secret, in the family and in public." On Temperance, the Committee was constrained to express "the sense of this body that the ministry and brotherhood should not be given to the use of ardent spirits as a beverage." Not only did this extra session restate the fact that "the cause of God among us is at a low ebb;" but that "there has been a great falling away," and that "great corruption has existed among some of the ministers among us." A camp-meeting among the Cherokee Indians was recommended. The Permanent General Missionary Secretary, **R. H. Bolton**, was present during this extra session, and guided the body in most of the actions taken.

25th Texas and Arkansas Eldership.—The total ministerial enrollment of the Eldership which was held with the church at Grand Prairie school-house, Ark., beginning October 25, 1882, is not given; but there were only six teaching elders present, and nine ruling elders. **G. T. Bell** was elected "Chairman," and **J. A. Whittington**, Clerk. The state of religion was reported "at a low ebb," and "we urge the people everywhere to read their Bibles, and reform." The Report on Temperance states "that we find it necessary to command all the members of the Church of God to be temperate in all things; and more especially in the drinking of spirits of any kind that would cause intoxication or drunkenness." **Edmund Burke**, of England, once said, "You can not indict a whole people." That, however, seems to have been done in this instance. Parents were urged to educate their children, and it was "found necessary to urge it upon our preachers to give themselves a good education so as not to become stumbling-blocks in the way of sinners." It was "recommended that the Texas part of this Eldership hold a session of their own in Texas, and transact their business, and divide their terri-

tory to suit themselves." The entire Eldership was made the Stationing Committee, which outlined seven circuits, to which seven pastors were assigned, with ten "assistants."

26th Texas and Arkansas Eldership.—Virtually two Elderships were held in 1883. Records show that "the Texas and Arkansas Eldership met with the church of God at the Wood's Prairie Bethel, Fannin county, Texas, September 12, 1883." **B. Ober** preached the Opening Sermon on said evening. The following morning the Eldership was constituted and organized. There were three "licensed ministers" present, being "the Texas part of the Eldership." Also three elders and delegates. The two absentees belonged also to the Texas part of the Eldership. **J. M. Brackeen** was chosen for Chairman, and **B. Ober**, Secretary. All committees were dispensed with, save the Standing Committee. Two of the ministers of the Arkansas part of the Eldership reported by letter, and one applicant by letter received license. Nineteen names were called of ministers of the Arkansas part of the Eldership, but there were no reports. "Their licenses were renewed and placed in the hands of the Arkansas Standing Committee." A Standing Committee for Arkansas was appointed. Delegates were elected to the General Eldership from Arkansas, and for the Texas part of the Eldership. All the brethren of the entire Eldership were urged to do all they can to assist in the building of Findlay College. **Ober** was the only preacher appointed to a charge, and he was to supply the Texas Mission until other arrangements are made by the Board of Missions of the General Eldership.

On the same date (October 12, 1883) "the Arkansas part of the Texas and Arkansas Eldership met with the church of God at Pleasant Ridge, Franklin county, Ark. Six ministers were present, and six ruling elders. **D. S. Summit** was elected Chairman, and **J. A. Whittington**, Clerk. Eighteen ministers either reported, or their names were called for reports. The licenses of three were discontinued. The "brethren in Texas and **J. W. Riddle** were reprimanded for violating a resolution at the last Eldership, for licensing preachers contrary to said resolution." Based on the distance and consequent expense of going from one State to another to hold Eldership sessions, the Eldership "humbly prayed the General Eldership to consider the petition and grant the request to organize an Arkansas and Indian Territory Eldership." One or more sermons by each minister was ordered to be preached during the year "on the duty of the support of the gospel according to the word of God." There were eleven appointments to circuits and one "evangelist, to preach where the Church is not organized." A Ministerial Association was directed to be held on Thursday before the first Sunday in September, 1884, at Shady Grove, Crawford county, Ark.

27th Texas and Arkansas Eldership.—The Journal of 1884 purports to be that of the "Eldership of the Church of God in Texas, Arkansas and the Indian Territory." And a resolution was adopted stating "that we find it expedient to have an Arkansas and Indian Territory and South Missouri Eldership." It declares that the Arkansas brethren "never go to Texas to meet them, neither do they ever come to Arkansas to meet us." Hence the resolution "petitions for a division of the Texas and Arkansas Eldership, the former to be the Texas Eldership, and the latter the Arkansas, Indian Territory and South Missouri Eldership," as there were a few ministers living in southern Missouri, and one circuit was partly in Missouri. The petition was addressed to the "Standing Committee of the General Eldership." There were six teaching elders present, and twenty-two ruling elders and delegates. when the session opened at Camp Creek, Cherokee Nation, Ind. Ter. **G. T. Bell** presided, with **G. Bond**, Assistant Chairman; **E. M. Kirkpatrick**, Secretary, and **Thomas Rutledge**, Assistant. Though no ministers from Texas were present, they reported. Four ministers were "dismissed," "dropped," or "fellowship withdrawn from" for "disorderly" or "bad conduct." A Standing Committee was appointed for "the Texas part of the Eldership," which exercised the powers of the Eldership in Texas. The Cherokee Nation, Ind. Ter., was a "mission field," with **J. W. Riddle**, pastor, "assisted by the preachers of the Church of God in the Nation."

28th Texas and Arkansas Eldership.—In some respects the Texas and Arkansas Eldership was peculiar. Outside of **Ober** and **Marple** it was composed of ministers and elders of very limited culture, and of men largely unacquainted with our polity and usages, or even with parliamentary rules. Hence their actions sometimes are open to well-founded criticism. Thus without any right or authority the name and implied boundaries were changed in 1885, and we have the

record, that "September 30, 1885, the Eldership of Texas, Arkansas and the Indian Territory met at Happy Hollow, Crawford county, Ark." "The laws of the Eldership" consisted of four simple parliamentary rules. A good many disorderly things were often done by ministers, so that charges were brought against one or more at nearly every session. This was the case in 1885, when two ministers were under charges. The enrollment consisted of eleven teaching elders, six ruling elders, six delegates and five "sister delegates." **J. W. Riddle** was elected Chairman, and **B. F. Reese**, Assistant; **G. T. Bell**, Clerk, and **E. M. Kirkpatrick**, Assistant." **Riddle** preached the Opening Sermon, but at what stage of the session is not stated. The pastors were "urged to do what they can for Findlay College." Several "young Timothy's were received and given the right hand of fellowship. **G. T. Bell** prayed for them to receive the spirit of wisdom and the Holy Ghost, and the Lord answered the prayer, and we were all baptized with the Holy Ghost afresh." **B. L. Payne**, bearing a license from the Free-Will Baptist Church," applied for admission to the Eldership. He was received, and a license granted him. While "**C. F. Johnson** was excluded from us, as he has joined the Free-Baptist Church." There were eight circuits, not including the territory in Texas. The work in Texas was in charge of the Standing Committee for that State. When it met two of the five teaching elders were absent; three were present, with one deacon and three lay members. Two appointments were made. It was the rule at this time for each church to send a letter to the Eldership, giving a report and asking for a preacher.

29th Texas and Arkansas Eldership.—Laxness in licensing men to preach was a serious defect in the Texas and Arkansas Eldership. As a result the cause often suffered because unworthy men were ordained whose conduct brought the Church into disrepute. There were expulsions at almost every annual session. During the year 1885-6 the Standing Committee licensed two, and in 1886 the Eldership licensed six more. It "withdrew fellowship" from one "on account of disgraceful conduct towards the cause of our Lord." The session was held at Honey Hill, Cherokee Nation, Ind. Ter., beginning on Wednesday, September 8, 1886. **D. S. Summit** preached the Opening Sermon, from Rev. i. 3. Nine teaching elders and eight ruling elders were present. **D. S. Summit** was chosen Chairman, and **G. T. Bell**, Assistant; **J. W. Riddle**, Clerk, and **G. T. Dykes**, Assistant. Delegates were elected to the General Eldership. Other progressive measures favorably acted upon were the holding of a Ministerial Association; the project of a "mission school under the auspices of the Board of Missions of the Church of God, and the appointment of a committee and devising of ways and means to secure it;" a strong endorsement of Sabbath-schools, advising each church to organize a school, and the creation of a Contingent Fund, and of a Fund for widows and orphans. A novel way of arranging the territory into fields of labor was adopted, omitting Texas, which was placed in the care of its Standing Committee. The territory was divided into four districts called Mission Fields Nos. 1, 2, 3 and 4. For each district one minister was appointed as "supervisor of the circuit," or "to have supervision of stationing the ministers of the circuit." Under this plan, in addition to these "supervisors," two ministers were appointed to Mission Field No. 1; two to Field No. 2, with seven assistants, "all subject to the orders" of the supervisor. Field No. 3, one pastor "to take charge and supply the churches with pastors." Field No. 4, one "supervisor of the circuit, with two others appointed to supply five churches."

30th Texas and Arkansas Eldership.—The religious element was conspicuous in the Texas and Arkansas Eldership. It was "deemed necessary to have devotional services each day at 11 o'clock," as well as each evening, and so at each morning sitting "the Committee on Order and Devotion" appointed some one to "preach at 11 o'clock" and "at candle lighting." This order was followed in 1887, when the Eldership convened "with the church at Price's Springs, Franklin county, Ark., on September 7th, at 11 o'clock a. m." The Opening Sermon was preached at that hour by **J. M. Howard**, from Acts xx. 28, and the Eldership held its first sitting at 3.30 o'clock p. m. There were thirteen teaching elders present, and eight ruling elders; five deacons, and three delegates. Officers elected were: **J. W. Riddle**, President; **D. S. Summit**, Vice President. **J. T. Kittredge**, Clerk, and **E. M. Kirkpatrick**, Assistant Clerk. Fourteen "churches reported by delegates." On account of "the destitute condition in which quite a number of places are left," and "the financial condition of the ministry" which prevents "those places from being supplied without a hearty co-operation on the part of the whole

body," the Eldership decided to "elect a Board of Missions of three members, whose duty it shall be to take charge of the mission work . . . and see that these vacant places be supplied with preaching." Power was given it to "appoint a missionary, fix his salary and see to the payment of the same." It was "authorized and instructed to take steps to collect a Home Missionary Fund." **Kirkpatrick, Howard and Kittredge** were chosen. Provision was made to have the Minutes of sessions of the Eldership preserved in permanent form, and to this end a blank book was ordered into which the clerks were required to transcribe the Journals. The "question of locating a school" within the bounds of the Eldership, to be under the control of the Board of Missions of the General Eldership, was approved. Each church was "advised to organize a Sabbath-school," and it was decided "that the officers of such school be members of the Church of God." "The Standing Committee of the Texas part of the Eldership" was "authorized to call a meeting for the transaction of all such business" as pertained to that section. There were eight fields of labor in Arkansas and the Indian Territory. Pastors were required "to see that the churches on their respective fields of labor prepare and keep careful records of the number of members, names of officers, number of accessions, deaths, exclusions and letters of dismissal, and report the same at each Annual Eldership." Each pastor was also instructed "to preach at least one sermon on the duty of elders and deacons."

31st Texas and Arkansas Eldership.—During the year 1887-8 two of the licentiates of the Eldership of 1887 were subjected to discipline by the Standing Committee, and their licenses were withdrawn. One of these was found guilty of "departing from the faith and teaching heresies," and the other of the "besetting sin" of that Eldership, "drunkenness and other disorderly conduct." The Eldership met November 28, 1888, with the church at Red Land, Sequoyah District, Ind. Ter., and listened to the Opening Sermon at 11 o'clock a. m., by **E. M. Kirkpatrick**, from John iii. 3. There were eleven teaching elders present, two deacons and five delegates. **Kirkpatrick** was elected President; **J. W. Riddle**, Vice President; **J. T. Kittredge**, Clerk, and **J. M. Howard**, Assistant Clerk. Twelve churches reported by letter. A third Standing Committee was provided for, "for the colored part of this Eldership, the same to be subject to this Eldership." Statistical reports were ordered to be made in writing annually by each pastor. Violation of the Constitution of the General Eldership was charged against the Missouri Eldership, in "licensing and giving work to ministers under its jurisdiction without having received transfers from this Eldership." The Standing Committees were charged with the duty of "arranging the matter before the sitting of either of the Elderships in the year 1889, that we may be in harmony with the law of the General Eldership." The number of appointments was the same as in 1887, but no colored churches are on the list. Eighteen churches are reported in Arkansas, with a total membership of 516, and ten in the Indian Territory, with a membership of 562. Two churches failed to report their statistics. Ten other churches were "delinquent," and "were dropped from the Roll." Four ministers were also found to be "delinquent," and "their licenses were withdrawn and called in." Two ministers ended their labors during the year—**John Vanderpool** and **Thomas Chaney**, both "earnest workers" in the Eldership. They verified **Victor Hugo's** characterization of a man: "A man is what he is; what he has done is the measure of his work. Beyond that, whatever you add or take away counts nothing."

32nd Texas and Arkansas Eldership.—The discipline administered to churches and pastors in 1888 had a wholesome effect, as reports were sent in from every church in 1889. But the revoking of licenses did not have the restraining and deterrent effect doubtless anticipated. For not only was one prominent minister "expelled from this Eldership" at the session held at Sulphur Springs, Montgomery county, Ark., beginning August 31, 1889; but within four months after adjournment the Standing Committee gave a judicial hearing of charges against one minister for "telling falsehoods, making contracts and not fulfilling them, and making false reports in The Advocate;" two others for "teaching heresies;" one for "destroying the reputation of ministers of our Eldership, and solemnizing matrimony unlawfully," and two others for charges not published. The Eldership was organized by electing **J. H. Summit**, President; **J. W. Riddle**, Vice President; **J. D. Bradburn**, Clerk, and **C. H. Ballinger**, Assistant Clerk. There were enrolled eight teaching elders, two ruling elders, nine deacons and six delegates. After receiving reports "from the colored brethren," the Eldership decided to

"send Elders **Newton Langley** and **R. D. Duncan** to organize and instruct the colored brethren." A delegate and alternate to the General Eldership were appointed for Texas, and for Arkansas, and for the Indian Territory. A general missionary was appointed to Arkansas, one to the Cherokee Nation and one to the Choctaw and Creek Nations. Besides these, there were eight circuits. Not only were deacons regular members of the Eldership; but an action was adopted to "select deacons to see after the financial interests of the Eldership, pertaining to that of serving tables, and to see after widows." Four of these deacons the teaching elders, after having "resolved ourselves into a presbytery," "ordained and set forth by prayer and laying on of hands." The Treasurer's Report indicated the confessed poverty of the Eldership, as he reported only \$23.10. On October 12th the Standing Committee for the colored churches transacted its Eldership business, at Webb City, Franklin county, Ark. It "enrolled" the two white ministers whom the Eldership sent to assist them; two colored ministers, and three deacons. It renewed the licenses of the two colored ministers; received reports of the colored churches, and made appointments. There were four colored churches, one each in Logan, Franklin, Johnson and Crawford counties, organized respectively in August and October, 1886; June, 1887, and August, 1889, with a total membership of fifty-eight members.

33rd Texas and Arkansas Eldership.—The actions of the Standing Committee, which held a meeting on December 12, 1889, were as important and far-reaching as those of the Eldership in 1890. There was serious trouble, threatening the stability of the Eldership. **J. C. Forncrook** was present to assist the Committee in its difficult work, and was made Chairman. **J. W. Riddle** was charged with "teaching heresies." He "made full confession," recanted the erroneous doctrine taught by him, and was "discharged." **R. D. Duncan** and **N. Langley** "were called on to answer charges of teaching the same heresies." They acknowledged their errors, and were restored. **B. F. Reese** was charged with "solemnizing the rites of matrimony unlawfully," and was suspended from the ministry. Charges of moral misconduct were preferred against two ministers, but were not sustained. The heresy charges were for teaching that the written word of God was the Word spoken of in John i. The Committee also found "a division in the body on the subject of washing the saints' feet, and other things." The advocates of the erroneous views were cited "to be present at the next Annual Eldership, in order to thoroughly settle the points in question." The Eldership convened at Uniontown, Crawford county, Ark., on September 3, 1890. **E. M. Kirkpatrick** was elected Speaker, and **D. S. Summit**, Assistant; **J. D. Bradburn**, Clerk, and **C. H. Ballinger**, Assistant, and **R. A. Wallace**, Treasurer. "A good number of teaching and ruling elders, deacons and delegates was enrolled." **D. Blakely**, General Missionary, was present, and exerted a good influence in the work of the body. He regarded the Eldership as possessing "the elements of success; men of loyalty; men hard to discourage; men fearless in fire and smoke." **Ober** pronounced it "one of the most pleasant meetings I ever attended." The aftermath of the Standing Committee meeting was the charges against **B. F. Reese**, and the subject of feet-washing. **Reese's** "license was restored." "The subject of feet-washing was referred to the next Eldership." The adoption of a Constitution, **Blakely** stated, "was one of the items of greatest importance acted upon. It will doubtless add largely to the order and dispatch of business, as well as the harmony and unity of the body." **Ober** vouched for \$100.00 for a Texas missionary, and the Eldership requested the Board of Missions of the General Eldership to pay \$200.00, and recommended **J. C. Caswell** and **E. M. Kirkpatrick** as suitable for the missionary work in Texas. The licenses of eighteen ministers were continued. The organization of Sabbath-schools in all the churches was strongly recommended.

34th Texas and Arkansas Eldership.—As the Indian Territory was embraced in the Texas and Arkansas Eldership, the Minutes gave it the name of the "Texas, Arkansas and Indian Territory Eldership." Under this title it convened at Enterprise, Sebastian county, Ark., September 2, 1891. **J. W. Riddle** was chosen Chairman; **C. H. Ballinger**, Assistant; **R. A. Wallace**, Secretary; **James W. Brown**, Assistant. There were thirty-three ministers enrolled, and eight were licensed, and one "restored." "The Introductory Sermon was preached by **E. M. Kirkpatrick**. Churches as well as ministers reported to the Eldership. Eighteen churches in Arkansas reported, and twelve in the Indian Territory. While no Funds are mentioned in the Minutes, and there was no Treasurer's Report, **Joseph White**

was elected Treasurer. There was a regular Home Board of Missions. A resolution to divide the Eldership was defeated; but notice was given that an appeal would be taken to the General Eldership. The interests of the Texas part of the Eldership were not acted upon, but were referred to the Standing Committee for Texas.

35th Texas and Arkansas Eldership.—The Eldership in 1892 had several things in the way of discounts. The attendance of ministers was small—thirteen. Many who were absent did not report, and the licenses of five were withheld. Other things were greatly to the credit of the body. It convened with the church at Lone Valley, Montgomery county, Ark., August 31st. **E. M. Kirkpatrick** preached the Opening Sermon. He was elected Chairman; **B. Ober**, Assistant; **R. A. Wallace**, Secretary; **C. H. Ballinger**, Assistant, and **B. Ober**, Treasurer. The brethren in the Indian Territory asked permission to organize an Eldership, which was granted. The Standing Committee on January 17, 1893, went further. It cut off the Indian Territory, and declared that the name of the Texas, Arkansas and Indian Territory be changed to that of the Texas and Arkansas Eldership. The ministers in the Indian Territory organized an Eldership without waiting for the action of the General Eldership, which alone has the power to establish new Elderships. It set in motion all the machinery of an Eldership, even stationing the preachers. The Texas and Arkansas Eldership now had eight colored ministers and one hundred and five members. An organization known as "the Church of Christ" was represented at this session by six ministers. Their membership was given at between four and five hundred, located in southern Arkansas, with some organizations in Texas, and a number of colored churches. They "preached and practiced the same doctrine the Church of God does." They came to the Eldership "to advise with us relative to terms of union." Three of the six "took license from the Eldership." They appointed a committee to meet a similar committee named by the Eldership at Hot Springs, Ark., "to form a union." The Eldership created a Contingent Fund, and required each minister to lift collections for it. It committed itself "to so instruct and teach and preach in every way that we can, so as to raise the cause of temperance and sobriety." There were twelve fields of labor, while six ministers were "to work up their own fields as they can."

36th Texas and Arkansas Eldership.—Counties in Arkansas in which churches were reported at the session of the Texas and Arkansas Eldership in 1893 were Montgomery, Garland, Sebastian, Crawford, Yell, Logan, Franklin, Washington and Hempstead. The session was held at Price's Springs, Franklin county, beginning September 3rd. **D. S. Summit** was elected Chairman; **C. H. Ballinger**, Assistant; **R. A. Wallace**, Secretary; **A. L. Cunningham**, Assistant. The names of three ministers were "dropped." Five new church organizations were "admitted into the Eldership," while "the increase of membership in the old organizations was about one hundred and ten." The churches were all urged to organize Sunday-schools. To secure a larger attendance of ministers at the Elderships, every preacher was required "to report in person to this body, when not providentially hindered." Two sermons each year were to be preached by pastors "on the subject of finances," and "two on the subject of intemperance." Each church was "assessed the sum of \$1.00 for General Eldership Mission Fund," and "each member to pay 50 cents into the Home Mission Fund." There were "\$5.10 in the treasury." There were nine appointments.

37th Texas and Arkansas Eldership.—The efforts to secure a fuller attendance of ministers and delegates at the annual session of the Eldership were not successful in 1894. There were present eleven ministers, two ruling elders, five deacons and seven delegates. Only nine churches reported. The session was held at Sulphur Spring, Montgomery county, Ark., and opened on August 29th, when at 10 a. m., "a short discourse was delivered by **W. N. Rhodes**." Officers were elected as follows: **J. M. Howard**, Chairman; **D. Summit**, Assistant; **R. A. Wallace**, Secretary, and **W. N. Rhodes**, Assistant. At 11 o'clock each morning sitting a sermon was ordered to be preached. At the first sitting, at 11 o'clock, **J. M. Howard** delivered the Opening Sermon. Conditions throughout the Eldership territory were favorable. "Religion is somewhat gaining, having not lost but little interest in some parts. The interest of religion has gained a great hold in other parts of the country. The increase in our churches is sufficient to give great encouragement." **H. C. Tell**, Treasurer, reported \$5.00 in the treasury. No Foreign Mission funds, and no Home Mission funds. General Eldership funds,

\$5.75. The withholding of licenses of a number of ministers marks every session; but the ranks were annually recruited by newly licensed men, six having been thus received in 1894. While not all the churches were supplied with pastors, there were eight circuits to which eleven preachers were appointed, with twenty-two church organizations. "All ministers not employed on any work must go out and preach and work up their own fields."

38th Texas and Arkansas Eldership.—The churches in the Texas and Arkansas Eldership made regular annual reports, mainly by letters. They remitted moneys raised for the various Funds, which were the General Missionary, Home Missionary and Contingent. But the amounts were small, as the churches were weak financially. In 1895 the Eldership directed "each church to pay \$1.00 each year to the General Board, and each member 50 cents for Home Mission Fund." The Eldership which convened with the church at Mt. Nebo, Logan county, Ark., August 28, 1895, was attended by fourteen ministers, three ruling elders, six delegates and three deacons. It began its first sitting at 10 o'clock a. m., Wednesday, was constituted and organized by the election of **J. H. Summit**, Chairman, and **J. M. Howard**, Assistant; **D. S. Summit**, Clerk, and **J. W. Burns**, Assistant, and then at 11 o'clock a. m., listened to a sermon by **P. J. Costlow**. This was the order for each day, the Eldership adjourning at 10.45. On Thursday at 11 o'clock a. m., **D. S. Summit** delivered the Opening Sermon. Texas was represented by letter from **E. Marple**, and he was given charge of the work in that State. The interest there was "at a low ebb for want of ministerial aid." The Treasurer, **J. W. Burns**, handled the small amount of funds in a way to give good satisfaction. "No special steps were taken in the bounds of the Eldership in the temperance cause." There was good interest in some parts of the Eldership in Sabbath-schools. September was the season for protracted meetings, and so the time for the meeting of the Eldership was changed to the first week in October. The giving of "a note and security by any person owing any amount of money to the Eldership" was required. There were thirteen fields of labor, to which fourteen preachers were appointed. Those not receiving appointments were "advised to select fields of their own, and extend the borders of the Church."

39th Texas and Arkansas Eldership.—The Texas and Arkansas Eldership rarely indulged in the discussion of outside issues, such as the Texas Eldership had prior to its extension northward into Arkansas and the Indian Territory. They apparently thought that these are controversial issues which might just as well be relegated to the debatable ground, and left there. They would give themselves to the primary questions touching their own direct interests, and let go of the various other issues which make no difference to them, and not think that they have to settle everything. Hence, even temperance as a political issue received limited attention. In 1896 it was simply declared that "we find special steps taken in the boundaries of the Eldership in the temperance cause." On Education reference is only made to "some interest in Sabbath-schools in some parts of the Eldership...the interest in general is at a very low ebb." The session was held at Big Cedar Creek, Scott county, Ark., beginning September 30, 1896. Fourteen ministers were in attendance, four ruling elders, five delegates and five deacons. The Chairman was **J. M. Howard**, and the Assistant, **J. H. Summit**; Clerk, **J. W. Burns**, and the Assistant, **Owen Jones**. **Burns** was also elected Treasurer. Preaching at 11 o'clock each day, and at night. While the session opened Wednesday morning, the Opening Sermon was preached in the evening of said day, by **J. M. Howard**. Four new churches were received into the Eldership. The colored brethren in Sebastian county, Ark., requested that "a committee be sent there to organize them into an Eldership," which the Eldership did, naming **J. M. Howard** and **J. J. Stewart** as the committee. The Treasurer's receipts, "altogether," were \$5.40. The "ranks of the Eldership were invaded by the great enemy, who has taken from our midst our beloved **Brother Hicks**." There were eleven fields of labor in Arkansas. **E. Marple** was put in charge of the work in Texas.

40th Texas and Arkansas Eldership.—The small attendance at the Eldership in 1897 was discouraging, and prompted the passage of a resolution in which the presence of the ministers at the annual sessions was strongly urged, adding, "We beg you to come to the Eldership each year." There were but seven ministers present, four ruling elders, four delegates and three deacons. The session was held at Oak Grove, Franklin county, Ark., and began September 8, 1897. **J. M. Howard** was elected Chairman, and **D. S. Summit**, Assistant; **J. H. Whittington**,

Clerk, and **J. D. Bradburn**, Assistant, and **J. T. Shelby**, Treasurer. Each minister was assessed \$1.50 for the Contingent Fund, and each church \$1.50 for the same Fund. The presence of **R. L. Byrnes**, West Pennsylvania Eldership, and President of the General Eldership was highly appreciated. Under a charge of "heresy" the license of one minister "was revoked." There was but little interest taken in Sunday-schools, and the churches "were recommended to be more active in Sunday-school work all over the bounds of the Eldership." Thirteen churches reported to the Eldership. On the nine fields of labor there were over twenty preaching places, with some churches unsupplied. They were to be served by fourteen ministers. Unassigned ministers were instructed "to look out their own fields of labor, for behold the harvest is great and the laborers are few." The churches were located in the following ten counties: Montgomery, Scott, Garland, Yell, Sebastian, Franklin, Crawford, Logan, Perry and Washington.

41st Texas and Arkansas Eldership.—The action of the Eldership in 1897, deprecating the small attendance, and expostulating with the members to be more faithful, did not have the desired effect. For while in 1898 there were two more ministers in attendance, no ruling elders nor delegates were present. The body convened with the church at Rose Creek, Perry county, Ark., September 15, 1898, with nine ministers and two deacons present. The Rose Creek church was located "quite a distance from any other church of God organization," and "the enemy had been there, sowing seeds of discord." "The 'Holiness' people had been preaching there, claiming to be the Church of God, and some of the brethren had gone after them, and were praying for God to heal all their afflictions." The officers elected were **J. H. Summit**, Chairman, and **P. J. Costlow**, Assistant; **J. W. Burns**, Clerk, and **W. R. Pennington**, Assistant, and **J. H. Whittington**, Treasurer. A "reorganized church in Hempstead county" was received into the Eldership. Great disappointment was expressed because of the small attendance, and the Eldership made an appeal especially to the younger ministers: "Knowing that the time is soon coming that we older preachers will pass away and quit coming to the Eldership, and if the younger preachers are not more punctual in their attendance and become better acquainted with the business pertaining to the Eldership, and have her interests more at heart, that when we are gone the Eldership will cease to meet." Twenty-two ministers were on the Eldership Roll. The state of religion was "at a very low ebb throughout" the Eldership. Prayer was offered, that God would "show us the hindering cause, and help us to remove the same out of our land." As faith and works must co-operate, the Eldership was solicited to "take such steps as to change the state of affairs, and the churches to co-operate and combine their efforts to effect a change." The territory was divided into thirteen fields of labor, to which eighteen ministers were assigned, while churches not supplied were "to apply to the Standing Committee for pastors."

42nd Texas and Arkansas Eldership.—The threatened dissolution of the Texas and Arkansas Eldership seemed impending in 1899. "The ministerial delegation was unusually small, and so the business was transacted mainly through correspondence." Thus the Eldership made only appointments to six fields of labor. On November 11th, the Standing Committee assigned ministers to five other circuits, and also appointed **J. S. Evans** Evangelist for South-western Arkansas. It granted the **W. G. M. S.** permission to work within the bounds of the Eldership. The session of the Eldership was held with the church at Price Spring, Franklin county, Ark., beginning September 13, 1899. Small as the attendance was, "good feeling and marked interest prevailed through each sitting. The preaching was extra good, with a marked degree of spirituality." But "the information obtained from reports of preachers was not very encouraging. The cause of Christ seems to be lingering, with large fields for extensive missionary work in this State." **J. W. Burns** preached the Opening Sermon. **J. M. Howard** was elected President; **J. A. Whittington**, Clerk, and also Treasurer. **E. Marple** was the choice of the Eldership for appointment by the General Eldership Board of Missions as missionary to the State of Arkansas. The condition in this Eldership was one of the occasions to give rise to the question as to whether the Polity of the Church of God could not be changed so that better results would follow; whether a different form of government might not prevent such serious losses of promising territory.

43rd Texas and Arkansas Eldership.—It was the adverse fortune of the Texas Eldership, even as late as 1900, to be charged with having "withdrawn from the

general body." **B. Ober**, one of the originators of the Eldership, denied this in June, 1900, stating the facts touching its organization before the war, and the opening of hostilities in 1861 "before the Texas Eldership was recognized by the General Eldership." And while "several attempts were made by some of the Texas brethren to declare our independence, and withdraw from the general body, it was voted down almost unanimously." After the war, when the General Eldership recognized the Texas Eldership, later the Texas and Arkansas Eldership, it was always loyal, and conformed to the established system of co-operation. The session of the Texas and Arkansas Eldership was hindered from meeting on August 29, 1900, by reason of "high waters;" but met August 30th, at Onyx, Yell county, Ark., with ten ministers present, one, **J. D. Henson**, from Tyson, Texas. Twenty churches were represented by delegates or letters, and four additional ministers reported. The body was organized by electing **D. S. Summit**, President; **J. H. Whittington**, Clerk. Two applicants for license from Texas were granted Certificates of Ordination, and two from Arkansas. Two Standing Committees were elected, one for Texas and one for Arkansas. In Arkansas there were nine fields of labor, located in Crawford, Washington, Scott, Montgomery, Yell, Garland, Sebastian, Logan, Hempstead and Franklin counties. The Eldership manifested an abiding disposition to revive and extend the work in Texas. It appointed **J. D. Henson** to Hill county, Texas, and requested **E. Marple** to "co-operate with the brethren in Texas, and to do all he can to build up the work there." **Henson** was also to do "mission work in the State of Texas." The time for the meeting of the Eldership was changed from the latter part of August, or the beginning of September, to "Wednesday before the fourth Sunday in July, to remain so for ten years, unless changed by a two-thirds vote of the Eldership."

44th Texas and Arkansas Eldership.—The fields of labor in the Arkansas part of the Eldership were generally large, churches weak and support inadequate. **J. H. Whittington's** circuit included two churches in Franklin county, one in Sebastian county and one in Logan county. The Standing Committee of the Arkansas part of the Eldership arranged for a Ministerial Association to meet one day before the session of the Eldership. This interfered with the organization of the Eldership, which was deferred one day, to July 25, 1901, when the Opening Sermon was preached at 1 p. m., by **D. S. Summit**. Officers elected were **J. H. Whittington**, President; **Owen Jones**, Clerk. Withholding of licenses, or "dropping from the Roll" of ministers, was a common occurrence. At this session one license was withheld, and the licenses of three others "were revoked," one that of a woman. The Eldership required "each pastor to collect the \$2.00 assessment on each church," and the pastors were "held responsible for the same, unless they give a reasonable excuse." Two new churches were received into the Eldership. The second-work doctrine had secured some adherents in the churches, and in the ministry, and was occasioning some trouble. The doctrine was defined as "a second and instantaneous work of grace wrought in the heart by the Holy Spirit," and the Eldership decided that it "is not the doctrine taught by the churches of God," and therefore "from henceforth this Eldership will not grant a license to any one who advocates such a doctrine." There were nine appointments made, all to fields in Arkansas.

45th Texas and Arkansas Eldership.—The Texas part of the Eldership was making no progress, and neither in 1901 nor 1902 was there any report received. In Arkansas there was a willingness to further to the extent of their ability every general enterprise, as well as to work with a self-sacrificing spirit for the promotion of their own interest. Hence, a visit from **O. A. Newlin** in 1902, in behalf of the Ft. Scott Institute, was much appreciated. The Eldership convened at Enterprise, Sebastian county, Ark., July 23, 1902. Ten ministers were present, by whom "the business of the Eldership was carefully transacted." They declared the "need of a better educated ministry, and the great benefit of educating our children in institutions of learning conducted by the churches of God." The fields of labor had increased to eleven, served by fourteen ministers. **J. M. Howard** at Mena and surrounding community was also the appointee of the Board of Missions of the General Eldership. Some of the churches, however, were unsupplied, and were placed in the care of the Standing Committee.

46th Texas and Arkansas Eldership.—The forty-sixth session of the Texas and Arkansas Eldership was blessed with "the presence of our aged and highly esteemed brother, **E. Marple**, who was an inspiration to the Eldership." In addition to **Marple** there were eight ministers present during the session, which was held

with the church at Lone Valley, Montgomery county, Ark., beginning July 22, 1903. The body organized by electing **D. S. Summit**, President; **J. H. Whittington**, Secretary. The state of religion and the condition of the churches "were at least hopeful." "Crime is on the increase, and the preaching of the gospel does not produce as good results in the conversion of souls as it did in former years." It was considered that "there is a great opportunity for the building up of the Church within the bounds of the Eldership." The Eldership rejoiced over the fact that the Board of Missions of the General Eldership had appointed **J. H. Whittington** as missionary in Arkansas. It asked also that **D. S. Summit** be appointed by the Board as "a general worker in the bounds of our Eldership." The names of all ministers who "fail to make their whereabouts known" were to be "dropped from the Eldership Roll." The number of fields of labor was reduced to eight; but they were enlarged, so that on all but one there was one assistant to the pastor, and on two there were three assistants. Texas was to be looked after by the Standing Committee. On August 21, 1903, occurred the death of **G. T. Bell**, one of the most active and successful missionaries of the Eldership. He was converted when a youth and united with the church at Union Bethel, Lamar county, Texas, and was licensed by the Texas Eldership in 1869. Having emigrated to Arkansas in 1866, he began his missionary labors in that State about 1874, "under a fiery current of persecution." But "he preached the pure, uncompromising doctrines of the Church of God." "He was an able gospel preacher." "In his death a great and good man has gone up into a higher, brighter life."

47th Texas and Arkansas Eldership.—The Eldership in 1904 was very small, there being but five ministers present from Arkansas and two from Texas. Ten others reported by letter or proxy, and five were not heard from. "Much sickness" was the cause. The session was held with the church at Price's Springs, Franklin county, Ark., and the Opening Sermon was delivered July 20, 1904, by **E. Marple**, of Texas. **J. D. Henson**, of Texas, was also present, and was chosen to preach the Opening Sermon in 1905. The names of seven ministers "were dropped from the Ministerial Roll." **E. Marple** was chosen President; **J. H. Whittington**, Secretary and Treasurer. Conditions throughout the Eldership were "better than a year ago, and the outlook for the future was encouraging." Two ministerial and two lay delegates to the General Eldership in 1905 were elected; but all were ministers, the names of no laymen appearing on the records for years. The fields of labor were rearranged, and numbered twelve, one of them in Texas, to which **J. D. Henson** was assigned. **D. S. Summit** was appointed missionary, as he was in the employ of the Board of Missions of the General Eldership, and **E. Marple**, General Worker. While the Eldership reported no Funds and no money, it raised "money to pay dues to the General Eldership for the present year," and "made arrangements to pay the back dues during the year."

48th Texas and Arkansas Eldership.—Increasing interest throughout the bounds of the Texas and Arkansas Eldership territory characterized the year 1904-5. The ministers were "awake to the fact that our distinctive doctrines should be kept to the front." The eight sittings of the Eldership in session at Mt. Zion, Garland county, Ark., beginning August 30, 1905, "were precious seasons of grace," as well as of careful business transactions. Fourteen ministers were present, but no record of laymen. **J. D. Henson** was elected President; **E. Marple**, Journalizing Clerk; **J. H. Whittington**, Transcribing Clerk; **D. S. Summit**, Treasurer. While three new names were added to the Ministerial Roll, and one minister was reinstated; two "were dropped from the Roll." Frequent troubles were experienced, so that it was no surprise to the Eldership to be called on to investigate charges against one of the ministers, whose "license was withheld until reconciliation is perfected between the two parties." These estrangements between ministers were viewed with apprehensions. And they were not always caused by the wrong doing of those against whom the charges were preferred; but grew out of the law laid down by **Tacitus**: "It is the nature of the human disposition to hate him whom you have injured." Though the churches were mostly weak and poor, and the pastors received limited support, much interest was manifested in the publications of the General Eldership, in missions and educational institutions. There were eleven fields of labor, in ten counties in Arkansas. One field was unsupplied; but seven of the pastors had an "assistant," and **J. D. Henson** was the General Evangelist.

49th Texas and Arkansas Eldership.—As the work in Texas was not profitable to the Texas and Arkansas Eldership, the Executive Board of the General Elder-

ship was petitioned to permit it to be "dropped," and the body be called "The Arkansas Eldership." Said Board having no authority to change boundaries or titles, the matter was left to rest. The body convened as "The Texas and Arkansas Eldership," August 29, 1906, at Mt. Nebo, Logan county. It was organized by electing **D. Summit**, President; **J. H. Summit**, Clerk; **J. S. Summit**, Treasurer. In addition to the twelve teaching elders present, there were also two ruling elders, four deacons and one delegate, all having the full rights of members. In the evening, after the first day's sittings, the Opening Sermon was preached by **James Roland**. Arrangements were made to hold a Ministerial Association at Cedar Creek, Scott county, in December. The finances of the Eldership were limited, as there were only \$14.95 in the treasury, and the Eldership was indebted to the Contingent Fund of the General Eldership to the amount of \$10.00. The "patronizing of our Publishing House and of Findlay College" was advised. Eighteen churches reported to the Eldership and nineteen ministers, to which number three were added by the Committee on License. The territory was divided into ten fields of labor, and the pastors appointed thereto were given the right "to choose their assistants." The Board of Missions of the General Eldership appointed two missionaries, **J. H. Whittington** in the northern and **D. S. Summit** in the southern part of the State, which "the Eldership endorsed."

50th Texas and Arkansas Eldership.—Ability and interest are not always commensurate. The ministers and churches of the Texas and Arkansas Eldership had limited ability to help the educational institutions of the Church, or to patronize them; but when "**V. V. Dilt** was elected Evangelist," he "was also authorized to represent the interests of Fort Scott Collegiate Institute, Kansas. He was the Clerk of the fiftieth session of the Eldership, which was held at Hurricane Grove, Montgomery county, Ark., beginning September 28, 1907. **J. H. Summit** was the President; **D. S. Summit**, Treasurer. Much of the time was given to the consideration of mission work. The main difficulty encountered was the lack of means. There was a surplus of ministers, as in addition to the nineteen who were assigned to the fourteen fields of labor, there were a number unemployed, and three more received licenses at this session. And yet there were churches without pastors, and "the prospects seem good for the advancement of the Church of God in this country," and prayer was asked "that the Lord may send more laborers into this part of his vineyard."

51st Texas and Arkansas Eldership.—When the Texas and Arkansas Eldership convened at Price's Springs, Franklin county, Ark., September 27, 1908, the members could review a year during which "the work was going steadily onward," although "the ingathering of souls had been unusually small." The contrast between the condition of the Eldership as a body and as representing the church work, or "state of religion" and of the churches, often awakened deep solicitude. There were ten ministers present at this session. After the reorganization, **D. S. Summit** preached the Opening Sermon. He had been elected President; **J. H. Whittington**, Clerk. Three brethren secured licenses to preach the gospel. Gratification was expressed that "the young ministers have made considerable progress." But they were counseled "to take a more systematic course of study." To facilitate this "books for a Course of Study" were adopted. These were **Winebrenner** on Regeneration; **Jewett** on Baptism; **Forney's** Philosophic Basis of Ordinances and Bible Doctrine of Sanctification; **Reitzel's** Robert Woodknow. The Eldership had some trouble with errorists, and a prolonged discussion grew out of the action of the Standing Committee "revoking the license of **J. L. Shelby** for teaching the so-called 'Holiness' doctrine." But the action of the Committee was sustained. Notwithstanding this discussion, and divergence of views on some other subjects, the harmony and unity of feeling were not endangered, for "peace and good fellowship prevailed to the close of the session."

52nd Texas and Arkansas Eldership.—In 1909 the Texas and Arkansas Eldership commemorated its fiftieth anniversary, or held its "fiftieth session," and adopted resolutions, acknowledging the "infinite wisdom and abundant mercy by which God saw fit to perpetuate our life as an organized body." It calculated that said session was "the last meeting of our half century life." But the Texas Eldership, of which the Texas and Arkansas Eldership is the continuation, was organized in 1857, so that the session of 1909 closed the fifty-second year of its existence. By resolution the Eldership renewed its vows of "loyalty to God and his cause, cultivating the spirit of union and subordination, that he may continue to bless and prosper our Eldership for all time to come." The meeting was held at

Lone Valley, Montgomery county, Ark., beginning September 1, 1909. The Opening Sermon was preached by **J. H. Jordan**. Sixteen ministers and ten ruling elders were in attendance. They elected **D. S. Summit**, "Chairman;" **J. E. McElroy**, Clerk. A more stringent action was taken touching reports of ministers, making it obligatory on each minister to report every year, or forfeit his license. If such action is to be regarded as measuring the value of a license, it was thought that it made licenses quite too cheap. As it was "deemed reasonable that the ministers should be about their Father's business," so the Eldership "resolved that all the preachers must preach at least twelve sermons each year, unless provisionally hindered, or their licenses will be discontinued." Five applicants for license appeared, and their requests were granted. The twelve charges were all supplied with pastors, several having assistant pastors.

53rd Texas and Arkansas Eldership.—In 1909 the Texas and Arkansas Eldership adjourned to meet at Elnora, Montgomery county, Ark.; but the place was changed by the Standing Committee to Hurricane Grove, Montgomery county, where it convened on August 31, 1910, at 10 o'clock a. m. Only a few being present the organization was deferred until 2 p. m., and a sermon was preached at 11 o'clock by **T. N. Gillham**. **J. H. Jordan** was elected President; **J. H. Summit**, Vice President; **J. E. McElroy**, Secretary. Fifteen teaching elders reported in person, ten by proxy and two by letter. Eighteen churches reported, and others were instructed to report to the Standing Committee. There was an evident desire to enlarge the work, and the "great need in Southern Arkansas and Texas for mission work in order to spread the borders of Zion, establish new churches and revive old and unsupplied churches" was strongly set forth. It was accordingly arranged "to put a missionary in the field for that purpose." To provide for his support, each church was required "to pay \$1.00 for each male member." The Eldership was also asked for a certain amount by the Board of Missions of the General Eldership. It was realized that when God calls us to duty, the only right answer is obedience.

54th Texas and Arkansas Eldership.—Though but few more than one-half of the ministers were present at the fifty-fourth annual session of the Texas and Arkansas Eldership, "a good number of ruling elders, deacons and delegates from all over the work was in attendance." The presence of **E. Marple**, one of the original members of the Texas Eldership, was a blessing, and was highly appreciated. The meeting was held at Mt. Nebo, Logan county, Ark., and began August 30, 1911, at which time, Wednesday evening, the Opening Sermon was preached by **S. S. Lee**, and the Eldership was organized. The officers elected were **J. H. Summit**, President; **J. H. Whittington**, Clerk. "The business was transacted deliberately, harmoniously and evidently with an eye single to the glory of God and to the upbuilding of his church," was the testimony of the Clerk. Yet one resolution, introduced by **E. Marple**, "caused quite a sensation, and had some very strong opposition." There had been some differences of views and of practice on the observance of the ordinances of Feet-washing and the Lord's Supper which the resolution was intended to harmonize. The resolution required "that the churches of God celebrate both these ordinances at the same stated time." After being amended so as to make it advisory, it was adopted by "twenty-four years, and eight nays." The Eldership also took action on other religious subjects; but on various questions of a general or civic character it remained silent. All but one of the twelve fields of labor were supplied with pastors, but no assistant pastors were named. Twenty-three churches were named on the twelve appointments.

55th Texas and Arkansas Eldership.—In 1912 the Texas and Arkansas Eldership held its annual session with the church at Hurricane Grove, Montgomery county, Ark., beginning at 10 o'clock a. m., August 28th. **J. H. Whittington** was the appointee to deliver the Opening Sermon, and **D. S. Summit** the alternate. The officers elected were **J. H. Summit**, President; **S. S. Lee**, Vice President; **J. E. McElroy**, Secretary. The President appointed the Standing Committee, consisting of **R. J. Scott**, **T. L. Tabor**, **James F. Summit**. The Stationing Committee was composed of **J. S. Story**, **C. B. Carter**, **J. A. C. Spenter**, **Arthur Defoor**, **S. S. Lee**. This Committee divided the territory into eleven fields, with twenty-five churches, only one of the fields having two ministers assigned to it. **J. H. Summit** was "endorsed as General Missionary in North Arkansas" to "the General Mission Board;" but the Eldership requested that he be made missionary for "the State of Arkansas." The Eldership kept its high ideals alive, realizing that under many discouragements it is a difficult problem to prevent an insidious lowering of standards. And the lowering of ideals along any line means a lowered life.

XI. THE SOUTHERN ILLINOIS AND INDIANA ELDERSHIP.

With Terre Haute, Vigo county, Ind., as a center, colonies of families of the Church of God located in four or five counties in Illinois and Indiana, beginning as early as 1847. It was in the Spring of this year that the **Rupps**, **Fasigs**, **Snavelys** and **Taggarts** emigrated from Richland county, Ohio, to the State of Missouri. Not being satisfied with their new homes, they returned the same Fall, and located at and near Martinsville, Clark county, Ill. **H. Rupp** was a licensed minister of the Ohio Eldership, and preached in German. They soon began holding prayer-meetings and to carry on church work. In 1849 **John Blickenstaff**, of the Indiana Eldership, visited these families and was employed by them as their preacher; but as he became involved in certain scandals, he was dismissed. In 1850 **Winebrenner** and **Harn** paid them a visit, and were impressed with the locality as a favorable one for mission work. Sending of missionaries to Illinois was that Fall determined upon by the East Pennsylvania Eldership. In the Spring of 1851, **George Sandoe**, a young man of Lancaster county, Pa., "full of zeal and with a robust constitution," was started West to occupy this new field. In 1854, and prior, **T. Hickernell**, **Adams** and **Switzer** visited that section; also in 1854 **I. E. Boyer** was preacher in charge. During this year families from Wayne county, Ohio, settled in Greene county, Ind. Among these were the **Millers**, the **Neidigs** and the **Axes**. Later **Sandoe** returned as preacher in this section. The work prospered, and there were churches, or preaching points, in Vigo, Clay, Greene, Sullivan, Parke and Putnam counties in Indiana, and in Clark, Cumberland, Crawford and Coles counties, Ill. The territory was remote from the other fields occupied in either State by the ministers of the two Elderships; the inconvenience of travel was great; they had limited means, and so, irregular as it was, and against the judgment of the Illinois Eldership, it was finally determined to organize a new Eldership. The Illinois Eldership, October 19, 1857, "disapproved the course of the southern brethren in the organization of another Eldership, believing it to be detrimental to the cause in the bounds of this Eldership." But the new Eldership had been organized October 12th, at Prairieeton, Vigo county, Ind., in the Methodist meeting-house. Two circuits were represented—Greene county, Ind., **S. N. Miller** and **D. Neidig**, teaching elders, and Martinsville circuit, Ill., **George Sandoe**, **H. Rupp** and **H. Schweitzer**, teaching elders, and **John Snavely** and **Edwin Longenecker**, ruling elders. They "gave each other the right hand of fellowship, pledging ourselves to stand by the word of God, and one another as ambassadors of the same." **S. N. Miller** was chosen Speaker, and **David Neidig**, Clerk. **James Werner**, of the East Pennsylvania Eldership, was present. The Eldership adopted as its name, style and title, "The Southern Illinois and Indiana Eldership of the Churches of God." Resolutions were adopted to do all in their power "to counteract the great and growing evil of intemperance," and to "give our undivided influence against Slavery as it exists in the Southern States of this Republic." **S. N. Miller** was placed in charge of Greene county circuit, Ind., and **Sandoe**, of the Martinsville circuit, Ill., while **H. Rupp** and **H. Schweitzer** were "to preach for the German brethren and sisters in Greene county, Ind." A Methodist minister present "delivered a short address to the Eldership" at the close of the session.

Samuel N. Miller entered the ministry when he was twenty-six years of age, receiving his first license from the Ohio Eldership at its second annual session, in 1837. He at once "offered himself to travel the ensuing year," and was appointed to the Richland county circuit. He was pastor successively of Stark county circuit, Wooster circuit, and Mohegan circuit, serving several of these fields a second term. His last circuit was the Wooster, in 1846. He had removed to Indiana prior to the organization of the Southern Illinois and Indiana Eldership, and joined the Indiana Eldership on Transfer given him in 1856 by the Ohio Standing Committee, and was appointed to Greene county circuit, Ind. When the Southern Illinois and Indiana Eldership was organized in 1857 he became a member, and was elected to the office of Speaker, and re-elected three successive annual meetings. In 1865 and again in 1868 he was elected a delegate to the General Eldership. In 1869 he was elected Treasurer of his Eldership. He was in the active work until 1871, when he was circuit preacher in Daviess county, Ind. He died in Highland township, Greene county, Ind., May 22, 1873, aged 63 years, 3 months and 14 days. "He was a man of great faith and undoubted piety;" "faithfully advocating the

doctrine of Christ and his Apostles." "His labors were blessed to the enlightenment of many and the establishment of churches of God."

2nd Southern Illinois and Indiana Eldership.—Encouraged by the presence of **J. H. Hurley**, of Decatur, Ill., who preached the Opening Sermon from 1 Peter v. 2-4, the second Eldership in Southern Illinois and Indiana gathered new inspiration as it met at Martinsville, Ill., October 25, 1858, for the transaction of its annual business. **Edwin Longenecker** had received license from the Standing Committee, so that there were six teaching elders, all present, with two ruling elders and five delegates. **S. N. Miller** presided as Speaker, and **George Sandoe** was the Clerk. **J. Werner** and **J. Richards** were advisory members, and served on committees. The ministers of the Eldership were advised of "the importance of pursuing a regular course of study," and, "besides the Bible, The Comprehensive Commentary, **Watson's Institutes**, **Winebrenner** on Regeneration, **Carson's** and **Swartz's** works on Baptism, and **Harn** on Feet-washing" were recommended. Without mentioning the author's name, a committee was appointed to examine and report upon "a certain pamphlet published by a member of the East Pennsylvania Eldership." The Committee's report was adopted, which says: "We can but express our regret that it ever found its way amongst us, inasmuch as it teaches sentiments repugnant to the principles and doctrines of the churches of God." Resolutions disaffirming all sympathy with the use of intoxicating liquors as a beverage were adopted, and advising "our brethren to use their influence against the manufacturing and vending thereof." Slavery the Eldership considered an "institution derogatory to the revealed will of God, conceived in sin and shapen in iniquity." Subscriptions of brethren in the local churches were to be solicited "for the use and benefit of superannuated or worn-out preachers of the Church of God, their wives and orphans." Not to seem antagonistic to the Illinois Eldership, a resolution prevailed declaring that "we wish to co-operate with the Elderships of the Church of God everywhere." **Miller** had visited a Separate Baptist Association, which expressed a desire for correspondence with the Eldership.

3rd Southern Illinois and Indiana Eldership.—The third annual session of the Eldership was held "in the bethel on **Bro. John Miller's** farm, Greene county, Ind., beginning October 24, 1859. **S. N. Miller** and **George Sandoe** were re-elected Speaker and Clerk respectively. Rules were adopted for the session. Ministers reported "times of refreshing from the presence of the Lord." **S. N. Miller**, who had been appointed "to bear a letter of correspondence" to "The White River Association of Separate Baptists reported a favorable reception at their Association." In response, a letter from said Association was addressed to the Eldership, and **Miller** was again appointed to bear a similar letter to the next Association. The cause of Missions formed the subject of "consultation," when "a committee was appointed to consider the best and most available means to raise missionary funds." The means recommended was "to appoint one man, or more, in each church to circulate a subscription, soliciting funds for home missions." **Sandoe** was elected delegate to the General Eldership. **Miller** was appointed to the Martinsville circuit, and **D. Neidig** to Greene county, Ind.

4th Southern Illinois and Indiana Eldership.—The Opening Sermon of the fourth session of the Southern Illinois and Indiana Eldership was preached in the bethel at Martinsburg, Ill., October 22, 1860, by **S. N. Miller**. He was re-elected Speaker, and **George Sandoe**, Clerk. **Miller** gave his reasons for not attending the annual meeting of the White River Association of Separate Baptists, and was exonerated. The Eldership felt that said Association, "by failing to meet with us, and in other ways, treated this body with contempt," and so resolved "that our correspondence close." The Eldership expressed its gratitude "for our present advance in education, and earnestly recommend all moral and religious education, especially the establishing of Sabbath-schools where practicable." It pledged its "entire and individual influence against intemperance as an evil of the greatest magnitude." Slavery it denounced "as an outrage committed upon the most precious and God-given rights of man, at variance with every attribute of our common benefactor and Creator," and hence it "will not countenance this sin or villany under any consideration whatever." One man in each church "was to be appointed to collect missionary money to support one or more missionaries within the bounds of this Eldership." The entering of preachers into "the political arena," the Eldership refused to "believe is alike disastrous to the vitality and extension of the Church," and it did not regard it "as an ecclesiastical evil which should be discountenanced by all the friends of Zion," for it indefinitely postponed a resolution

to that effect. The "use of tobacco as a luxury" it pronounced "a relic of barbarism, and a violation of physical, intellectual and moral law." It lamented "the removal by death of our beloved and much esteemed **Bro. John Winebrenner.**" Two circuits and one mission were outlined, with four preachers and three "missionaries at large."

5th Southern Illinois and Indiana Eldership.—Fourteen preachers and delegates were present at the session of the Eldership which was held in the Union Bethel, Greene county, Ind., beginning October 14, 1861. **J. W. Booth** was elected Speaker, and **George Sandoe**, Clerk. **D. Neidig** preached the Opening Sermon on Sabbath evening. The ranks of the ministry were increased by the licensing of **J. C. Hughes**, **W. Shipman** and **J. Buskirk**. Fraternal relations were begun with the "Indiana Conference of the Churches of God," **J. G. Laughlin** and **J. W. Neeley** being present as delegates, bearing "a letter of correspondence." The Eldership was in favor of publishing the Journals together in one pamphlet, for which purpose the Minutes were written out in full, and but "a very brief account" furnished The Advocate.

6th Southern Illinois and Indiana Eldership.—The sixth session of the Southern Illinois and Indiana Eldership, which began its session at Martinsville, Clark county, Ill., October 13, 1862, was still further encouraged to labor for union between it and the Indiana Conference of Church of God. This organization began its existence at Zion meeting-house, in Martin county, Ind., immediately adjoining the work of the Eldership in Greene county, in October, 1855. In August, 1861, they had their annual Minutes of 1860 published in The Advocate. "They have fallen back upon the original Scripture platform," said **Thomas**, "and we can see no reason why this Conference and the Indiana Eldership should not either blend together in one, or cordially co-operate." October 31, 1861, the Minutes of the meeting held August 30, 31 and September 1, 1861, were also published in The Advocate. In these they adopted The Advocate as their paper. They "as a Conference take the Old and New Testament Scriptures as containing our articles of faith and rule of discipline for the government and edification of the Church of God." **Joseph G. Laughlin** may be called the founder of this body of people. He had been a member of the M. E. Church, a local preacher; but after a prayerful reading of the Scriptures he became dissatisfied with human names and parties, and decided to withdraw from the M. E. Church. At this time he "had no thought of forming a Church." But soon finding "others anxious for a Church to be formed bearing the scriptural name and taking the word of God for the man of their counsel," a meeting was held on June 10, 1854, "for the purpose of forming and organizing a Church to be known as the Church of God." Thus originated this body of believers, with **J. G. Laughlin** as their leader. "**S. N. Miller** and **D. Neidig** were appointed in 1861 to carry a letter of correspondence to the Conference of the Church of God in Martin county, Ind., in September, 1862." These brethren reported "that the prospect of a union between the two bodies is very favorable, and have no doubt that could those brethren have been present a union would have been effected." They were invited "to meet the Standing Committee on the last Saturday in March, 1863, for that purpose. The "present effort to break up the Government of the United States" the Eldership "considered a great sin against God and the most precious rights of man," and declared that they "will not fellowship any person or persons who give aid to, or sympathize with, those in rebellion against the Government." The ordinances were observed the second day evening. "Dark and trying times, and doubt concerning the advancement of the Church and cause of our Master "were experienced during the year." Intemperance was denounced as "a growing evil whose natural tendency is to ruin the community, the influence of which is detrimental and ruinous to the morals of all good citizens." The Eldership "formed itself into a society to raise a Widows' Fund, by each member paying the sum of twenty-five cents annually." One circuit and one mission in Indiana, and two circuits in Illinois were formed. There were six ministers present and five absent, with two ruling elders and one delegate. **W. Booth** presided, and **E. Longenecker** was the Clerk.

7th Southern Illinois and Indiana Eldership.—In furtherance of the project of union between the Southern Illinois and Indiana Eldership and the Indiana Conference of the Churches of God, when the Eldership met in the Union Bethel, Greene county, Ind., October 19, 1863, **J. G. Laughlin**, **E. Jackson** and **T. J. Whinnand** presented letters of correspondence, and were received as advisory members. The Eldership had organized by the election of **S. N. Miller**, Speaker, and

William Booth, Clerk. What the Standing Committee did to effect a union with the Conference of the Churches of God was not recorded, but no action was taken by the Eldership. The prayers of the Eldership were tendered to "the President and his Cabinet for wisdom and understanding in performing the responsible duties imposed upon them." Ministers were advised that if they "fail to report either in person or by letter, they shall be dealt with, unless a reasonable excuse be offered." The death of **D. Neidig** was deeply felt, he having died after having obtained a furlough for home from the Army at Corinth, and a funeral sermon was preached on Sabbath morning before the Eldership.

8th Southern Illinois and Indiana Eldership.—The place of meeting of the eighth session of the Southern Illinois and Indiana Eldership, in the Whisinnand school-house, near Bloomington, Monroe county, Ind., evidenced the progress made toward a union between the Eldership and the Conference of Churches of God. Monroe county adjoins Greene on the east, and was part of the territory covered by the said Conference, which originated in the county adjoining Greene on the south, Greene being territory of the Eldership. **R. H. Bolton** came to the Eldership with a Transfer from the West Ohio Eldership. "After some agreeable deliberation," a resolution was adopted inviting the brethren of the Conference of the Churches of God "into the union and fellowship with us as Christian people and ministers, and co-operation of the Southern Illinois and Indiana Eldership of the Church of God." The names of **I. J. Whisennand, J. G. Laughlin, J. O. Laughlin** and **J. W. Neeley**, ministers, and **Daniel Pruett**, ruling elder, were entered on the Roll, and they became active members of the Eldership. The Eldership chose **W. Booth** for Speaker, and **E. Longenecker**, Clerk. A committee was appointed to draft a Missionary Constitution, which reported, and the Constitution was adopted. A delegate from the Separate Baptist Church was received. "Godspeed to the Chicago Mission" was voted, and "the influence, prayers and aid" of the Eldership promised "for its success and prosperity." A Book of Minutes of the Eldership was arranged for, "in which to record the acts of the Elderships and Standing Committees of the past, present and future." The Eldership lamented the limited good accomplished during the year. "With joy" the Eldership "hailed the era when all the oppressed shall go free," and "we as a nation will rid ourselves of the iniquitous system of a cruel and wicked slavery." Hence, "every measure taken on the part of our Government to liberate the enslaved meets our hearty approval." "The sympathy, influence and fellowship" of the Eldership was refused to "any person engaged in the iniquitous business of using or selling spirituous liquors as a beverage." Nor can "we have fellowship with any who justify the course of the rebels in rising up in rebellion against the legally elected authorities of this great Government." **R. H. Bolton** was "appointed to travel over the entire bounds of the Eldership as a General Evangelist, and the ministry to assist all they possibly can in serving appointments, churches, and in helping to hold special, ordinance and protracted meetings."

9th Southern Illinois and Indiana Eldership.—The two Evangelists, **R. H. and C. S. Bolton**, who traveled over the whole territory of the Eldership, had infused new life into the body. But it also had a depressing effect on the ministry, and a lessening of interest on the part of some. This may account for the fact that when the Roll was called at Martinsville, Clark county, Ill., October 16, 1865, of the fourteen teaching elders enrolled six were absent. But two ruling elders were in attendance, and three noted as absent. The two General Evangelists had been remunerated in cash to the amount of \$455.93. As a result of their labors they reported that "ministers were made earnest, churches revived and strengthened, backsliders reclaimed and about one hundred and forty souls professedly converted to God." The formation of one church, at Centerville, Vigo county, of twenty members, was reported. **W. Booth** was elected Speaker; **R. H. Bolton**, Journalizing Clerk, and **C. S. Bolton**, Transcribing Clerk. The translation of the American Bible Union was commended. The ministers and churches were earnestly urged "to engage in the glorious work of Sunday-schools." The use of tobacco, being "a filthy practice, and a useless waste of money," it "should at once be dispensed with by all." "A happy, but slow, improvement in the cause of religion within the past year in our Eldership" was acknowledged. In a lengthy series of resolutions, with separate preambles, intemperance was denounced as "the vilest of evils, most fatal in its tendency, exposing the human race to every vice, and hurling into the vortex of ruin millions of our fellow beings." Everything possible was directed to be done to "destroy this abominable compound of crime and vices." The

absence of a prohibitory law, similar in its provisions to the Maine Law, was deplored. The hope was expressed that "the leaders of the so-called Confederacy will receive their proper retribution." The Chicago Mission was endorsed, and **Shoemaker** invited to canvass their Eldership for funds. But when the resolution was read, stating that in the matter of membership in organizations of Odd Fellows, Free Masons, Good Templars, etc., "we recommend all to use their own judgment whether or no they will hold connection with any or all these institutions," it was amended so as to read: "We recommend all brethren to stand aloof from them all." Provision was made for the drafting of a Constitution by appointing **R. H. Bolton, Sandoe and Longenecker** a committee for that purpose. The Stationing Committee reported two circuits and two missions, to which three ministers were assigned, to be assisted by the local ministers living on the fields.

10th Southern Illinois and Indiana Eldership.—The session of the Eldership of 1866 was "most harmonious and pleasant." It met with the new church at Centerville, Vigo county, Ind., October 13th, Saturday, at 3 o'clock p. m. **S. N. Miller** was chosen "Chairman," and **R. H. Bolton, Clerk**. The Separate Baptist Association had sent **Silas White** as a Messenger, bearing "a letter of Correspondence," which were received. The funeral sermon of **Elder James Wilson** was preached on Sunday afternoon, by **Bolton and Miller**. The Eldership was declared to have "lost one of its most exemplary members." On the temperance question the Eldership expressed its readiness "to co-operate with all proper efforts, moral and legal, for the suppression of every form of this giant evil." While recommending general co-operation with the General Eldership, it named "specially in matters pertaining to the College or Colleges." It felt thankful "for the success of the year; for the harmony which prevails among the brotherhood, and for the growing influence throughout our bounds;" but declared, "there is room for improvement, and greater interest should be felt and sacrifices made to spread Bible principles." The total amount of Life Membership in the Missionary Aid Society was \$480.00. "A Letter of Correspondence was ordered to be written to the Shelby Association of Separate Baptists," the same "to be borne thither by **Sandoe**, accompanied by **Bolton and Rupp**." The attendance of elders and delegates being very small, churches were urged "to send their elder or elders, or regular delegate or delegates "to each Annual Eldership." There were but two circuits and two itinerants, with one General Evangelist.

11th Southern Illinois and Indiana Eldership.—The overtures to the Shelby Association of Separate Baptists were received in a kindly spirit, and at the opening of the session of the Eldership in 1867, **Silas White**, a Messenger from the Association, was received, bearing a Letter of Correspondence. This courtesy was "highly appreciated," and the hope was expressed that "our interchange of views may tend to unite our efforts in the cause of God." A letter was directed to be written to the Association, and the bearers thereof were **Shafer, Rupp and Sandoe**. The date of the Eldership meeting was October 21st, when eight ministers and seven delegates and ruling elders were present. Considerable of a missionary spirit was awakened, so that the Stationing Committee, in addition to the two circuits, named three missions—Centerville, Daviess county and Milton—with eight preachers, and five others "to assist all they can." The total amount of Life Membership of the Missionary Aid Society was increased to \$570.00. Provision was made to create a Contingent Fund for the General Eldership. As the need of a better educated ministry was felt, action was taken to prepare a Course of Studies for ministers; but only four branches were named—the Bible, on which essays were to be written; Grammar, Geography and Church History. The presiding officer of the Eldership was **William Booth**, with **George Sandoe**, Journalizing Clerk, and **J. W. Neeley**, Transcribing Clerk. As the income from the Life Memberships amounted to less than \$40.00 a year, the Eldership directed that each pastor preach a missionary sermon at each preaching place, and lift a collection for missions.

12th Southern Illinois and Indiana Eldership.—With its three missions during the year, and receipts of but \$29.24, plus \$5.75 in the treasury, the urgent need of more funds was self-evident. Eleven new Life Members were secured, making the total amount \$680.00. So the Eldership which met at Union Bethel, Greene county, Ind., Thursday, October 22, 1868, had this as one of its most important problems to deal with. Hence, it was again made the duty of "each minister in charge of churches to take up a missionary collection at every point during the year, besides soliciting Life Members of the Missionary Society." The year

just ended these collections aggregated but \$5.18. Quarterly payment of salaries of ministers was insisted upon. There were present at this session eight teaching elders, two ruling elders and two delegates. **William Shafer** was chosen Speaker, and **George Sandoe**, Clerk. The correspondence and exchange of delegates with the Association of Separate Baptists were continued. In addition, the Eldership expressed its willingness "to correspond with other bodies of Christians on the subject of Church union, and, if desirable, send delegates, with letters of correspondence." **Elder Wesley Shipman** had emigrated to Kansas. A very hopeful spirit animated the Eldership, as it believed "that if we are faithful, the future will reveal great and glorious results." A minister of "the Christian, or New Light, Church," **T. T. Miller**, was received and licensed. Two churches, one in Madison and the other in Delaware county, north-east of Indianapolis, sent delegates to the Eldership, and asked admission to fellowship. But being within the territory of the Indiana Eldership, they were referred to said body. There were arrangements made for three missions, two circuits and one separate church.

13th Southern Illinois and Indiana Eldership.—As it had been resolved to alternate between the two States with the annual sessions of the Eldership, the session of 1869 was held at Martinsville, Clark county, Ill., beginning October 21st. Nine absentees are noted, while an unusual number of lay elders and delegates was present, there being eight ministers and eight delegates and ruling elders. They chose for Speaker, **William Booth**, and for Clerks, **George Sandoe** and **R. T. Sargent**. While in 1868 the delegates from the two churches in Madison and Delaware counties were referred to the Indiana Eldership, the Standing Committee during the year had appointed **Wm. Booth** to preach for them till the Eldership. The Eldership expressed its "high esteem of the many virtues of the deceased **Elder E. H. Thomas**, a man of unswerving devotion to the principles of truth and of arduous labors among us." The Itinerancy had been made a prominent topic by the discussion at, and the action of, the General Eldership, and so strong resolutions were adopted, characterizing it as "an efficient instrumentality in spreading the gospel of Christ," and "considering it essential to the speedy dissemination of the principles of the Church of God in the world." It was directed that a committee of the Eldership "mature a plan for the co-operation of all the churches on each field of labor to support the preacher in charge." This was prompted by the fact "that there is too little effort on the part of the churches to support their preachers." The churches were advised that "unless they wake up to this matter it will be impossible to supply them with regular preaching." This the Eldership claimed was "the only difficulty—means to send ministers to preach the word to our fellow men." With the accession of **A. J. Fenton** to the ministerial ranks, the Eldership had the men to send out on its five fields of labor, with assistants on each one. **Sandoe** was to travel generally, "to open new points for future missionary operations, and to present the missionary claims to the churches and secure Life Members."

14th Southern Illinois and Indiana Eldership.—The exchange of delegates between the Southern Illinois and Indiana Eldership and the Shelby Association of Separate Baptists continued. Delegates were again appointed "to meet with the Association." It was a minority Eldership that met at White Bethel, Madison county, Ind., August 25, 1870, there being but five of the sixteen enrolled teaching elders present, with four ruling elders and delegates. Doubtless this was owing to the distance to the place of meeting. **A. X. Shoemaker** "was appointed Speaker" and **Geo. Sandoe**, Clerk. The Eldership was \$64.00 in arrears on General Eldership assessments, and **Sandoe** was instructed "to collect the same forthwith." It was made the duty of preachers on entering upon "their fields of labor to call the churches together and ascertain what can be procured by subscription for their support." The Board of Missions reported \$720.00 Life Membership; but only \$84.30 was "paid out during the year." The Eldership pledged itself to "labor without ceasing for the entire overthrow of the liquor traffic in our land," and declared that "we will not give our suffrage to any man (if we know it) trafficking in, or drinking, spirituous liquors." The Martinsville circuit was divided into Martinsville and Robinson circuits, and a minister appointed to each. This gave the Eldership six appointments, three of which were missions, viz.: Milton, Centerville and Daviess county. It was decided that "the present Eldership year end with the first of November, and hereafter with the sitting of the Eldership." The Eldership now had churches near the boundary lines separating it from the Indiana Eldership, in Howard, Madison and Delaware counties, the second counties south of Huntington and Wells, and much more convenient to be supplied by said Eld-

ership. It therefore requested the Indiana Eldership to supply them, or it will cede said counties to the Indiana Eldership. But said Eldership in October, 1870, took no action in the matter, though it was brought before it by **Shoemaker** and **W. A. Gourley**, appointed a committee for that purpose.

15th Southern Illinois and Indiana Eldership.—It was rather the common practice in western Elderships to make visiting ministers of other Elderships full members, with the privilege of voting, sitting on committees and holding office. So it was not peculiar when at its session at Martinsville, Ill., beginning August 21, 1871, the Southern Illinois and Indiana Eldership not only again received **Shoemaker** as a full member, but re-elected him Speaker. **Geo. Sandoe** was First Clerk, and **R. T. Sargent**, Second Clerk. Eleven teaching elders attended the session, while nine were absent. There were seven ruling elders and six delegates in attendance. The Eldership manifested a spirit of harmonious co-operation with the General Eldership, and while in arrears to the said body, it made an effort to pay all its assessments. The Missionary Baptist Church was represented by **L. W. P. Gilbert** as delegate. Having adopted strong resolutions urging diligent Sunday-school work by all pastors and churches, it was arranged to suspend preaching on Friday night to hold "a meeting in the interest of Sunday-school work." At this meeting these questions were discussed: "What is a Sunday-school?" "What relation does it sustain to Christianity?" "How shall we awaken greater interest in this work?" "Shall we have a Sunday-school Convention?" The Eldership declared that it will "use all our efforts against intemperance," and "will in every lawful way strive to put it down;" and that it "will fellowship no person who deals in intoxicating liquors." The "use of tobacco" it resolved to be "a useless, filthy and expensive practice in the main," to discourage which it will use its influence. The itinerancy it regarded as "a powerful element in the hands of the ministry in the accomplishment of good," and that "the Eldership stick close to the old landmarks." Correspondence with the Shelby Association of Separate Baptists was continued, and **Fenton** and **Sandoe** were appointed delegates to their next meeting. The Eldership now had seven appointments, two of which are classed as missions.

16th Southern Illinois and Indiana Eldership.—Sometimes commendations imply reflections. And so when the Correspondent of the Eldership of 1872, either for himself or the body, stated that "greater devotion was manifested among the ministry than formerly," the reader can make his own deductions. No absentees are noted, and fourteen teaching elders responded to their names, with eight ruling elders, when on August 22nd the Eldership was constituted. In the organization **H. Rupp** was chosen Speaker, and **R. T. Sargent**, Clerk. "A better financial system for the Eldership" was affirmed to be "absolutely necessary to the success of the Church," and as an important measure to this end the Eldership resolved to "appoint a general missionary and financial agent to travel at large throughout the bounds of the Eldership to assist in the double capacity of missionary and financial agent." To raise funds, it was suggested that "a general subscription paper be drawn up for immediate use;" the General Missionary and Financial Agent to "visit the several fields of labor as soon as possible, call together the leading members of the respective circuits and stations and introduce the subscription and appoint sub-agents in every church to attend to this matter." In addition, "each preacher in charge of a field of labor" was instructed "to take personal missionary subscriptions at each appointment to be exclusively applied to home missions." A secretary and treasurer were to be "appointed in each church" to whom these subscriptions were to be given for collection.

17th Southern Illinois and Indiana Eldership.—By appointment of the Eldership in 1872, **R. T. Sargent** delivered the Opening Sermon of the Eldership in the evening of August 20, 1873. Eleven of the seventeen ministers attended the session, and nine ruling elders and delegates. A regular fund was created for the purpose of defraying the expenses of delegates to the General Eldership, by requiring each pastor annually to collect twenty cents from each brother and ten cents from each sister for that purpose. The Eldership mourned the death of **S. N. Miller**, whose "labors in our ranks were extended over a number of years, and were blessed to the enlightenment of many and the establishment of churches of God."

The financial plan adopted in 1872 was approved; but two men, one in Illinois and one in Indiana, were "appointed to make one round among the churches this Fall and speak upon the duty of all to support the ministry and otherwise assist the churches in this good and great work." After adjournment, the Standing Committee agreed to call a meeting "to hold a Ministerial Association," and ap-

pointed a committee to draw up a program. The time for the Eldership year to begin was changed to October 1st. There were seven fields of labor, two of them being missions. Some of the local preachers were appointed assistants to the pastors.

18th Southern Illinois and Indiana Eldership.—The action of the Standing Committee, calling a Ministerial Association was unheeded, and so the first official action of the Eldership which met at Centerville, Vigo county, Ind., September 24, 1874, was to decide "as a means of gaining information that we hold a Ministerial Association as often as the Eldership may think best." Conditions in the Eldership and among the churches were such as to inspire the hope "that the coming year will be one of greater prosperity than the past." A division of the Eldership was suggested, and a committee appointed to consider the question. It reported in favor of a division, as this was the original purpose, that "as soon as we are sufficiently strong, and it was thought best for the advancement of the cause of God, to form two Elderships instead of one." The delegates to the General Eldership in 1875 were instructed to ask for such division, the division to be along the State line, and the Elderships to be called respectively the Southern Illinois and the Southern Indiana Elderships. To secure greater co-operation meetings of elders and deacons on the different charges once a month were suggested, to "consult and devise as to the best means of taking care of the preacher in charge, and other interests of the Church." The Sunday before Christmas was designated as the day for the churches "to meet in order to donate moneys for missionary purposes." Geo. Sandoe presided as Speaker, and R. T. Sargent was Clerk. The Stationing Committee made appointments to ten fields of labor, with one General Missionary.

19th Southern Illinois and Indiana Eldership.—A comparatively small representation of the Eldership met to hold the session at Martinsville, Clark county, Ill., September 23, 1875. The session lasted two days and one evening sitting, during which "harmony and good feeling prevailed." George Sandoe was the Speaker, and R. T. Sargent, Clerk. There was "quite an ingathering of souls during the year, with increasing prospects for future success." "Greater diligence to qualify themselves by study for the great work of the ministry" was urged upon the ministers. All were requested to "labor more fully to organize Sabbath-schools." Ober, who lived within the bounds of the Eldership, in Greene county, Ill., near the Mississippi, offered to open a mission there, asking \$300.00 for two years' labor. No appointment was made, but correspondence with him solicited. The body lamented the early removal of Elder Bratten by death. Appointments were made to seven circuits and three missions.

20th Southern Illinois and Indiana Eldership.—The seven circuits and three missions of the Eldership were represented at Centerville, Vigo county, Ind., September 20, 1876, by ten teaching elders, five ruling elders and eight delegates. Four charges were not represented, and fourteen teaching elders and three exhorters were absent. On the evening previous R. T. Sargent delivered the Opening Sermon. J. W. Neeley was chosen Speaker, and R. T. Sargent, Clerk. Sandoe, on the Charleston circuit, reported the dedication of two church-houses, one at Oak Point, Clark county, and one three miles east of Charleston, both in Illinois. The propriety of dividing the Eldership was discussed, but it is not clear what action was taken. By request of the General Eldership, each pastor was required to lift collections in all the churches for general missionary purposes during the month of November. It was a feature of this session that a number of special seasons of prayer were held. The propriety of "holding a special meeting once every three months on each circuit" was to be presented to the churches, the preachers on different circuits to assist each other. At the close of the session the Stationing Committee reported twelve fields of labor, to which twenty ministers were assigned.

21st Southern Illinois and Indiana Eldership.—The session of the Eldership in 1877 was held at Martinsville, Clark county, Ill., beginning September 20, 1877. Thirteen of the twenty-six ministers were present, nine ruling elders and fifteen delegates. Positive action was taken on the question of a division of the Eldership by its indefinite postponement. E. M. Love preached the Opening Sermon the previous evening. The election for officers resulted in the choice of W. Booth for Speaker, and R. T. Sargent, Clerk. The importance of education for the ministry was emphasized, and ministers of the Church were strongly recommended to "prepare themselves fully for their work," and the churches were requested to "encourage and support young men in the pursuit of an education." The divine blessing was invoked upon the churches, to give them "a spirit of liberality, and young

ministers an earnest, absorbing desire to qualify themselves for their high calling and noble work by a liberal education." Saturday evening was "set apart for a mass temperance meeting." A leader of the discussion was appointed, and a special feature was an invitation to "any reformed inebriates, or any drinkers who may desire to reform, to give us the benefit of their experience." **J. W. Neeley** was appointed a delegate to the Association of General Baptists, to bear a letter prepared by the Standing Committee. When the delegates to the General Eldership were elected they were "instructed to vote to have a man appointed to write a History of **John Winebrenner** for publication." The appointments were rearranged so as to make five circuits and three missions.

22nd Southern Illinois and Indiana Eldership.—The Eldership now numbered thirty ministers, but only eleven attended the session held at Union Bethel, Greene county, Ind., beginning September 19, 1878. Twenty-one delegates were in attendance. **George Sandoe** delivered the Opening Sermon. **R. T. Sargent** was elected Speaker, and **D. H. Miller**, Clerk. A spirit of hearty co-operation with the General Eldership was expressed in its efforts to secure funds "to carry forward the great work of missions in our land." The Eldership also heartily endorsed the project of publishing the "Sunday-school Workman." On temperance the Eldership declared that "there is only one safe course to pursue:—that we array ourselves against the distillation and use of the accursed beverage in all its forms." A committee was appointed to devise a plan for future missionary operations, claiming that the territory of the Eldership was too extensive for proper cultivation, and points are calling for help which can not be supplied, the Board of Missions was asked "to help to support at least one man in the bounds of this Eldership." The more efficient plan for home missions recommended by the committee was "to appoint a collecting agent to canvass our bounds and solicit cash and subscriptions for home missionary purposes." The need of such funds appears from the Treasurer's Report, which shows "amount of money in the treasury last year, \$8.00. Amount of money collected during past year, \$2.00. As a further evidence that the Eldership meant that its members shall become better qualified, a committee was named "to prescribe a Course of Studies for young ministers." The Committee arranged them into two classes. Class A was to study, "The redemption of man, and how accomplished." Class B, "The fall of man, and its cause." The fields this year were seven circuits, two missions and one station. On several circuits there were two ministers and an assistant. One minister was appointed missionary at large.

23rd Southern Illinois and Indiana Eldership.—Provision had as yet not been made for either Permanent Rules of Order, or for a Constitution, as western Elderships preferred to call it, "A System of Co-operation." A committee, hence, reported Rules of Order at the beginning of the session of 1879, which was held at Martinsville, Clark county, Ill., and opened on the morning of October 9th. And a committee was named to prepare and report a System of Co-operation. The Opening Sermon was preached by **A. Miller**. The Eldership was constituted with forty-two members—seventeen teaching elders, ten ruling elders and fifteen delegates. **I. J. Whisinnand** was made Speaker, and **D. H. Miller**, Clerk. Great complaint continued to be made with reference to the support of pastors. It was, therefore, ordered that "at each preaching appointment, immediately after the Eldership, a subscription be set on foot, the same to be placed in the hands of the deacons, or some suitable person, and the same to be paid over in quarterly payments to the ministers." The Eldership agreed "to co-operate with the other Elderships in holding a semi-centennial camp-meeting in 1880." It was agreed to "create a fund for superannuated ministers and their widows, to be called the Widows' Fund. Each minister, if able, was to pay annually \$1.00 into this Fund, and all others "who wish to assist in creating the Fund." "Every able-bodied minister" was required to "preach at least twelve sermons during the year." The appointments made indicate the extent of the territory and the spirit of aggression in the Eldership if the means had been at its command. The Stationing Committee arranged eight circuits and five missions. These missions were Shelby county, Madison county, Indiana; Jack Oak, Gibson county, Ind., and Jefferson county, Neb. There were also two missionaries at large.

24th Southern Illinois and Indiana Eldership.—A general survey of this Eldership, convened at Union Bethel, Greene county, Ind., October 14, 1880, shows eight circuits and four missions, represented by twelve ministers, three ruling elders and fourteen delegates; while twenty ministers were absent. The choice of the

Eldership for Speaker was **E. M. Love**; Clerk, **William Buzzard**. The Rule of the Eldership was to have members of classes in the Course of Studies prepare essays, or discourses, and deliver them. Three classes were represented in 1880. To one was assigned as a subject "The Fall of Man," and to the other "The Redemption of Man." The "brotherhood, and especially the ministry" were "urged to increased activity in the cause of education, in the family circle, in the Sabbath-schools, in the Church and amongst the people generally." The Eldership declared that it "will not help to put men into offices of trust who will either use or sell distilled liquors as a beverage," and it "opposed the use of tobacco by the brethren, especially in the church-house." A resolution on the division of the Eldership was considered, and "was unanimously agreed to, every member rising to his feet." It declared that "it was the agreement of the men who first organized the Eldership, that as soon as the body was strong enough they would form two Elderships;" that "the time has come when the cause of God can be built up more rapidly in each State by having two Elderships;" that "the division is not asked for "because of any unpleasantness existing among us, but because we believe it to be for the advancement of the cause of God." The "deficiency" in the support of the ministry was deplored, and each pastor was directed "to call together the officary on his charge once each quarter, for the purpose of obtaining a co-operative understanding and action in this important work." Each pastor was also directed "to appoint two sisters in each church to solicit twenty-five cents from each member for general missionary purposes." There were fifteen fields of labor, of which four were missions, to which the Stationing Committee appointed sixteen pastors. The Eldership Treasurer was continued, **John Miller, Jr.** The evening previous to the organization the Eldership listened to the Opening Sermon by **I. J. Whisnand**, from Ps. cxlix. 4. This session terminated the existence of the organization known as the Southern Illinois and Indiana Eldership, which "from our first organization had the sweetest fellowship, and have at this time"—when the resolution was adopted to petition for a division. The Illinois part went back to the Illinois Eldership, and the balance became the Southern Indiana Eldership.

1st Southern Indiana Eldership.—At the General Eldership held at Findlay, Ohio, in May, 1881, "the request from the Southern Illinois and Indiana Eldership, asking for a division of territory, with a view of creating two Elderships," was favorably acted upon so far as the Indiana portion of the Eldership was concerned. The portion lying in Illinois agreed to consolidate with the Illinois Eldership. Action was taken to create the Southern Indiana Eldership, with boundary lines as previously defined, except that the State line between Illinois and Indiana shall be the western boundary line of the Southern Indiana Eldership. As this was the line agreed upon by the Southern Illinois and Indiana Eldership in 1880, the action of the General Eldership was entirely satisfactory. Though the Southern Indiana Eldership could not be strictly regarded as a new Eldership, yet it discarded the old ordinal number of the sessions and its Minutes were officially published as "The Journal of the First Annual Meeting of the Southern Indiana Eldership of the Church of God." The announcement of this meeting by the Clerk of the session of the Southern Illinois and Indiana Eldership of 1881, states that meeting "on October 13, 1881, at Shiloh, Daviess county, Ind.," is "for the purpose of organizing a Southern Indiana Eldership and to transact the usual Eldership business." Seventeen teaching elders resided in the territory of this Eldership, but seven were absent. There were present three ruling elders and nine delegates. The previous evening **C. T. McKee** preached the Opening Sermon, from Ps. xx. 2. There were in this first organization four circuits and four missions. The election resulted in the choice of **S. Timmons** for Speaker, and **William Buzzard**, Clerk. Rules of Order were adopted. The publications of the General Eldership were strongly endorsed. It was affirmed that "a part of the Christian work is to support the ministry." The pastors were directed "to take up collections at different times at the various points for the support of the missionary-at-large of the Eldership." Only two Funds were reported by the Treasurer: Widows', \$23.25; General Eldership Contingent, \$3.90. The Report on the State of Religion stated that "religion is prospering within our Eldership bounds;" yet "some of the churches are cold and indifferent." The Eldership put itself on record as "opposed to the manufacture and sale of distilled liquors as a beverage. and that we will use our utmost endeavors to prohibit its evil influence on the rising generation." It favored education, but evi-

dently of a very elementary character. Applicants for license must appear in person, and "pass a favorable examination." The death of **President Garfield** was deeply lamented. **S. Simons'** death was deplored as a visitation of Providence by the hand of affliction. Sermons were directed to be preached on Sunday-schools by each pastor. The Eldership voted "to create a Fund for Superannuated ministers and their widows." It was "to be called The Widows' Fund," and a "Constitution of the Widows' Fund" was adopted. It was to be a Permanent Fund, secured by the annual payment by all ministers, "and all others who wish to assist in creating this fund," of \$1.00.

2nd Southern Indiana Eldership.—Seven fields of labor were represented by one-half of the twelve preachers, with nine delegates, five ruling elders and one exhorter, when the Eldership convened at Union Bethel, Greene county, October 19, 1882. The Opening Sermon was preached the previous evening by **E. M. Love**, from Acts xxvi. 29. The organization was effected by the choice of **I. J. Whisinnand**, Speaker, and **J. Miller**, Clerk. After his Report was adopted, **John Miller, Jr.**, was elected Treasurer. The Speaker, under a motion, appointed **C. T. McKee**, **J. Miller, Jr.**, and **I. J. Whisinnand** "to draft a Constitution and By-Laws to govern the Eldership in transacting business." It at once reported. The name, style and title as fixed by the General Eldership was adopted. The object of the "Constitution shall be to secure and promote the mutual welfare of the ministry and churches, and to co-operate in the benevolent, educational and missionary work of the Church." "Licensed ministers, exhorters and ruling elders, with two delegates from each church of God" shall "be members of this Eldership." Duties of officers were defined, times of meetings fixed; provision made for a Standing and Stationing Committees, and their powers defined; requiring transfers to, or from, other Elderships. Applicants for license must present "evidence of, 1. A divine call; 2. Fitness for the office; 3. Qualifications required by the Scriptures, and 4. Ability to teach." The liberal endowment of Findlay College was urged. The Eldership pledged itself to "do all in our lawful power for the submission, and for the prohibition amendment to the State Constitution." A missionary-at-large was provided for "to be supported by each preacher in charge of churches taking up collections in all the churches under his care." The Standing Committee was empowered "to sell the Salem church property in Owen county." Seven appointments were made, of which four were missions, with **Whisinnand** as General Evangelist.

3rd Southern Indiana Eldership.—As in the previous year only half the teaching elders were present at the session held again at the Union Bethel, beginning October 11, 1883, with five ruling elders and eight delegates. But there were only ten, instead of twelve, teaching elders on the Roll. **I. J. Whisinnand** delivered the Opening Sermon, from II. Cor. vi. 1. A ballot resulted in the election of **A. Miller**, Speaker; **William Buzzard**, Clerk, and **J. Miller, Jr.**, Treasurer. The beginning was made for a Missionary Fund, by directing the pastors "to solicit donations for that purpose, and when such fund amounts to \$10.00, to be loaned out, only the interest to be used." A similar provision was made for a Widows' and Superannuated Fund. The "State prohibitory amendment against the manufacture and sale of intoxicating drinks as a beverage" was endorsed. The education of the ministry was insisted upon because "the Bible is the foundation of all true knowledge;" because "the mind is the window of the soul, and a minister of the gospel must cast the rays of light through that window in order to save the immortal soul," and because "men must be convinced of the error of their ways before they will or can reform." As "the Constitution provides for a Ministerial Association," a committee was appointed "to arrange a program," the Eldership selecting the time and place. The Treasurer reported no missionary money in his hands; Widows' Fund, \$23.24; Contingent Fund, \$6.45. Each pastor was required "to preach at least one sermon at each appointment during the year on the support of the ministry as taught in the Bible." The sum of \$19.50 was "apportioned among the several churches for the Contingent Fund."

4th Southern Indiana Eldership.—The Eldership in 1884 was unusually small, there being present three teaching elders out of the eight on the Roll, and ten ruling elders and delegates, with two exhorters. The Opening Sermon was preached on the evening of October 1st, by **C. T. McKee**, from Matt. xiii. 3. **I. J. Whisinnand** was chosen Speaker on the morning of October 2nd; **William Buzzard**, Clerk, and **J. Miller, Jr.**, Treasurer. "Religion is in a very low condition," was the report of the Committee, "and is not progressing as it should." One name

was taken from the Ministerial Roll during the year by death, that of **T. T. Miller**, "who had long been known as a true follower of Christ." The condition of the treasury indicated improvement, as there was in the Widows' Fund 29.44½; Contingent Fund, \$10.05; Home Contingent Fund, \$20.00. The Eldership lost one minister, **A. Miller**, by transfer to Kansas. There were only four fields of labor, one of them a mission, and one, unsupplied, a single school-house appointment. The Greene county circuit had four points; the Daviess and Martin counties, five, "and other places as much as they can," two ministers and an assistant having been assigned to this field. **McKee** was "to preach at least one sermon at each preaching point in the Eldership during the next Eldership year."

5th Southern Indiana Eldership.—The Southern Indiana Eldership was largely the theater of **Mrs. Woodworth's** revival labors, in so far as she confined herself within Church limitations. This is in part the explanation of the fact that so large a per centage of the teaching elders of the Eldership were at one time women. But in 1885, when the Eldership convened at Shiloh, Daviess county, Ind., October 22nd, the name of only one is given as having reported. Six of the eleven teaching elders were absent; five ruling elders and eight delegates were present. On the previous evening **E. M. Love** preached the Opening Sermon, from John iii. 3. **I. J. Whisinnand** was elected Speaker; **William Buzzard**, Clerk, and **John Miller, Jr.**, Treasurer. Funds were very limited. There were but \$29.44 in the Widows' and Superannuated Fund, and \$12.45 in the Contingent Fund. The small assessments of from 25 cents to \$1.50 were only "partially complied with." The Eldership pledged itself "to use all our influence in every honorable way to crush the hydra-headed monster of intemperance...the greatest curse of our land." Religion was declared to be "at a very low ebb, and not progressing as it should." The Eldership rejoiced at the prospects of a good institution of learning at Findlay, Ohio, and the brethren were urged "to assist all they can with their means." The Eldership deplored its inability to "aid in carrying forward the foreign missionary work at the present time," as it stood greatly in "need of a missionary at home, and had not the means to put one in the field." One preacher's license was withheld and his "name dropped from the ministers' list" because "he continued to hold, and declared his intention to preach, a doctrine not in harmony with the doctrine of the Bible as received and taught by the Church of God in America." There were three circuits, with six ministers, and one "missionary-at-large." The Eldership decided to hold a Ministerial Association; appointed the time and place; named the minister to "deliver the opening discourse," and appointed a committee on program.

6th Southern Indiana Eldership.—While one teaching elder was added to the number in 1885, and none dismissed, according to the Minutes, there were but ten enrolled in 1886, six of whom were absent. Five ruling elders and seven delegates were in attendance. The Opening Sermon was preached in the Union Bethel, Greene county, on October 6th, by **E. M. Love**, from Rev. ii. 10. **I. J. Whisinnand** was chosen for Speaker; **John S. Walls** for Clerk, and **Whisinnand** was also elected Treasurer. The state of religion was reported to be "in a prosperous condition throughout the bounds of the Eldership." This seems to be confirmed by the Report of the Stationing Committee, which divided the territory into five fields of labor, one of which was a mission. **John S. Walls**, later a member of the Illinois Eldership, received license to preach the gospel. While the funds were exceedingly limited, and no missionary money was reported, the Eldership manifested quite an interest in mission work. A special Committee on Missions was appointed, and an hour was set apart to consider its Report. This declared the Eldership's "full sympathy with all the interests of the Church," and expressed a willingness "to do what we can for the upbuilding of God's kingdom and the salvation of souls." But "as an Eldership we are very weak; in dollars and cents we are very poor." But the hope was expressed "that it is not far in the future when we shall be able to do our part" in home and foreign mission work. Much interest was also developed in the Superannuated and Widows' Fund, and ministers were admonished to pay into it "annually the amounts they feel themselves able," and to "present the matter to the churches, and hold collections for the same."

7th Southern Indiana Eldership.—Signs of progress are evident in various directions as the Journal of 1887 is scanned. The place of meeting was the capital of the State, Indianapolis, Marion county, where a church had been organized. There were important accessions to the ministry of the Eldership, as **H. H.**

Spiher, C. P. Diltz, P. H. Woodworth and Mrs. M. B. Woodworth presented transfers from the Indiana Eldership. Eight out of fifteen applicants for license were ordained to the ministry, among them three sisters. Eight of the fifteen teaching elders enrolled when the Eldership convened were present, with ten ruling elders and twenty-three delegates. During the year the Standing Committee had licensed two, one a sister. The Opening Sermon was delivered on the evening of October 12th, by **W. L. Young**, from Heb. xiii. 1. He was chosen Speaker; **J. S. Walls**, Clerk, and **I. J. Whisinnand**, Treasurer. The Eldership placed itself on record as against the teaching that sanctification is "a second work of grace," but "that it is obtained in a true conversion, and that we attain higher attainments by a growth in grace." The "cause of God in the Eldership" was reported to be "in a prosperous condition," and "prospects for the future very encouraging." A committee to revise the Constitution reported in favor of "President" as the official title of the presiding officer, which the Eldership approved. The Eldership ordered a seal to be procured for the use of the body. It was decided to hold a Sunday-school Convention in June, 1888, and a committee to prepare a program was appointed. There were eleven fields of labor, and as many pastors. The **Woodworths** were designated as "General Evangelists," and **C. P. and Sarah Diltz** "evangelists, to labor within the bounds of our Eldership." This apparent distinction was construed by the **Woodworths** as a license to go beyond the bounds of the Southern Indiana Eldership, and even into the territory of other Elderships, to labor in their capacity as evangelists.

8th Southern Indiana Eldership.—At Anderson, county seat of Madison county, Ind., as at Indianapolis, **Mrs. Woodworth** was successful in organizing a comparatively large church, which in the Fall of 1887 erected a fine Bethel. Here the Eldership convened October 2, 1888. The previous evening **I. J. Whisinnand** delivered the Opening Sermon, from I. Tim. iv. 16, who was chosen President, with **J. B. Baring**, Clerk, and **F. M. Bickman**, Transcribing Clerk. There were present seventeen ministers, thirteen ruling elders and eighteen delegates; while fourteen ministers were absent. Five new church organizations were reported. **Mrs. Woodworth's** independent spirit manifested itself before she was a member of the Eldership a year. For in February, 1888, the Standing Committee declared her license forfeited, as well as that of her husband, because "they could not conform to the laws of co-operation of the General Eldership, as found in Article xxix. in the Constitution of said body." This Article simply restrained the members "of one Eldership" from removing "into the territory of another Eldership, or laboring within its territory, without becoming a member of said Eldership and coming under its jurisdiction," a provision which is generally approved by religious bodies. The **Woodworths** had been holding revival meetings at several points within the territory of the East Pennsylvania Eldership, whose Standing Committee made complaint to the Standing Committee of the Southern Indiana Eldership, which resulted in the above action. This course on the part of the **Woodworths** was the beginning of trouble and disintegration in the churches organized by them at Indianapolis, Muncie, Anderson and other points. The name of **A. P. Stout**, pastor at Indianapolis, was "dropped from the ministerial Roll." He came in under **Mrs. Woodworth's** revival. The license of **G. Haines** "was revoked for insubordination." The church at Indianapolis was divided, the larger part withdrawing from the Eldership. There was little cohesion in the churches organized by **Mrs. Woodworth**, and the stability of the converts was proverbially of an inferior order. But the **Woodworths** sent a letter of apology to the Eldership, which was "accepted," and "they were reinstated as ministers of the Southern Indiana Eldership, and a transfer was granted them." The Eldership made strenuous efforts to raise the amounts of the several General Eldership Funds apportioned to it; but it realized that this was not possible "on account of the impoverished and financially weak condition of the churches." But it adopted a resolution to "organize a Board of Missions," and manifested a zealous and aggressive spirit. It also "instituted an Eldership Contingent Fund, out of which the current expenses of the Eldership shall be paid." The new Board of Missions began work at once, advising "the sisters of each local church of God to organize a Woman's Home Missionary Society, to help to raise missionary money to carry on the work of the Lord in this Eldership." It also appointed a general collecting agent for the Board. There were thirteen appointments made by the Stationing Committee.

9th Southern Indiana Eldership.—A successful revival meeting had been held

and a church organized in Louisville, Ky., by **Mrs. Woodworth**, which, with one organized in Greene county, Ind., was "received and enrolled" when the Eldership convened at Union Bethel, Greene county, October 1, 1889. The previous evening **H. H. Spiher** delivered the Opening Sermon, from Mark xvi. 15. There were present thirteen teaching elders, nine ruling elders and sixteen delegates. **I. J. Whisinnand** was made President; and **J. S. Walls**, Clerk, and **Whisinnand**, Treasurer. The transfers of **P. H.** and **M. B. Woodworth** had not been made use of, as **M. B. Woodworth** "reported by letter," and her "license was renewed;" but **P. H. Woodworth** returned his license and resigned his membership, which was "accepted." Trustees for the Eldership were provided for, and **Spiher**, **Love** and **John Miller, Jr.**, were elected. Two sisters were granted licenses to preach. The state of religion was reported "to be in a more prosperous condition than heretofore." But finances were low, as the Treasurer reported the receipt of only \$10.60 missionary money, and \$14.50 contingent. The Superannuated and Widows' Fund had \$89.14 to its credit. The Eldership strongly urged "the necessity of our ministers seeking as thorough a knowledge of English Grammar and History (especially Bible History) as possible. As a modification of its former action on Sanctification, the Eldership adopted a resolution, declaring, "that we will, by the help of God, strive as never before to heed the injunction of the Scriptures, 'Be ye holy, for I am holy,' and so separate ourselves from all sin and impurity of heart and life." There were thirteen fields of labor, all but one supplied with pastors.

10th Southern Indiana Eldership.—The Southern Indiana Eldership spent two days prior to its session in 1890, holding the S. S. Convention and Ministerial Association. The three simultaneous meetings were held in the Cross Roads Bethel, in Greene county, the former two on October 14th and 15th, and the latter beginning October 16th. The growth and strength of the churches were gratifying. There were also two new organizations reported; but "some purgings were necessary" in the churches of such heterogeneous elements as were brought together under the **Woodworth** excitements. The church at Louisville, Ky., "the first organization of the Church on Kentucky soil," was composed of "a few good, noble brethren for the Church of God, straight and sound in an organized church of God in the midst of a great and growing city." **H. H. Spiher** was appointed pastor of this church, and was also "to work as a general evangelist in the Southern Indiana Eldership." Besides Louisville, Ky., there were twelve fields of labor, all supplied with pastors, including Indianapolis. The Board of Missions of the Eldership "consisted of two sisters and three brethren." The "Macedonian call came from Kentucky," indicating favorable conditions for mission work in that State; but the General Evangelist and pastor of the Louisville church made his headquarters at Muncie, Delaware county, Ind., and could give but little time to Kentucky. **J. W. Neely** was President of the Eldership; **E. M. Love**, Secretary. The churches "felt the pressing necessity for more liberal giving to the work" as the demands for more laborers and the widening of the territory forced itself upon them. Hence also "the brethren and sisters holding licenses in the Eldership are recommended to open up new fields of labor."

11th Southern Indiana Eldership.—The same arrangement for holding the S. S. Convention, Ministerial Association and annual session of the Eldership was followed in 1891 as that which was so satisfactory in 1890. The Ministerial Association was held on October 13th; the S. S. Convention, on October 14th, and the Eldership began its session on October 15th. On the evening of October 14th the Opening Sermon was delivered by **I. S. Havens**. The Ministerial Association discussed five subjects: 1. Bible Justification. 2. Is it the duty of ministers to preach on the support of the ministry? 3. What is the true meaning of Bible Sanctification? 4. What is a church? 5. Does the Bible teach a Trinity in Unity? In addition to making assessments the Missionary and Contingent Funds separately, delinquencies were charged up against churches which failed to pay the full amount assessed the previous year. Correspondence was maintained between the Eldership and the General Baptist Association, and **I. J. Whisinnand** was designated "to attend their next Association." Several Committees were "appointed to investigate important matters," and report to the Standing Committee. These included the property at Markleville, where "certain expelled members had rented the Bethel to the U. B. church half the time," which was declared "null and void;" charges against a minister who "had invited a certain sister into the stand and gave her liberty to speak, which she did in an unchristian

manner;" complaints touching finances and reorganizing the church at Muncie. Other troubles existed at Muncie, "a number of the members acting in insubordination in different ways." It was decided that no man should be considered a member of the Church of God who will not conform to its rulings and the rulings of the Eldership.

12th Southern Indiana Eldership.—The transfer of **W. R. Covert** to the Southern Indiana Eldership added greatly to its strength, and gave it a man capable of contending with the somewhat abnormal conditions in and surrounding the Eldership. At its session which convened with the church at Union Chapel, Greene county, October 6, 1892, the recognition of this fact by the body became quite clear. He delivered the Opening Sermon on the evening of October 5th. He was made the pastor at Anderson and Muncie, where there was considerable trouble. He was also chosen one of the three ministerial delegates to the General Eldership to convene in 1893. The President of the Eldership was **E. M. Love**; Clerk, **J. Vinson**. There were appointments made to ten fields of labor. Two of the appointees were "**Eldress Mary A. Shelley**," and "**Eldress S. A. Diltz**." No one was appointed to Louisville, Ky. "The saloon traffic," the Eldership declared to be "a moral, mental, physical, social, financial and political curse." "No Christian should vote to legalize the saloon traffic." The "members of the Church of God" were urged "to use all their intellectual, moral, financial and political power to suppress this great evil."

13th Southern Indiana Eldership.—Financially the Southern Indiana Eldership was weak, as the Report of its Treasurer showed as made some time after its session in 1893. But it paid its assessments for missionary purposes to the General Eldership. It seemed to lack not only in liberality, but in methods and energy. The assessments were indifferently paid, so that in 1893 thirteen out of the nineteen churches were delinquent. The aggregate assessments for all the churches was \$56.00 for Contingent Fund, and \$112.00 for Mission Fund. The Eldership session was held at Curtisville, Tipton county, beginning October 20th. **E. M. Love** delivered the Opening Sermon on the previous evening. Twelve of the twenty-six ministers were present, nine ruling elders and delegates and two exhorters. And the names of two ministers "were dropped from the Eldership Roll," while that of one was added, who had been a Methodist. **E. M. Love** was chosen President; **J. Vinson**, Clerk, and **I. J. Whisinnand**, Treasurer. Indirectly the "second-work Sanctification" theory was condemned by dropping the name of one minister "on account of his second-workism." To work up one or two Eldership Sunday-school Conventions two ministers were appointed. The death of **Joseph G. Laughlin**, a man ennobled more by nature than by study, was deeply felt by the Eldership. He became a member of the body in 1864, and served it efficiently in various capacities. There were eleven fields of labor, one being in St. Louis, Mo., to which **H. H. Spiher** was appointed. None of the licensed sisters was made pastor at this Eldership.

14th Southern Indiana Eldership.—Efficient work was done by pastors during the Eldership year 1893-4. The newly-organized churches at Fairview, Howesville and Fairland were represented at the session of 1894. Other evidences of progress were not wanting. The session was held in the Shiloh Bethel, Daviess county, and was opened October 11th. The Annual Sermon was preached by **I. J. Whisinnand** the previous evening. Thirteen ministers were present, and eleven absent, with seven ruling elders, ten delegates and four of the six exhorters. **E. M. Love** and **J. Vinson** were elected President and Clerk respectively. "The traffic in intoxicating beverages," the Eldership declared, "we condemn in unmeasured terms as an indirect traffic in the souls of men." "A growing interest in Church work throughout the Eldership" was reported, as indicated "in a great gathering of souls into the Church, and great energy and interest manifested." One minister, **Jacob B. Seneff**, was removed by death during the year. The character and services of the deceased were such as to make his death a great loss to the body. The Eldership voted in favor of changing "Church" to "Churches" in the titles of Elderships. The churches were requested to deed bethels and parsonages to be built hereafter to the trustees of the Eldership, which were "authorized to receive and hold in trust all deeds, mortgages and bequests, and moneys coming into their possession, subject to the orders of the Southern Indiana Eldership." "The Muncie church property was ordered deeded to the mortgagee" "in consideration of his mortgage, expenses and costs." The appointments numbered eight, and there were three ministers appointed "to labor as General Evangelists in the bounds of this Eldership."

15th Southern Indiana Eldership.—As the fifteenth Southern Indiana Eldership was held within seven months of the meeting of the General Eldership, the question of changing the place of meeting of the latter body was extensively discussed. The Executive Board had changed the place from Muncie, Ind., to Harrisburg, Pa., which gave serious umbrage to at least the Southern Indiana Eldership. The right of the Executive Board to make such a change was called in question; the fact that the Southern Indiana Eldership did not ask for the change was urged, and the offer to have Anderson substituted for Muncie was also set forth as reasons why the Board should "reconsider its late action, and have the General Eldership meet at Anderson." Reasons, too, which received no official recognition were evidently exercising quite an influence in making the change. The Eldership held its session at Anderson, Madison county, beginning with the Opening Sermon on the evening of October 9, 1895, by **J. W. Neely**. Nineteen ministers were present, and thirteen absent; five ruling elders and eight delegates. Two of the delegates were women, and six of the ministers. The officers elected were President, **J. W. Neely**; Clerk, **O. E. Smiley**; Assistant Clerk, **John Vinson**, and Treasurer, **James Groenendyke**. The Constitution was amended so that the Stationing Committee would consist of "five members of the Eldership" instead of "two ministers and three delegates." The state of religion was "reasonably fair," and "the cause of Christ was onward." There was, however, a good deal of disputation in the Eldership and in some of the churches. In a few instances "certain persons intruded themselves into pulpits" and sowed seeds of discord. Conflict of authority in the local churches was set straight by an action which decided that "the ruling of the local churches of God is in the hands of the pastors, elders and deacons." The evils of the second-work sanctification doctrine were manifested in the schisms which resulted, so that the Eldership condemned the practice of holding "so-called cottage prayer-meetings, which are often led by dissatisfied members, and especially by the so-called 'Come-Outers,' and those holding the doctrine of sanctification as a second work." This doctrine was repudiated. "All their intellectual, moral, social and political powers" were to be used by "the members of the church of God of this Eldership to suppress and prohibit the liquor traffic." **Mrs. Woodworth** offered "to place the church of God members at St. Louis (not the bethel) into," the Southern Indiana Eldership. They were received. The second-work doctrine was also creating trouble in said church. **H. H. Spiher** was appointed pastor of this church, against whom "grievances were presented by certain complainers who believe in, and advocate, the doctrine of second-work sanctification." There were eleven fields of labor. The delegates to the General Eldership were "instructed in favor of the system of annual renewal of preachers' licenses."

16th Southern Indiana Eldership.—The year following the Eldership of 1895 was one of a good deal of disquietude, discord and contention, perhaps insinuated in the notice of the meeting of the Eldership in 1896 in which it was stated that "the Opening Sermon would be preached by **W. R. Covert** from the words: "Now is my soul troubled, and what shall I say, John xii. 27." The St. Louis church also petitioned the Standing Committee to change the place of the meeting of the Eldership to some other church. Serious charges were filed before the Committee against four of the ministers, and against one of the churches. Insubordination, disloyalty, creating dissensions, falsifying, duplicity, licentiousness, vulgarity and infidelity were among the counts in the indictments. There were also actions of the Eldership which by implication revealed the abnormal condition in which the body found itself, and that notwithstanding the report on the state of religion, which declared a "gain in membership, and a marked improvement in spirituality." The Eldership disapproved of any minister "in any way or manner, either directly or indirectly, working against any pastor in charge of a field of labor, or at any of his preaching places, or in any way injures the influence of a pastor among the brethren, or before the public." Any one guilty of such action was to be deprived of his license. The Eldership was financially embarrassed, and "three or four churches houses" were in danger of being lost to the Eldership. The right to discipline a whole church was asserted on the ground that, "according to the Constitution of the Eldership, 'all elders are members,' and are thus 'put under the jurisdiction of the Eldership,' which in case of insubordination has a 'right to administer its local matters.'" In the exercise of this power representation was to be denied to any church "until its assessments are first paid in full." The "old church of God at Indianapolis" was reported extinct. The Markleville church had only three members left, and three others were extinct.

The session was held at Walnut Grove, Greene county, beginning October 15, 1896. It was presided over by **I. J. Whisinnand**, President; with **John Vinson** as Clerk, and **James Groenendyke**, Treasurer. Fourteen of the twenty-seven ministers were absent; there were present eighteen ruling elders and delegates, while six exhorters were absent. Assessments were made for the Contingent and Missionary Funds, but the amounts were quite small, aggregating \$70.00 for both Funds. Each minister was also required to pay "\$1.00 into what shall be known as the Superannuated Ministers' and Widows' Fund. Churches were advised to form Young People's Societies, and missionary societies, and collect funds for home and foreign missions. There were eleven fields of labor.

17th Southern Indiana Eldership.—Neither the General Eldership nor any Annual Eldership at any time came to the point of a deliberate consideration of a mutual union with any other religious organization; several annual Elderships held negotiations with ecclesiastical bodies which manifested a disposition to unite with them. Propositions of this character were canvassed by certain churches in Indiana during the Summer of 1897. They reached a practical point by September, so that when the Southern Indiana Eldership met at Greensburg, Decatur county, September 22nd, an official communication was on hand from a minister "of another Church of God outside the Eldership" containing overtures looking toward union. Initiatory steps were taken, after the Eldership was organized by the election of **H. H. Spiher**, President; **C. P. Diltz**, Clerk, by accepting "the friendly invitation of **Elder M. A. Hughes** to send delegates to the Church of God which meets in conference at Sitka, Ind., October 6-8th, as requested by that body." **H. H. Spiher** and **J. W. Neely** were the delegates. Twelve of the twenty-six teaching elders were present; three ruling elders and six delegates, and one of the five exhorters. **Mrs. Woodworth's** activity as an evangelist outside of the Eldership having been officially criticised, the Eldership freed itself of responsibility by declaring that her license gave her no such privilege. Expressing high esteem for her, she was asked to devote more time "in the bounds of our own Eldership." The Eldership took serious exception to the action of the Board of Missions making appropriations to any point within its bounds conditional upon the "withdrawal of all official relations from **Mrs. Woodworth.**" It not only refused to do so, but demanded charges against her. The Muncie church property having been sold, a loan was asked of the Executive Board of the General Eldership to redeem it. This was not agreed to by the Board because its terms were not complied with. The Treasurer's total receipts were \$115.35. **Groenendyke** was re-elected Treasurer. The stringent resolutions of 1896 against delinquencies bore fruit, as but one church was in arrears on its assessments. The Standing Committee was charged with the duty of revising the Constitution. There were ten appointments, which included St. Louis, Mo., and Indianapolis.

18th Southern Indiana Eldership.—**E. M. Love** attended the Conference of the Church of God at Sitka, White county, Ind., October 6, 1897, in lieu of **H. H. Spiher**. The body was organized about 1850, and at this time numbered about one thousand. Their faith and practices were about identical with those of the Eldership. Their church houses numbered ten, with an interest in a few others. They discussed the question: "Would it be profitable for us to unite with the Church of God?" A committee was appointed to meet a similar committee of the Eldership. The Minutes of their Annual Conference at Sitka were forwarded for publication in *The Advocate*. A resume of their beliefs was also published January 19, 1898, over the signatures of a committee of five ministers. They were reported to the Eldership in 1898 as "expressing a desire to unite with us as a body." But there the matter rested so far as both the Eldership and the Conference were concerned, except that **J. Vinson** of the former attended the Conference and became "an ordained minister of this Conference." The annual Minutes of the Eldership and Conference were published together in pamphlet form. The session of the Eldership was held at Fairview Bethel, Clay county, and opened on September 29, 1898, the sermon having been preached on the previous evening, by **H. H. Spiher**, from Eph. v. 27. Theme: "A Glorious Church." There were ten of the twenty-five ministers present, and ten ruling elders and delegates. **H. H. Spiher** was chosen President; **C. P. Diltz**, Clerk, and also Financial Clerk, and bonded in the sum of \$500.00, and **James Groenendyke**, Treasurer, who was also required to give bond in the sum of \$500.00. The names of four "ministers were dropped from the Ministerial Roll." The amended Consti-

tution was "debated and passed upon." The membership of the Eldership shall consist of "the licensed ministers, and two ruling elders from each church who shall be designated by the church having fifty members or less; also one ruling elder from each church for every hundred members, or major fraction thereof, over fifty." In the absence of elders "other members selected by the church as alternates may fill their seats." A Board of Missions, a Board of Education, and a Board of Church Extension are provided for. The Eldership "sustained a great loss "in the death of **J. W. Neely**. He was "an able expounder of the doctrine of the Church of God, an able counselor, a true friend of all good men, a special friend of young ministers, and one always willing to sacrifice that the cause of Christ might be built up." **Thale's** idea seems to have been exemplified in him: "We can live most justly and honestly if we do not act ourselves what we reprehend in others." There were eleven charges, and **Arthur Barnett**, licentiate, was "to do missionary work in St. Louis under the supervision of the pastor of the First Church of God in the city."

19th Southern Indiana Eldership.—The number of ministers of the Southern Indiana Eldership at its nineteenth session was twenty-six, of which five were women. The strained relations between **Mrs. Woodworth** and the Eldership are seen in the placing of "her license in the hands of the Standing Committee until she consents to work more in the bounds of this Eldership, or takes her transfer to the Eldership where she expects to labor most in the future." Also in another action "discountenancing physical healing and phenomena as not being the fruits of the Holy Spirit." The session was held with the church at Shiloh Bethel, Daviess county, beginning October 12, 1899. **H. H. Spiher** preached the Opening Sermon the previous evening. He was chosen President; **R. M. Pine**, Clerk; **G. W. Miller**, Financial Clerk, and **James Groenendyke**, Treasurer. **Spiher** and **Groenendyke**, by invitation, went to Idaville, December 20, 1898, "to compare points of government and doctrine with some brethren who are known as the Church of God," but no conclusions touching union were reached. The church property at Anderson was sold for \$1,200.00, amount of debt, subject to redemption within three years, the church to hold "joint possession with a certain Industrial school." It was ordered that "a committee be appointed to frame a written form of what we believe to be a scriptural form of church government for the government of local churches." The Board of Education was "instructed to outline a course of studies to be pursued by those desiring to enter the ministry." **W. R. Covert** was appointed "to bear the kindly greetings of the Eldership to the General Baptist Association to be held at Winslow, Pike county, Ind. Greetings from said Association were delivered to the Eldership by ——— **Manners**. It was claimed that the value of Church property owned by the Eldership aggregated \$6,500.00; by local churches, \$13,725.00; that there were fourteen bethels, seventeen churches; membership, 1,025; pastors' salaries, \$1,196.38. Seven appointments were supplied with pastors.

20th Southern Indiana Eldership.—The President of Findlay College, **C. Manchester**, and the Financial Agent of the College, attended the twentieth session of the Southern Indiana Eldership with the purpose of developing a deeper interest in the College. They succeeded in "enlightening some in regard to the magnitude of the work and its necessity in order to the preparation and prosperity of the churches." The session was held at Union Valley Bethel, Greene county, beginning October 4, 1900. The officers elected were **W. R. Covert**, President; **R. M. Pine**, Clerk. Quite a number of ministers were absent, some because of age and infirmities, and others because of indifference. One of the "most important items of business transacted was a slight change in the Constitution, closing the door against isms, and not allowing parties to put their own construction upon the law, thus enabling the Eldership to guard the interests of the churches more securely against intruders." "Incorrect statements and false representations" had been put in circulation against some members of the Eldership. These were corrected so as "to redound to the good of the churches." The number of fields of labor was nine, all but one supplied; but "the Report of the Committee caused some friction," as the assignments were not all "satisfactory to the churches and communities in the southern part of the Eldership territory."

21st Southern Indiana Eldership.—An important addition to the Eldership was made during the year 1900-1, when the church at Idaville, White county, decided to cast its lot with the Eldership of the churches of God. At the session held at Shiloh, Daviess county, opening on September 26, 1901, said church "was

admitted to membership, and the delegates given seats." It was at this time the strongest and most influential church in the Eldership. The Opening Sermon was preached by **W. R. Covert**, the theme being, "Christ the Only Foundation." **H. H. Spiher** was elected President; **R. M. Pine**, Clerk; **G. W. Miller**, Financial Clerk, and **James Groenendyke**, Treasurer. It was a session exceeding many former ones in "the interest manifested on the part of ministers and delegates." The Eldership made an effort "to raise the standard of education" by adopting a Course of Studies, and requiring all who "desire Certificates of Ordination to pass the four years' course of reading and study." The motive submitted for "all Christians to use their influence to do away with the use of, and traffic in, intoxicating liquors," and to "cast their votes against the traffic," was that such use and traffic "are detrimental to the cause of Christ, and to the success of his church." "A more liberal spirit manifested by the churches" encouraged the pastors in entering on their fields for the coming year. There were twenty-one preaching points named on the nine fields of labor, two being in St. Louis, Mo. **J. W. Cornell** was appointed General Evangelist. **W. R. Covert** was the first pastor of the church at Idaville.

22nd Southern Indiana Eldership.—The church at Idaville had the distinction of entertaining the General Eldership in 1902. But the Southern Indiana Eldership met at Cross Roads Bethel, Tulip P. O., Greene county, and began its session October 16, 1902. The Opening Sermon was preached by **W. R. Covert**, who "took for his theme, 'The Church of God Composed of those whose names are written in the Lamb's Book of Life.'" It was combative throughout, and vigorously attacked the fallacy of a vision distorted by passion known as "the infallibility of Elderships." Covert had lived for some years in an atmosphere of controversy, and was strong in the defense of truth as he saw it, or in assaults on what to him were errors. A more moderate temperament, it was believed, would have enhanced his power as a disputant. The "Official Reporter" of the session states, that "the sermon was well received, and 'co-operation' was the keynote of the Eldership." This was evidenced by sundry actions, among them the appointment of **Mrs. May S. Bloyd**, with **Mrs. Nettie Spiher**, and **Miss Della Jewell** as Assistants, "Eldership organizers of Woman's Missionary Societies." Also the policy adopted which relegated to the past "the doctrine taught many years ago that it was wrong for a minister to receive a salary." A better financial policy was adopted, which Covert called a "common sense and scriptural plan of finance." A Church Extension Fund was also provided for "to save our property held in trust by the Eldership." In effecting an organization **H. H. Spiher** was chosen President; **James Cornell**, Clerk; **I. V. Stalcup**, Assistant Clerk; **Henry Ireland**, Treasurer. Resolutions were adopted, stating that the Eldership does "not approve of the taking of the money by the Treasurer of the Board of Missions" of the General Eldership, "which was in the treasury of the W. G. M. S., and suggesting its 'return back to said W. G. M. S.'" And also, because "the abuse of a good thing is not an argument against the good thing." The "sisters of the churches of the Eldership" were "urged to at once commence work and the organization of missionary societies," so that two delegates might be appointed to attend the Convention to meet in June, 1903, "to form a general society, as per action of the General Eldership." The "locating and erecting of a fine academy building in a central place for the churches of God of our Eldership" was approved. This was to be a place "for holding an annual camp-meeting and a Chautauqua." Covert was appointed as "promoter to see if such a plan can be carried out."

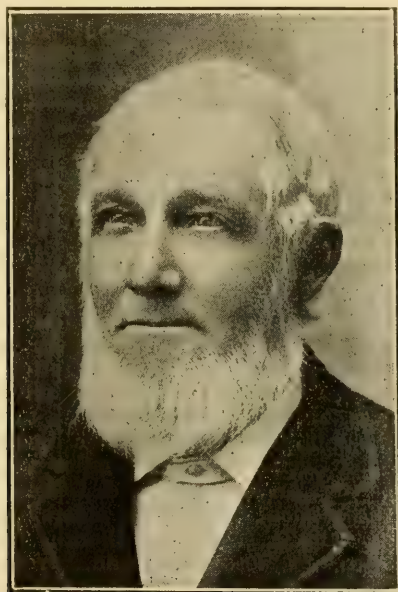
23rd Southern Indiana Eldership.—The Idaville church, White county, being within the boundaries of the Indiana Eldership, with forecasts of other churches of the "White River Conference of the Church of God" coming over, probably hastened negotiations for the union of the two Indiana Elderships. On July 29, 1903, announcement was made of a meeting of the Standing Committee of the Southern Indiana Eldership at Idaville, on August 13th, and inviting "the Standing Committee of the Indiana Eldership to meet with us in joint session." The Chairman of the Indiana Eldership Standing Committee issued a notice simultaneously, calling a meeting at the Johnston Hotel, Logansport, Cass county, adjoining White county on the East. This notice stated the object of "the joint session of the two Committees at Idaville" to be "to consult with reference to uniting the two Elderships." This joint session was held on the date published, and after "a free and open discussion" the union was agreed to, and was to be effected by the ministers of the Southern Indiana Eldership uniting with the In-

diana Eldership, and the trustees of the Southern Indiana Eldership transferring the property held by them to the Indiana Eldership. The former Eldership was to "surrender its State Charter and return its ecclesiastical Charter to the General Eldership." This action, however, did not preclude the annual session of the Eldership in 1903. It therefore convened, as per adjournment, at Shiloh, Daviess county, September 22nd. The Annual Sermon was delivered by **I. V. Stalcup**. The officers chosen were **W. R. Covert**, President; **R. M. Pine**, Clerk; **G. W. Miller**, Financial Clerk; **Henry Ireland**, Treasurer. It was evident that new life and energy had been infused into the body, and a determination was evinced "on the part of the churches and ministers to keep up with the times." After appointing the ministers to the different fields of labor, six in number, and adopting resolutions on the missionary and other interests, the question of "uniting with the Indiana Eldership as a whole" was taken up. "After mature deliberation and strong discussion, it was unanimously agreed to, on certain conditions." The Eldership consisted of twenty-seven teaching elders, of whom fifteen were absent; six ruling elders, and eleven delegates. Two women were enrolled as teaching elders, and six as delegates. One Transfer for all the ministers was signed by the President and Clerk of the Eldership, and a certified list of ruling elders and delegates. These were at once carried to the Indiana Eldership in session at Sugar Grove, Noble county, and after considerable discussion were accepted, and conditions agreed to, and the two Elderships were one.

XII. THE KANSAS AND MISSOURI ELDESHIP.

1st Kansas and Missouri Eldership.—The last Eldership was formed fourteen years ago, in 1857, and yet quite an amount of Church extension work was done during these years. Emigrants had been going into Missouri, Kansas and Nebraska. In some instances colonies of Church families had located in different counties, constituting centers for Church work. These called for preachers, and several had responded as early as 1865. The territory in south-western Missouri and south-eastern Kansas was at quite a distance from the territory of any organized Eldership. The ministers were from the West Ohio Eldership, the Indiana, the Southern Indiana, the Iowa, the West Pennsylvania and the East Pennsylvania, as well as one from the Texas Eldership, all without any official bond of unity except that some of them were in the employ of the Board of Missions of the General Eldership. The work prospered reasonably well, and the prospects in both States, Missouri and Kansas, were hopeful and encouraging. These brethren and ministers felt the need of closer association and of a governing body in their midst. Consequently, but whether through their initiative or not can not now be known, at the General Eldership at Decatur, Ill., in 1866, on motion, "the brethren in Kansas were authorized to form themselves into an Eldership, if they deem it practicable." But no action was taken, nor was the matter agitated until toward the Fall of 1871, when **C. B. Konkell** and **D. Keplinger** and a few others began to urge the organization of the Eldership. There was some opposition, partly on the ground that the territory was claimed to be under the jurisdiction of the Board of Missions of the General Eldership, and said Board, it was apprehended, might withdraw its support, and go elsewhere. Besides, Iowa Eldership had taken up the work in the northern part of the State. Nor was it a settled question whether the permission granted to organized an Eldership in 1866 had not lapsed with the General Eldership session of 1869. Hence the further inquiry as to whether the brethren who were leading in the movement were "not too fast." **Keplinger**, "who has taken the lead in the matter," took the precaution to communicate with **R. H. Bolton** and other members of the Board of Missions of the General Eldership, received encouragement enough to urge the organization in 1871, instead of waiting until after the General Eldership of 1872. He thought, for some unexplained reason, that "we will be losers by deferment," and hence, wrote Bolton in October, 1871, he "proposes to organize this Fall." Bolton recalled the General Eldership action of 1866, and assumed that it has full force. An appeal to the Editor of *The Church Advocate* elicited a reply in which it was stated that the General Eldership in 1866 had "given them right to organize themselves into an Eldership when they deemed it expedient to do so. That right they still have." The Editor also stated that "the occupying of part of Missouri by

the Iowa Eldership did not determine the question of boundary." Thus the objections having been answered, the brethren seemed a unit in favor of the immediate organization of the Kansas and Missouri Eldership. Accordingly a meeting of ministers and ruling elders and delegates was called at the **Keplinger** school-house, Crawford county, Kas., being on the Missouri State line, the second county north of the Oklahoma State line, for November 13, 1871. At this time there were nine organized churches within the territory to be included in the boundaries of the proposed Eldership, of which seven were in Missouri and two in south-eastern Kansas, and seven preachers. On Sabbath, November 12th, there were preaching services, and on Monday morning they met for business. The following resolution was submitted, discussed and adopted: "Resolved, That it is expedient that we form ourselves into an Eldership capacity, thereby enabling us to have some kind of co-operation system among ourselves." An enrollment was made to "ascertain who will become members of this body," when "the following presented themselves: Teaching elders:—**D. Keplinger, C. B. Konkell, W. Shipman, Wm. Konkell and J. C. Cunningham.** Ruling elders:—**D. Gross, Wm. C. Ruth and A. Whisler.** Delegates:—**H. S. Berkstresser, T. J. Stephens, S. J. Konkell, A.**



D. Keplinger.

J. Davidson, J. B. Kiling and T. R. Funk." **S. V. Sterner and D. Blakely** were absent, the latter on account of illness; but both were represented by letters, expressing their intention to become members of the Eldership, and they were enrolled as members. "**D. Keplinger** was appointed Speaker by ballot," and **C. B. Konkell**, Clerk. Rules of Order were adopted, identical with those of the Iowa Eldership. Committees were appointed by the Speaker on Arrangements, Overtures, State of Religion, License, Finance and Resolutions. The Eldership elected a Standing Committee of three, and a Stationing Committee of three. **Thomas Stephens** made application for license to preach, but "he was recommended to improve his talents another year." A delegate was elected to the General Eldership in 1872, and was "instructed to use his influence to have the General Eldership give us all the territory south of the Missouri River." Provision was made for an Opening Sermon at the next Eldership. On temperance the Eldership declared that "the use of ardent spirits is a great moral evil," and that "we will countenance all lawful means for the suppression of this great evil in our land." It "recommended and encouraged the organization of Sabbath-schools throughout the bounds of the Eldership." It appointed delegates to attend "Sabbath-school Conventions in Crawford and adjoining counties." Ministers from other parts of the

country" were earnestly invited "to come and join in with us in carrying on the glorious cause of religion." The periodicals of the General Eldership were strongly approved. The delegate to the General Eldership was "instructed by his influence and vote to have established by the General Eldership a 'Tract Fund,' to publish tracts, books and pamphlets in the interest of the Church of God." The Stationing Committee created the circuits of Leavenworth county, Kas.; Bourbon and Linn counties, Kas.; Montgomery, Wilson and Allen counties, Kas.; Crawford county, Kas., while **Blakely** and **Sterner** were to labor among the churches in Missouri.

David Keplinger was a native of Virginia, born September 1, 1823, and died at the Soldiers' Home in California, November 13, 1907, aged 84 years, 2 months and 13 days. He was ordained to the ministry by the Ohio Eldership, in 1849. He became identified with the Indiana Eldership, in which he labored until June, 1852, when he removed to Wells county, Ind., and became a member of the Indiana Eldership on November 1st, of that year. He soon became a prominent member of this Eldership, a successful missionary and an indefatigable worker. He presided over the Eldership as Speaker in 1853, 1854 and 1855. He traveled some very large circuits, one of them, in 1854, was "450 miles around." At the Indiana Eldership in 1867 he was among the absentees. He reported by letter, stating that on October 3, 1866, he left for Missouri, locating in Jackson county. Thence he removed to Crawford county, Kas. He continued to labor in Missouri and Kansas until he removed to California, where he still did considerable preaching, and reported annually to his Eldership up to 1907. He was remembered by his Eldership "as the one great helper in the cause of the Master." It regarded him as "our beloved brother whom Providence has called to the home above." He was pronounced "faithful to the Kansas Eldership, of which he was a charter member, also faithful to his fellow men and to the God he so fondly loved." Of limited education, his strength lay in his natural talents and the nobility of his character and fulness of his consecration.

2nd Kansas and Missouri Eldership.—The territory of the Kansas and Missouri Eldership, as claimed according to actions of the Stationing Committee was exceptionally large, including the two States. Appointments were made to the counties in the extreme north-eastern and south-eastern counties of Kansas, and the south-western and north-western and central counties of Missouri, while the Iowa Eldership was requested to supply Peakville, in the north-eastern corner of the State. Hence, there was "a lack of active workers to supply the demand" at the second Eldership. The ministers and delegates assembled at the **Frederick** school-house, Cass county, Mo., some twenty-five miles south of Kansas City, Mo. There were eight teaching elders present, and **R. H. Bolton**, who was made a member of the body during the session; two ruling elders and three delegates. **D. Blakely** was chosen Speaker, and **C. B. Konkell**, Clerk. "The ground occupied by this Eldership," the Committee on Resolutions said, "properly speaking, is a missionary field," and hence the Eldership looked for continued and liberal aid from the Board of Missions of the General Eldership. It rejoiced over "past success," and exhorted ministers and churches "to take courage to labor more zealously in the future." More missionaries were asked for the "inviting fields yet among us." Quarterly ordinance meetings were recommended. It was suggested to the Standing Committee "to appoint at least one camp-meeting to be held during this year." The Eldership was deeply touched by the death of **Domer**, from whose Eldership **D. Blakely** came, and expressed the sense of its "loss of a truly good and great man, whose brilliant career in the active ministry has not only won for himself honor due the ministry, but endeared him to the body." Nine fields of labor were created, in addition to Peakville, which were to be served by twelve ministers. In the Crawford county circuit was included Fort Scott mission, county seat of Bourbon county. Each preacher was required "to lift a missionary collection from each church on his charge." And also "raise a public collection for Eldership contingencies." The prospects for "the future growth and prosperity of the Eldership" were reported "flattering," and "if all workers do their part, a good and glorious success may be reported the following year." A committee "to draft a system of co-operation," which was adopted, "reported that of the East Pennsylvania Eldership in part, and in part that of the Iowa Eldership."

3rd Kansas and Missouri Eldership.—The Eldership in 1872, desiring "to meet further north so as to afford a favorable opportunity for the ministers and churches in northern Missouri and Kansas to attend," selected the **Keystone Set-**

tlement, Clinton county, Mo., as the place of holding its session in 1873. But there was some disappointment, as seven of the ministers were absent when, on Tuesday, October 2nd, the Eldership convened. There were, however, several accessions, as **George Thomas** and **C. S. Bolton** handed in their transfers. **R. H. Bolton**, being present and "received as a member of this body during its session," was elected "Chairman;" **C. S. Bolton**, Clerk, and **J. C. Ozias**, Treasurer. There were present eight ruling elders and four delegates. Two very important items of business, of which the **Boltons** doubtless deserve the credit, were brought before the Eldership. * **R. H. Bolton**, **George Thomas** and **D. Blakely** were named as a committee to "draft a Constitution for missionary purposes." They reported at a missionary meeting the full draft of a Constitution of what was called "The Missionary Aid Society of the Kansas and Missouri Eldership." The payment of twenty cents made a person a member for one year; ten dollars, a life member, or a subscription of \$10.00, with payment of interest, and the principal at death, and \$100.00 on the same conditions, "an honorary life member." The money thus received was to be exclusively appropriated for mission work. The amount of \$300.00 was at once subscribed. A "Constitution of the Superannuated and Widows' Fund" was also adopted and the money thus secured was to be used "to maintain superannuated and disabled ministers in good standing, and the widows and children of ministers." By some means the Report of the Stationing Committee reduced the circuits to six.

4th Kansas and Missouri Eldership.—In 1874 the Eldership returned to near the boundary line between the two States, meeting at Pleasant Hill, Cass county, Mo., about ten miles south-east of Kansas City, on October 5th. **J. Moreland** preached the Opening Sermon the previous evening. Nine teaching elders were present, five ruling elders and three delegates. **C. S. Bolton** was elected Speaker; **D. Blakely**, Clerk, and **J. C. Ozias**, Treasurer. The error made by the first Eldership in receiving "**J. E. Cunningham** somewhat irregularly, he being a member of the Texas Eldership," which "had been rejected by the General Eldership," was corrected, "by voting him a member of this Eldership, and granting him a license." The Book Depository at Harrisburg, Pa., was "hailed with joy." The delegates to the General Eldership were instructed to use their influence to have the ratio of representation in the General Eldership changed to one in every fifteen. The Eldership resolved that "the scriptural ruling power of each individual church is vested in the ruling elders thereof." Some difficulties having grown out of ministers trespassing on each other's territory, such acts were strictly forbidden. The moral reason for abstaining from the use of intoxicants as a beverage were strongly set forth. Young men contemplating the Christian ministry were advised to "avail themselves of the educational advantages offered so freely on every hand." Cass county was considered "the center of our Eldership;" and as it was not able to support a minister, but "ought to be sustained," the Eldership made an appropriation of \$50.00 "for the support of a preacher the coming year." The Eldership as a committee of the whole stationed the preachers on five circuits, three in Kansas and two in Missouri. The "news of the prosperity of our beloved Zion" was "not as cheering as we could wish," or as was predicted; yet the Eldership rejoiced "to know that numbers have been converted and some churches organized in our Eldership bounds during the past year."

5th Kansas and Missouri Eldership.—Even in so young and small a body as the Kansas and Missouri Eldership was at this time, it had its troubles. There was a radical difference of sentiment on the Keystone and Caldwell circuit, which the Eldership concluded could only be adjusted by a division of the field. The Stationing Committee with unaffected artlessness thought "the whole circuit required more piety." Then a spirit of "electioneering" seems to have possessed the representatives of circuits, which the Eldership declared that it "stoutly condemned, as calculated to anticipate and supercede the work of the Eldership." The Eldership convened at Center View, Cass county, Mo., October 7, 1875. The officers chosen were **C. B. Konkell**, Speaker; **S. D. C. Jackson**, Clerk, and **H. S. Berkstresser**, Treasurer. There were nine ministers in attendance. **John Coulum**, a young Englishman, was ordained. As a tendency toward congregationalism in the local churches manifested itself, the Eldership called "the attention of the churches to a strict recognition, both in theory and practice, of the scriptural investiture of the Eldership with the supervision and rule of God's church, in contradistinction to the unauthorized principle of congregationalism." In a strong resolution the body disapproved of "any teaching elder to subordinate his ser-

vices in the Church to his secular interests, so as only to accept such appointments as lie contiguous to his farm or place of business, or so circumstance himself as to necessitate the residence of his family many miles from his scene of activity. Such as are called, health and opportunity allowing, should be 'wholly given to the ministry.' "

6th Kansas and Missouri Eldership.—Of the fifteen teaching elders seven were present at the organization of the sixth session of the Kansas and Missouri Eldership which convened at Polo, Caldwell county, Mo., October 5, 1876. Eight ruling elders were present. The Eldership was organized by the election of **C. B. Konkell**, Speaker; **D. Blakely**, Clerk, and **D. Keplinger**, Treasurer. "Intemperate use of all things" was condemned, and the Eldership filed its "utter protest against the use as a beverage of all intoxicating drinks." The written report sent in by the aged **Wm. Konkell**, "probably his last report," made a deep impression on the body, and was spread on the Journal in full. He expressed the fear that many ministers were "not teaching genuine conversion, or heartfelt religion. Hence, we see so many spiritual declensions in the churches." "I have mourned to see ministers and churches so indifferent in regard to the kind of material used in establishing churches." Finding more pressing needs for all their funds in support of pastors, it was agreed to "set aside our Home Mission and Widows' Fund Society until such time as our financial circumstances will justify us in taking them up." But the Eldership was careful to preserve inviolate a one hundred dollar trust fund donated to this Society. The Stationing Committee reported eight fields of labor, two of them being in Kansas, in Crawford and Wilson counties. Peakville appointment in the extreme north-eastern corner of the State was cared for by the Iowa Eldership. The Eldership manifested a spirit of loyalty to the General Eldership; approved and commended its publications, and expressed its willingness to bear its part of all the common burdens.

7th Kansas and Missouri Eldership.—During the year the Eldership lost several of its strongest members by removal. **C. S. Bolton** went to the Nebraska Eldership. **John P. Coulum** returned to England, and was "appointed missionary," and **S. D. C. Jackson** was transferred to the Illinois Eldership. In the way of accessions were **G. R. Kinzey**, of the Iowa Eldership; **W. C. Peters**, of the Ohio Eldership, and **Evan Wilson** and **Clara Yutzky** licentiates. The Eldership assembled with the church at Frost's school-house, De Kalb county, Mo., October 4, 1877. The previous evening the Opening Sermon was delivered by **D. Blakely**, from Matt. xxviii. 19, 20. **D. Keplinger** was chosen Speaker; **S. A. Wagner**, Clerk, and **C. B. Konkell**, Treasurer. The ministers were all strongly advised "to apply themselves closely to study, keeping pace with the age of advancement in which we live." But it was believed that in addition, "a course of studies should be fixed by the Eldership for all ministers of the body," and that "a committee of three be chosen annually to examine all ministers of the body in such branches as may have been assigned them by the previous Eldership." The renewals of licenses was made dependent on passing in these studies. During the year five new churches were organized, and one disorganized. An effort was made to minimize the evil influence resulting "from preachers either neglecting or deserting the work assigned them," by rendering them liable to the censure of the Eldership. The anticipated death of **Wm. Konkell** occurred "perhaps at the very time his report, a year ago, which will not soon be forgotten," was being read, and was lamented with genuine sorrow. He was "a noble father in Israel, whose wise counsels yet speak." Every licensed preacher was requested "to canvass the membership and take a collection at each preaching point" for the General Eldership Missionary Fund. The Stationing Committee made nine fields of labor, three of them being missions.

8th Kansas and Missouri Eldership.—Returning to Kansas, the eighth annual session was held at the Keplinger school-house, Crawford county, beginning October 10, 1878. **D. Blakely** delivered the Opening Sermon the previous evening, from Ps. lxxviii. 11—The Word and its publishers. There were eight teaching elders present, and one delegate. Balloting resulted in the election of **C. B. Konkell**, Speaker; **C. S. Bolton**, Clerk, and **P. Hefefinger**, Treasurer. A judicial trial had found one minister guilty of "contempt of Committee," and "untruthfulness;" but acknowledgments were accepted, and the offending member restored. Letters to the Eldership were declared unauthentic unless the names of the ruling elders were attached thereto. The movement to make a course of studies effective bore

fruit, as the ministers in the course were examined in English Grammar, Church History, Ancient History and Geography. An overture was adopted to the Iowa Eldership, providing that the work in Page county, Iowa, be taken over by the Kansas and Missouri Eldership in exchange for the Peaksville circuit. The second-work sanctification theory had been preached at some points in Missouri; but the Eldership declared that "we entertain no fears in relation to the evil effects of the error of the second blessing doctrine, clothed in a false garb, giving it a Bible cast." On the subject of temperance the deliverance of the Eldership was in harmony with its doctrine of "moderation in all things, the rightful use of all things essential to our well being." It defined "regeneration" to be a radical change in the inner man, twofold in its nature, moral and spiritual, effected by the power of truth and the efficiency of the Holy Spirit." And "repentance implies a deep humiliation of spirit before God, a deep-seated indignation against sin, an ardent desire for the remission of sin and acceptance with God." On the question of "the second blessing" in the work of sanctification the yeas and nays were called, resulting in yeas, 7; nays, 3. This year the Eldership mourned the death of **George Thomas**, who had "stood in the front for over thirty years as a minister of the gospel; was amongst the most useful preachers among us; was the instrumental means under God in the salvation of many souls, and organized many churches." A Ministerial Association was appointed to be held in June, 1879. "Great declension in the spirituality of the churches" was lamented, and was attributed to "the neglect of prayer." It was accordingly recommended that "every church keep up a weekly prayer-meeting; that every family, preacher and church member, keep regular family worship, morning and evening, as far as possible." The first day of January, 1879, was "set apart as a day of fasting and prayer."

9th Kansas and Missouri Eldership.—The Eldership at the session in 1879 realized that it was mistaken clemency which restored a guilty preacher upon his confession, and made him a General Missionary. For during the year **J. H. Woodbury**, "twice censured for falsity and dishonesty with the brethren," in conjunction with a few others, and "without the consent and consultation of the Eldership, acted insubordinately, and became one of the leading spirits in the organization of an Independent Eldership in Kansas." He was accordingly "expelled from the body," and "we further caution the brethren in Kansas and Missouri of the man." **J. M. West**, who became "insubordinate, and connected himself with" the Independent Eldership, was also expelled. Two additions in the persons of **Newton Hill** and **Jasper Smith** were received during the session. The Eldership convened at Polo, Caldwell county, Mo., October 2, 1879. **C. B. Konkell** preached the Opening Sermon on said evening. Theme:—"Repentance and Conversion." **Konkell** had been elected Speaker; **C. S. Bolton**, Clerk, and **P. Heffelfinger**, Treasurer. It was becoming a practice to form "Circuit Elderships," one of which existed in Crawford county, Kas., which transacted business for the circuit, recommended ministers, and arranged the affairs of the circuit. Though there "were divisions and strifes" during the year, yet the Committee on the State of Religion believed "the cause is on the advance; some of the obstacles are being removed from our midst which have been great hinderances to the cause, and that the accessions have been greater during the year than the number that fell away." The ministers were directed to take collections at all appointments for a Contingent Fund. Co-operation between churches and the Eldership was insisted upon, and efforts to foster and encourage such a spirit were to be made by all the ministers and churches," and prayer was urged to be made that this "result may be speedily accomplished, until brotherly love and union shall reign, without a schism in the body." A conference was solicited by "**Elder Linn**, of the Baptist Church," with "some of our ministers, at Pleasant Hill, Mo.," who "expressed a desire to become connected with the Eldership and take a work." The invitation was accepted, the conference to be held "some time in the future." Three of the nine circuits to which ministers were assigned were in Kansas—Osage and Crawford counties, and the South-west Kansas Mission. To secure greater care in granting licenses, the application of **M. H. Northrop** was refused because a Rule had been adopted "requiring all applicants to be present."

10th Kansas and Missouri Eldership.—The last session of the Kansas and Missouri Eldership was held at Keystone, Clinton county, Mo., and began on Wednesday morning, October 13, 1880. The previous evening the Opening Sermon was preached by **E. Wilson**, from Isaiah lv. 7. The membership present consisted

of six ministers, three ruling elders, three delegates and two exhorters, while ten ministers were absent. **E. Wilson** presided as Speaker; **N. Hill** was Clerk, and **P. Heffelfinger**, Treasurer. There were six sittings during the three days of the session, apparently very busy ones. An appeal case came up after organization, taken by **C. Eckard**, from the action of the church at Keystone Bethel, Kingman county, Kas., "on the grounds of illegality of procedure." After reading the proceedings from the church Minutes, the appeal was entertained. The "legality was then discussed by **Heffelfinger**, **Blakely**, **C. S. Bolton**, **Sudsberry**, **Hill** and **Ogden**," and "the action of the church was sustained, and the appeal dismissed." It was decided that applicants for license "before receiving a license shall be solemnly set apart by an ordination address, followed by the solemn prayers and invocation of the body, led by one appointed for the occasion by the Speaker." Positive resolutions were adopted in favor of "setting apart the seventh part of time for special service in God's sacred worship;" that "God commands the business world to a standstill during this time for divine service at his public altars," and that "all business transactions of a worldly character on the sacred day are wrong, and should be rebuked by the example and life-acts of every Christian." In poetic phrases education was lauded, and "the brilliancy of our star of educational interests" admired, "as it has assumed additional proportions in strength and luster." To secure a better support for the active preachers, each circuit was advised to have "the officials of each church meet soon after the Eldership, and appoint a committee to make a pro rata assessment on each church, to be paid by said church to the minister." Circuit Elderships were held on some fields, which were approved. Against the evils of intemperance the body spoke in clear, strong terms, and especially condemned "the visiting of saloons with the object of tipping by any church member," as being "in direct violation of the teachings of the Master." A protest against "even the use of tobacco" was incorporated in the resolutions on temperance. A strongly worded protest was adopted against the Iowa Eldership for "taking entire control of the Peaksville, Mo., work, in supplying the pulpit without consulting our Eldership," and the matter was called to the attention of the General Eldership. On the divorce question the Eldership "solemnly protested against the soliciting for divorce and the dissolution of the marriage relation in all cases excepting for the cause stipulated by our Savior, believing this to be the scriptural rule." All "laborers within the bounds of this Eldership" were "earnestly entreated to devote their time and talents to the work of sustaining and extending the cause in which we labor, as a kind providence may direct." Churches were admonished "to co-operate in harmony with the elders, not only in appointments made by the Eldership, but in standing by appointees with sympathy and support." Appointments were made to all the circuits, ten in number, both in Kansas and Missouri.

XIII. THE MARYLAND AND VIRGINIA ELDERSHIP.

1st Maryland and Virginia Eldership.—No Eldership had been organized with as much deliberation as the Maryland and Virginia. This was doubtless the result of opposition by the East Pennsylvania Eldership, whose territory included Maryland and Virginia, and which had built up the work in those States by the employment of its men and means. The agitation to form an Eldership was begun prior to 1853, by **J. F. Weishampel**, a native of Baltimore, Md., and member of the East Pennsylvania Eldership. He was a constant traveler, going from church to church over almost the entire territory of the East Pennsylvania Eldership, sometimes as authorized agent of The Church Advocate, and at other times on his own account. His was an inventive, fertile mind, and his schemes were quite numerous, if frequently not approved, or unsuccessful. A great deal of his traveling in those early days was on foot. In this way he got into the homes of very many of the families of the churches not only in Maryland, but also in Pennsylvania. He had thus canvassed the project extensively with the Maryland churches and brethren. In a letter addressed "To the Maryland Brethren," in 1853, he argued strongly in favor of organizing an Eldership in that State. In it he states that he "had brought the matter before the East Pennsylvania Eldership several years ago; but it was laid on the table." The movement was not spontaneous

with the Maryland churches. They knew the objections and disadvantages. One of these objections was the slavery question; the fear that an Eldership in Maryland might become pro-slavery, and thus cause serious trouble. This objection **Weishampel** attempted to meet in his open letter in 1853. The matter apparently slumbered, after this defeat, for ten years, when, in 1863, **Weishampel** made a journey through Carroll, Frederick and Washington counties, Md., on foot, and agitated the matter, carrying with him a "Petition" for a Maryland and Virginia Eldership. When his canvass was about completed he published an article in *The Advocate*, in which he stated, that "all the churches went in strongly for the petition to the next General Eldership for the grant of the privilege to form an Eldership in Maryland, as soon as the way is ready;" that he thinks "the time has come, and has long been, when Maryland ought to have an Eldership of her own." He had also with regret alluded, in June, 1860, to the neglect of mission work in Maryland by the East Pennsylvania Eldership, citing Frederick City as an instance; "but it will be so until Maryland has an Eldership of its own. All the churches in Maryland seem favorable to such an organization." To **Weishampel's** letter in 1863, **Thomas**, the Editor, replied at some length, and with some severity criticised **Weishampel** and his project. "**Weishampel** has laid hold again of one of his pet projects with a will and determination that, if directed to a proper and really useful object, ought to succeed. We have no pleasure in opposing or throwing difficulties in the way of any of the numerous schemes projected by our mechanically minded brother. We have no misgivings in predicting that, should he succeed in severing Maryland from the East Pennsylvania Eldership, it would result in almost fatal disaster to the former." He then states two objections: 1. "That there are only two circuits in Maryland;" and, 2, "The churches do not have the strength, even if they should have the pecuniary means, to support a separate organization." This second objection he elaborated to a considerable extent. **S. V. Sterner**, pastor of the Washington county, Md., circuit, took up the first objection, and endorsed it, proposing that "an effort be made to raise \$50.00 or \$75.00 missionary fund by the time the East Pennsylvania Eldership meets, and tender it to said Eldership on condition that it find a missionary and support him out of said fund, which would enable us to form another circuit. An Eldership should never be formed with less than three circuits." But the "Petition to the General Eldership from a number of brethren to be granted permission to form an Eldership in the State of Maryland," was presented to that body in 1863. It was referred to a committee composed of **Shoemaker**, **Swartz** and **T. Hickernell**, who reported it with a negative recommendation, which the Eldership adopted. Thus the matter rested for five years, when, in 1868, the East Pennsylvania Eldership met at Uniontown, Carroll county, Md. The matter was brought before said Eldership, in an auspicious time and place, and it was referred to the ministers and delegates present from Maryland. They met together and discussed the question, and then voted against it. But at the General Eldership which met at Mt. Carroll, Ill., May 29, 1872, "a memorial was received from a number of prominent brethren in the State of Maryland, praying this body to grant them the privilege of organizing an Eldership in their State." The Committee on Boundaries, **A. Megrew**, **D. Keplinger** and **J. F. Meixel**, reported favorably on this memorial, and fixed the boundaries: "That the lines run along the line between Pennsylvania and Maryland, up to the Allegheny mountains, and along the line of said mountains through Virginia, including all of Virginia east of the Allegheny mountains." This report was adopted.

The way having been thus officially prepared, "the ministers and elders of the churches of God in Maryland and Virginia met at Creagerstown, Frederick county, Md.," in October, 1872, to decide whether or not an Eldership shall be organized. **Ephraim Garner**, a lay elder, was elected President, and **C. L. Amy**, teaching elder, Secretary. This Convention resolved to "appoint the time and place for forming said Eldership;" named Uniontown, Carroll county, Md., as the place, and November 27, 1872, as the time; "requested all the ministers and ruling elders in Maryland and Virginia to be present," and "solicited the hearty co-operation of all the brethren of the East Pennsylvania Eldership."

As per action of the Convention, "the delegates appointed by the different churches of God in Maryland and Virginia met in Uniontown, Md., on Wednesday evening, November 27, 1872, for the purpose of organizing an Eldership for the State of Maryland and Virginia. The Opening Discourse was preached by **Elder S. Spurrier**." The officers of the Convention were made the temporary officers of

the Eldership, and it was agreed, "that all the teaching and ruling elders of the churches in Maryland and Virginia, and all the delegates present, be entitled to full membership during the present sessions." To these were added "all the brethren whose names were subscribed to the Petition to the General Eldership." The following, under these actions, were enrolled as members: C. L. Amy, Wm. Palmer, P. Lookingbill, B. Williams, S. W. Naill, J. W. Kipe, J. A. Saxton, S. S. Richmond, P. D. Collins, S. Spurrier, Wm. McElroy, J. H. Esterline, teaching elders; J. Spielman, J. Shupp, N. Greenawalt, C. Easterday, S. N. Harbaugh, John Rowser, P. Hahn, B. Fleagle, E. Garner, John Gore, D. Fuss, J. H. Chew, A. Garner, J. Rowe, J. Hooker, J. E. Strickler, J. H. Christ, Ezra Garner, A. Slonecker, J. Hollenberry, Joel Caylor, D. S. Segafosse, A. Harris, S. P. Ogle, Geo. W. Gilbert and Jesse Williams, ruling elders and delegates. J. H. Chew, C. L. Amy and P. D. Collins were named as a committee "to form a Constitution and By-Laws for the



S. Spurrier.

government of this Eldership," which reported "a Constitution which was in substance the Constitution and By-Laws of the East Pennsylvania Eldership," and which "with a few unimportant alterations was adopted." The Eldership then organized by electing S. Spurrier, Speaker; J. H. Chew, Treasurer; C. L. Amy, Journalizing and Stated Clerk; J. H. Christ, Transcribing Clerk, and Geo. W. Gilbert, Financial Clerk. The advisory members were C. H. Forney, J. Haifleigh and G. W. Seilhammer, of the East Pennsylvania Eldership. Eight ministers signified their willingness to take appointments. When the Stationing Committee reported it named eight fields of labor, one of them the Virginia and Potomac Mission, to which it appointed eight pastors with four assistants. A resolution was adopted pledging every candidate for license "not to use as a beverage any spiritous or malt liquors, or wine," to which was added an amendment instructing "all ministers to preach against intemperance in all its forms." A Board of missions was appointed, consisting of J. H. Chew, E. Garner, J. Spielman, J. Gore and P. Hahn,

all ruling elders. A Board of Education was named, consisting of **C. L. Amy, J. H. Christ** and **P. D. Collins**. **P. D. Collins, J. H. Chew** and **J. Spielman** were named as the Standing Committee. **S. W. Naill** and **D. Fuss** were licensed to preach. The Eldership rejected a resolution declaring that it is "advisable for the ministry of this body not to acknowledge any as members of any local church until they shall have been baptized." Each church was requested "to appoint an active brother or sister to collect all the missionary money possible." Resolutions of a general character were adopted, recommending to members "the improving of their own minds by all the means within their reach, and securing for their children the best educational facilities their means will allow."

The Speaker of the first session of the Maryland and Virginia Eldership, **S. Spurrier**, was a native of Maryland, born near Mt. Airy, in Frederick county, September 9, 1828. He had no educational advantages, and had neither means nor time for mental improvement. But he was a careful student of the Scriptures, and possessed good natural powers, so that he became an acceptable and influential minister among the common people. His stalwart Christian and moral character was the strongest recommendation among the people with whom he labored. He was a stonemason, and in building bethels where he labored, he often did the mason work himself. He received his first license from the East Pennsylvania Eldership at Shiremanstown, Pa., November 10, 1858. After being a member of the Maryland and Virginia Eldership from 1872 to 1880 he returned to the East Pennsylvania Eldership, in whose fellowship he continued until 1897. He was instrumental in the organization of a number of churches, laboring most of his years in the active ministry on missions, or poor charges. He built the following eight houses of worship: Pleasant Ridge, Carroll county, Md.; Creagerstown, Frederick county, Md.; Friends Creek, Frederick county, Md.; Germantown, Washington county, Md.; Fairplay, Washington county, Md.; Berkeley county, Va.; New Baltimore, Franklin county, Pa., and Mt. Hope, Adams county, Pa.

2nd Maryland and Virginia Eldership.—The harmony which characterized the first session of the Maryland and Virginia Eldership was disturbed before it met in annual session at Creagerstown, Frederick county, October 8, 1873. **S. Spurrier**, Speaker, had trespassed on **C. L. Amy's** field of labor, and in other ways had laid himself open to charges, which were preferred against him by **Amy** before the Standing Committee, which came up at the first sitting for approval. It had decided that **Spurrier** had done wrong; but it also reflected on **Amy** "for using too strong language in writing and speaking to other parties." As the parties "assented to this, the difficulty was amicably settled." But **Amy's** license was later withheld "until existing difficulties between him and the church at Fairplay be amicably adjusted." Twelve teaching elders, fifteen ruling elders and three delegates were present at this session. The officers elected were **P. D. Collins**, Speaker; **J. H. Christ**, Stated Clerk; **B. Williams**, Transcribing Clerk; **J. Kolb**, Financial Clerk, and **J. H. Chew**, Treasurer. By resolution "each member of the Eldership personally agreed and hereby promised to make an effort to collect all the money possible between now and the meeting of the next Eldership for the purpose of paying on bethels built by the Church of God." The Board of Missions had appropriated a total of \$410.00 during the year. Mission work had been started at Frederick City, and **Amy** was instructed to continue his labors there. A missionary meeting was held on Friday night, when "the sum of \$264.87 was subscribed for the Missionary Fund." Applicants for license were placed "under the instructions" of their pastors. Dates were fixed on which the pastors were required to take up collections for Contingent, Missionary and Superannuated Funds. On the use of tobacco the Eldership would only urge "the members of this body to abstain from the use of tobacco while in the house of God." Ten fields of labor were constituted, of which three were missions. **Spurrier** was appointed "General Missionary of the Eldership; authorized to raise all the missionary money he can on the entire ground." Each licensed minister was to have at least one appointment, and "each minister of this body be requested to visit Virginia, and assist the pastor to hold protracted efforts for the advancement of the cause of God in Virginia."

3rd Maryland and Virginia Eldership.—The friction created between **C. L. Amy** and the Standing Committee was not allayed during the year, and made some trouble during the session of the Eldership in 1874. **Amy** offered an amendment to the Committee's Report, that its action in his case "be made null and void, and that the whole matter be referred to a special committee." After considerable

discussion this was not agreed to. And when the Report was adopted, **Amy** preferred charges against the Committee for "malfeasance in office," and other offenses. The matter was investigated with closed doors; but the public record shows that "**Amy** has fully acknowledged he has done wrong," and he was "exonerated from all charges made against him." But the wounds were not healed. The Eldership sat at Carrollton, Carroll county, Md., meeting Thursday evening, October 22nd, with quite a full representation. **P. D. Collins** preached the Opening Sermon, from 2 Tim. ii. 3. He was chosen Speaker; **J. H. Christ**, Stated Clerk; **B. Williams**, Transcribing Clerk, and **J. W. Kipe**, Financial Clerk. The Committee on the State of Religion rejoiced that it could "report progress in the different churches. New churches have been organized and numbers have been converted during the year and added to the Church." It made special mention of the progress of the work in Virginia. Studies were prescribed for the younger ministers, and they were required to meet the Board of Education to be examined in the first year's studies. To insure pastoral visiting, each minister was required "hereafter before receiving his license to report the number of families on his charge visited by him." Again the Eldership placed itself on record against requiring ministers "not to fellowship any one before baptism." At a Missionary meeting held on Monday night a total of \$227.86 was received in cash and pledges. Members of the churches were requested "to assist the young ministers in procuring books, and encourage the work of education among the young." One sermon each year was to be preached by each minister "against the sin of using intoxicating liquors as a beverage." There were eleven circuits and missions supplied by the Stationing Committee, two of them being in Virginia.

4th Maryland and Virginia Eldership.—In theory all the Annual Elderships maintained the parity of teaching and ruling elders; with a few other Elderships, the Maryland and Virginia reduced this theory to practice. At the session which was held at Warfieldsburg, Carroll county, beginning November 11, 1875, **John H. Chew**, a prominent lay elder, was elected Speaker, with **J. H. Christ**, Clerk, and **John Gore**, Treasurer, both lay elders. But **B. Williams**, Transcribing Clerk, and **J. W. Kipe**, Financial Clerk, were teaching elders. **B. Fleagle** preached the Opening Sermon. There was an unusually large attendance, and the business was dispatched with unanimity. The good feeling was deepened by the mellowing influence of death in their ranks, for the Eldership mourned the departure of **P. D. Collins**, whose loss was keenly felt. "We had earnestly hoped that our beloved brother should have lived long to fill his place as a useful member of the Church of God." He "labored earnestly and faithfully for the extension of the Church." **L. H. Selby** was received by transfer from the West Ohio Eldership. The friction in the relations between the Eldership and **C. L. Amy** brought about an unusual condition. Instead of taking an appeal in regular form to the General Eldership, he presented a preamble and conclusion, stating that on account of "a disposition in the Eldership to suppress my evidence in relation to matters concerning myself, I hereby withdraw wholly therefrom to labor independently until the meeting of the General Eldership in May, 1878, to which I appeal." The "withdrawal from the Eldership" was accepted, with a "protest against the grounds of his withdrawal." The incorporation of the Eldership was decided upon. A Ministerial meeting was ordered to be held in February, 1876. Stated times were fixed for lifting the collections for the different Eldership Funds. The Eldership closed on Wednesday night with an ordinance meeting.

5th Maryland and Virginia Eldership.—The anomalous position in which **Amy** had placed himself became evident during the year, and in consequence his request for a conference in his case between the Standing Committee of the Maryland and Virginia Eldership and that of the East Pennsylvania Eldership had to be refused, he not being a "member because of his voluntary withdrawal." The nine fields of labor were represented by fifteen teaching elders, fourteen ruling elders and nine delegates, when the body convened at Fairplay, Washington county, Md., October 27, 1876. **John H. Chew**, having been licensed by the Standing Committee, preached the Opening Sermon. The officers elected were **S. W. Naill**, Speaker; **J. H. Christ**, Stated Clerk; **B. Williams**, Transcribing Clerk; **J. A. Saxton**, Financial Clerk, and **John Gore**, Treasurer. **Chew**, having failed to secure an Act of Incorporation, was continued as a committee to attend to the matter. When **J. A. Staub** made application for license he was "requested to occupy at least twenty minutes in a theological discourse before this body." The same course was taken with **Elias Woods** and **G. Hornbaker**. The Bethel which had

been built in Virginia was "recommended to be sold and the debt paid." Perhaps during no other session of the Eldership was a more practical turn given to be-reavements than at this. **Wm. McElroy**, the devoted missionary to Virginia for so many years, had ended his earthly labors. He had been an active minister for forty years. Humble, unassuming and self-denying, "he endeavored to preach Jesus to the people. Wherever he went, he went preaching." Each member of the Eldership was admonished "to follow him as he followed Christ." The death of **Bro. John Sweden**, whose bequest of \$1,300.00 to the Eldership created the "Sweden Fund," was made the occasion for solemn admonitions to "our dear brethren and sisters over the entire bounds of our Eldership to live more holy and pious lives." A general camp-meeting was provided for. Each preacher was instructed to "preach at least one sermon each year at each of his appointments on the evil effects of the use of intoxicating liquors."

6th Maryland and Virginia Eldership.—The Eldership in 1877 met as an incorporated body by Act of the Maryland Legislature. The session was held at Uniontown, Carroll county, Md., where the Opening Sermon was preached by **S. W. Naill**, on Thursday evening, October 18, 1877. The following morning an organization was effected by the election of **L. H. Selby**, Speaker; **J. H. Christ**, Journalizing Clerk; **B. Williams**, Transcribing Clerk; **J. A. Saxton**, Financial Clerk, and **John Gore**, Treasurer. The receipts reported by the Treasurer for the different Funds were:—Missionary, \$136.32; Widows' and Orphans', \$93.62; Contingent, \$17.52; Bethel, \$20.90; Superannuated, \$41.36. While one Bethel had been sold in Virginia, a special committee to visit that part of the territory reported one "in course of erection west of Martinsburg about five miles." There were "five or six members of the Church of God in the vicinity." At the missionary meeting the "amount collected and subscribed was \$200.35." When the Committee on Temperance reported it submitted one resolution in which the Eldership would pledge itself "to abstain not only from the use of intoxicating liquors, wine or cider as a beverage, but to discourage their use in others." It was proposed to strike out "cider," and also to insert the word "hard" before "cider." This prevailed, and the resolution was adopted. Later, on a motion to erase the whole resolution from the Journal the yeas were four, and the nays, nineteen. The territory was divided into ten circuits and missions, several of which were left unsupplied.

7th Maryland and Virginia Eldership.—In 1878 the Eldership held its annual session at Creagerstown, Frederick county, Md., beginning October 9th, with twelve teaching elders, eleven ruling elders and four delegates present. **J. H. Chew** was elected Speaker; **J. H. Christ**, Stated Clerk; **E. Appler**, Transcribing Clerk, and **J. A. Saxton**, Treasurer. The Treasurer's Report showed receipts for Mission Fund, \$237.52; Widows' Fund, \$105.01; Superannuated Fund, \$76.38; Bethel Fund, \$12.81; Contingent Fund, \$50.98. The Eldership expressed its readiness "cheerfully to co-operate with the General Eldership in all laudable efforts to extend the cause of God." An appropriation out of Eldership funds was made "to aid the church at Sharpsburg in erecting a house of worship." The amount of \$125.00 was thus appropriated out of the Missionary Fund. Two elders and some of the members of the church at Union Bethel were condemned because they "persisted in holding an ice cream festival in opposition to the will of a majority of the members of the church." The Eldership also voted, "that the holding of festivals by the Church of God for the purpose of raising money for any cause is wrong." The total amount received from the Sweden estate was \$1,897.34, "invested at 6 per cent. for the benefit of the Eldership." On Saturday evening of the session a missionary meeting was held at which "\$91.26 were received in cash and subscriptions." The place for holding a Pentecostal meeting was selected, and the holding of a Ministerial meeting was decided upon, and a Committee on Program was named. Monday evening, after an appropriate sermon by **J. W. Kipe** from John xiii., on "The ordinance of washing the saints' feet," "the ordinances of the Church were attended to." It was also decided to "hold an Eldership camp-meeting," which was placed under the direction of a committee appointed for that purpose. Nine fields of labor were arranged by the Stationing Committee, two of them being missions.

8th Maryland and Virginia Eldership.—Still further to encourage the Sharpsburg church for whose benefit an appropriation was made in 1878, the session of the Eldership in 1879 was held at said place, in Washington county, Md., beginning on Tuesday morning, October 28th. The Opening Sermon was preached on

Monday evening by **Wm. Palmer**, from 1 Cor. i. 21—"The Salvation of Man." **Palmer** was chosen Speaker; **J. H. Christ**, Stated Clerk; **E. Appler**, Transcribing Clerk; **J. A. Saxton**, Financial Clerk, and **John Gore**, Treasurer. To still further aid the Sharpsburg church in paying for its house of worship, the missionary meeting was dispensed with, and instead "an effort was made to collect funds to cancel the debt." Debts reported by a committee on different houses of worship aggregated \$559.29. To enforce payment in full by churches when a pastor "has discharged his duty," the Eldership decided that it is "under no obligation to supply such churches with a minister until the amount agreed upon is paid." The minister and ruling elders of "every organized church within the bounds of the Eldership" were "required to organize a Sabbath-school." In the will of **John Sweden** it was provided that from the income from his bequest "the Bethel at Carrollton and the burying ground be kept in good order and repair," and so the interest from said bequest for the following Eldership year was appropriated for said purpose. The Stated Clerk, **J. H. Christ**, was at this Eldership ordained a teaching elder. The committee in charge of the camp-meeting in 1878 reported holding the same, but stated that it "did not continue the camp over Sabbath because they believed they could not do so without encouraging "a great amount of sinful and unlawful trafficking on the Lord's day." The Eldership not only adopted the Report, but also a resolution committing itself against Sunday trafficking "at our religious gatherings." **Samuel Fleagle**, "a faithful and efficient member and minister of the Eldership," had passed away during the year, and his death was lamented by the body in suitable resolutions. The number of fields of labor arranged by the Stationing Committee was twelve. Virginia Mission was connected with **Sigler's** appointment, in Maryland.

9th Maryland and Virginia Eldership.—Several unusual incidents characterized the ninth session of this Eldership. Of these one was "a challenge received during the latter part of the session by **Wm. Palmer** to discuss certain scriptural questions." The Eldership gave its official "approval of said discussion," which was held in January, 1881. A minister of the German Baptist Church made application "to become a member of the body." He was "recommended to examine more fully the Scriptures on the action of baptism." Action was taken, providing for certain amendments to the Constitution, one of which entitled any minister who paid \$1.00 annually into the Widows' Fund "to draw from said Fund his pro rata of the whole amount of said Fund for the benefit of his widow." The session was held at Carrollton, Carroll county, Md., and began October 13, 1880, on the evening of which day **Wm. Palmer** preached the Opening Sermon, from Jer. iv. 2, who was elected Speaker; **J. H. Chew**, Stated Clerk; **Elias Appler**, Transcribing Clerk; **J. A. Saxton**, Financial Clerk, and **John Gore**, Treasurer. The Treasurer's Report showed that during the year the Missionary Fund received \$194.27; the Widows' Fund, \$52.91; the Contingent Fund, \$18.16; the Superannuated Fund, \$20.99; the Bethel Fund, \$12.29. An "applicant for license was allowed twenty minutes to speak before the Eldership;" but was then "instructed to improve his talents," and report the following year. The Eldership declared that it "will put forth our utmost efforts to stop the traffic in intoxicating beverages," and each pastor was "required to preach one sermon at each appointment during the year on the sin of using intoxicating liquors as a beverage." A compromise was proposed touching the Sweden bequest, whereby the Eldership retain \$1,000.00, and "the balance to be paid over to the elders of the church of God at Union Bethel." The vote stood, yeas, 8; nays, 14. As the "financial condition of the Eldership is not as good as desired," it was ordered that "each member of the Eldership endeavor to become more interested in all the collections," and the brotherhood was "urged to increase the funds by responding more liberally." A Camp-meeting Committee was appointed to conduct the Eldership camp-meeting. The Eldership also resolved to hold a Ministerial Association, and named the place. Virginia was omitted from the list of appointments, which consisted of seven circuits and five missions.

10th Maryland and Virginia Eldership.—Providence favored the Eldership during the year, so that the ranks were unbroken when the twenty-four teaching elders and three delegates convened in annual session at Locust Valley (**Sigler's**), Frederick county, Md., October 27, 1881, to listen to the Opening Sermon by **William Palmer**. But the body sympathized with the East and West Pennsylvania Elderships, and recorded suitable sentiments of condolence on the death of **George Ross**, **P. Loucks**, **S. S. Richmond** and **J. S. Gable**. **J. W. Kipe** was chosen

Speaker; **J. H. Chew**, Stated Clerk; **Elias Appler**, Transcribing Clerk, and **John Gore**, Treasurer. A Board of Education was also elected. The financial condition of the Eldership was deplored, and more liberal contributions requested "to carry on the great work of the Church." The interest in the **Palmer-Wells** debate of January 7, 1881, still survived, and a "committee to report on the discussion" was appointed, which expressed "the feeling of gratitude" experienced by the Eldership "for the victory achieved," according to **Palmer**, "the highest commendation for the able manner in which he conducted the discussion." The College project was strongly endorsed, and "the agent of the Board of Education heartily invited to canvass our fields to solicit funds for that purpose." **G. Sigler**, of the East Pennsylvania Eldership, attended the session, and was requested to preach on the ordinance of Feet-washing on Tuesday evening preparatory to observing the ordinance. Religious conditions were fair, but the cause was "not progressing to the extent desired." The "ministerial brethren and the brotherhood" were exhorted "to push forward the good work."

11th Maryland and Virginia Eldership.—The Eldership camp-meeting had been so conducted in 1880 and 1881 as to become subject to severe criticism. Ministers and brethren of the Eldership were urgent in advocating reforms, or abandoning the camp-meeting entirely. A resolution was, therefore, adopted in 1882, in which it was declared that "the trafficking, bartering, selling and making the camp-meeting a place of merchandise for financial profit is contrary to the teaching of Jesus as set forth in the Scriptures," and hence the Eldership, representing "the churches of God in Maryland, will abstain from this practice hereafter." The session of the Eldership was held at Friendship Bethel, Frederick county, Md., and began October 18, 1882, when **J. W. Kipe** preached the Opening Sermon, from Mark xvi. 15. The following morning the body was organized by electing **J. A. Saxton**, Speaker; re-electing **Chew**, **Appler** and **Gore**, and making choice of **J. A. Staub** for Financial Clerk. The **Sweeden Fund** and the **Bethel Fund** now figured in the Treasurer's Report. The former, however, was invested, and was not in the Treasurer's hands; but \$63.04 are credited to the Fund. The latter had \$34.86 to its credit, which was paid on the Brownsville Bethel. An attempt "to strike out the Bethel collections" failed. The annual missionary meeting was held on Monday evening, when the amount raised in pledges and cash was \$50.36. There were eight fields of labor, but Uniontown, by request, was left unsupplied. **J. A. Saxton** was appointed General Evangelist.

12th Maryland and Virginia Eldership.—The unsupplied charge of 1882 was filled by the transfer of **W. P. Winbigger** from the East Pennsylvania Eldership, who was reappointed in 1883. Virginia was again placed on the list of appointments to be served by three different ministers "every six weeks alternately." The Eldership convened at Fairplay, Washington county, Md., on October 11, 1883, the Opening Sermon being preached the same evening by **J. A. Saxton**, from Phil. i. 6. There were enrolled as present twenty-six ministers and delegates. **William Palmer** was the choice of the body for Speaker; **John H. Hornbaker**, Journalizing Clerk; **John A. Saxton**, Financial Clerk, and **John Gore**, Treasurer. The report of the Treasurer indicated a healthy improvement, the total available for missions being \$397.60; Contingent Fund, \$33.24; Widows' Fund, \$215.30; Superannuated Fund, \$183.51. The working of the "Bethel Fund" is seen in the report of a committee "on the bethel at Sharpsburg," which paid off a judgment of \$340.90, and took title to the property for the Eldership. These reports having been acted upon, **Gore** resigned as Treasurer, and **J. A. Saxton** was elected. Charges were preferred against one of the most active members of the Eldership by **Winbigger**, who claimed to have been "misrepresented by the statement that he was liable to indictment before the grand jury." But the matter, after much discussion, was indefinitely postponed. The missionary meeting resulted in cash and pledges amounting to \$80.00. Prior to the observance of the ordinances by the Eldership on Tuesday evening, **William Palmer** preached on the ordinance of washing the saints' feet. The Eldership greatly rejoiced over the triumph of the temperance cause in Iowa and other States, and urged renewed activity in temperance work by the ministers.

13th Maryland and Virginia Eldership.—The action of the Eldership taken in 1882, deprecating the desecration of the Sababth by Sunday trafficking at the camp-meeting, did not effect a change. The matter was agitated without interruption during the two years, and the evil work continuing, the Eldership in 1884, under the leadership of **John H. Chew**, adopted most drastic measures to put it to

an end. A resolution was passed, declaring "that this Eldership will withhold the license from any teaching elder of this Eldership who violates the resolution passed by this body in the year 1882, in regard to trafficking at camp-meetings." The Eldership held its session at Mayberry, Carroll county, Md., beginning November 6, 1884. **J. W. Kipe** preached the Opening Sermon. **P. Lookingbill** was elected Speaker; **J. H. Chew**, Journalizing Clerk; **J. H. Hornbaker**, Transcribing Clerk; **B. Williams**, Financial Clerk, and **J. A. Saxton**, Treasurer. While "the missionary work in the Eldership was warmly advocated by the brotherhood," and a Board of Missions was regularly elected, only \$20.00 were appropriated during the year for missions, leaving \$84.27 in the treasury. "One of the strong men in the Church of God in Maryland, **Benjamin Fleagle**, was called from labor to reward since the last Eldership." The Eldership recorded its "high esteem for his marked fidelity during the many years of his service as a true minister of the Church of God." It was determined that the Church at Sharpsburg "must pay the interest on the judgment" held against the property by reason of the payment of the debt, keep the Bethel insured, or the "Eldership will foreclose said judgment and sell the property." By all lawful and just means, "the Eldership declared, that it will oppose the monstrous evil of intemperance." It also decided "to hold a Sabbath-school Convention, in May or June." There were nine fields of labor, including Virginia, to which a missionary was appointed.

14th Maryland and Virginia Eldership.—"A grand success" was the judgment pronounced on the fourteenth session of the Maryland and Virginia Eldership by **William Palmer**, official correspondent. He declared "it was good in its reception;" "delightful in its sittings." Its "standing" was said to be "better than it has ever been." Missionary money to the amount of "about \$600.00 was loaned out to liquidate debts on different houses of worship." It had "\$1,000.00 in the Contingent Fund" on interest; a "Widows' Fund of not less than \$250.00;" "perhaps \$250.00 Superannuated Fund." In the main a layman, later licensed, **J. H. Chew**, was the active manager in gathering these Funds. A total of twenty-five members, all called "elders," except one delegate, were present at this session, which began October 15, 1885, at Warfieldsburg, Carroll county, Md. **Peter Lookingbill** preached the Opening Sermon, from Heb. xiii. 17. **J. W. Kipe** was elected Speaker; **J. H. Chew**, Journalizing Clerk; **J. A. Saxton**, Transcribing Clerk; **J. A. Staub**, Financial Clerk, and **J. A. Saxton**, Treasurer. Denouncing intemperance in emphatic terms, the Eldership only "agreed to use all lawful means to stop this great evil." The "brotherhood" was "strongly recommended to pay their respective pledges" for the support of Findlay College, "and as much more as possible," and "to pay liberally to aid in mission work at home and abroad." The Eldership lamented the death of **Elias Appler**, a man of "noble Christian traits of character." The interests of the body in Virginia were not prospering. But a minister was appointed to that field, and "a special agent" collected \$160.00 to pay toward a house of worship on that mission. In addition to this mission there were nine fields of labor. A general missionary was also appointed. The Uniontown circuit was left unsupplied. It had been served by a minister of the East Pennsylvania Eldership, but he received a transfer back to said body, and the Stationing Committee was informed that said "circuit will not receive a preacher from the Maryland and Virginia Eldership the present year." The Eldership resolved "that no Eldership, or body shall supply said circuit without the consent of this Eldership."

15th Maryland and Virginia Eldership.—The Eldership during the year came to a consciousness of the inadvisability of direct control of funds by the body. It formerly made appropriations on the floor; but a resolution easily passed this session, "that hereafter our ministerial brethren apply to the Board of Missions for appropriations." The Eldership convened at Union Bethel, near Carrollton, Carroll county, Md., October 8, 1886. There were in attendance thirteen teaching elders, thirteen ruling elders and four delegates. They elected **J. A. Staub**, Speaker; **J. H. Chew**, Journalizing Clerk; **J. A. Saxton**, Transcribing Clerk; **G. E. Hughes**, Financial Clerk, and **J. A. Saxton**, Treasurer. The Eldership resolved to "use all and every legitimate means to suppress the acknowledged evil of intemperance by not only talking it down, but by living it down." A missionary meeting was held on Monday evening, at which an "aggregate amount of \$67.96" was received. The Treasurer received for the same fund for the year \$182.79. **R. T. Anderson**, of New Jersey, was licensed to preach, and "in connection with **A. W. Philhower**," was appointed a "General Missionary in New Jersey." There were eight other fields of labor, and one General Missionary for Maryland. The cause

of religion throughout the Eldership was reported to be "in a prosperous condition." On the last evening a sermon was preached by the Speaker "on the subject of the ordinance of feet-washing, after which the ordinances were observed. The Uniontown circuit this year received the appointee of the Eldership, **J. A. Saxton**.

16th Maryland and Virginia Eldership.—It was doubtless good policy for the Eldership in 1886 to vote to hold its next session at Oak Hill, and let the Standing Committee change it to Uniontown. And further, for the body in 1887 to divide Uniontown circuit so as to make Uniontown a station and concede to it the privilege of securing a pastor from the East Pennsylvania Eldership. **G. W. Seilhammer** was prevailed upon to accept the charge. He united with the Eldership, and when it convened at Uniontown, Carroll county, Md., October 28, 1887, he was chosen Speaker. The other officers were **J. H. Chew**, Stated Clerk; **J. A. Saxton**, Transcribing Clerk; **J. W. Kipe**, Financial Clerk, and **J. A. Saxton**, Treasurer. The delegates to the General Eldership were required to make a formal report. The amount of missionary money which said body assessed on the Maryland and Virginia Eldership was apportioned to the different circuits. A sad coincidence of the Eldership was the death of **W. P. Winbigler** "just at the close of his work among us, before removing from our midst." He had received a transfer, to return to the East Pennsylvania Eldership. It was regarded as a "strange providence." He was regarded as "a good and noble Christian brother, and an able expounder of the New Testament Scriptures." In him was beautifully blended youthful optimism and matured experience. The Eldership kept a more paternal eye on incipient church enterprises, and was more ready to step in and help struggling and weak churches than was customary. This year the church at Middletown was given permission to canvass the Eldership territory for funds to aid in building a bethel. The church at Piney Creek received special attention in a matter involving the deed to its property, and in the payment of a debt on the property. The judgment on the Sharpsburg bethel, held by the Eldership, on which execution had been issued, was held over for one year, and ministers were appointed to go there, "hold a series of meetings, and assist in an effort to have sinners converted, and collect all moneys possible." Otherwise the Eldership disclaimed authority to interfere in local church business. The appointments consisted of one station and six circuits, with one general missionary.

17th Maryland and Virginia Eldership.—An appeal from a local church is a proceeding quite generally considered in order, even where the next higher organization has no specific provision for it. But at least in a case in "an appeal from the decision of the church of God in Uniontown" to the Maryland and Virginia Eldership, it was not entertained. The Eldership met at Mayberry, Carroll county, Md., October 12, 1888. The Opening Sermon was delivered by **G. W. Seilhammer** the previous evening, from Ps. cx. 3. Thirty-four ministers and delegates were in attendance. **William Palmer** was their choice for Speaker; **G. W. Seilhammer**, Stated Clerk; **J. A. Saxton**, Transcribing Clerk; **J. W. Kipe**, Financial Clerk, and **J. A. Saxton**, Treasurer. Under its strict business system of managing funds the Eldership instructed the delegates of a delinquent charge "to return and collect the deficit." Yet it was so far oblivious to the requirements of fiduciary integrity as to adopt an action which "instructed the Treasurer to take money out of any fund that belongs to the Eldership if needed to meet the wants of this Eldership, except the Sweden Fund principal." Because his "moral character, on his own confession, was such as was intolerable by this body," one minister "was expelled by a unanimous vote of the Eldership." Always particular to pay assessments made on it by the General Eldership, it was ordered that "the amount lacking in our General Eldership assessments be paid by the Treasurer out of any fund in his hands, to be replaced as the brethren return to him their collections for that purpose." To prevent a similar deficit a year later it was resolved, "that the Eldership positively enforce on the ministers to collect the General Eldership assessments on the Maryland and Virginia Eldership, and if not paid, hold them responsible." Besides the "New Jersey Mission," there were eight fields of labor. Virginia Mission was omitted.

18th Maryland and Virginia Eldership.—During the year the most active, aggressive spirit in the Eldership for years terminated his earthly career. Though he had fallen under a cloud the year previous to his death, his moral delinquency was measurably condoned, and the Eldership lamented his departure as that of "one who had been so useful as a counselor and prominent in all of the work of

the Eldership." The session was held at Sharpsburg, Washington county, Md., and the Opening Sermon was delivered by **William Palmer** on September 5, 1889, from Lam. iv. 21. When it convened the following morning thirty-four ministers and delegates responded to their names. They elected **J. A. Staub**, Speaker; retained **Seilhammer** as Stated Clerk; elected **J. P. Garner**, Transcribing Clerk; **J. W. Kipe**, Financial Clerk, and **J. A. Saxton**, Treasurer. The funds were in a creditable condition. Receipts for Missionary Fund, \$249.00; Contingent Fund, \$122.79; Superannuated Fund, \$245.79; Widows' Fund, \$332.78; Sweeden Fund, total, \$1,272.65. The ministers were required, by an amendment to the By-Laws, "to pay \$1.00 into the Widows' Fund annually, and \$1.00 annually into the Superannuated Fund." The beginning of the Eldership year was changed from "the first day of April, as formerly, to the first day of November." A Sunday-school Convention was agreed upon "this coming year;" the place selected, and a Committee on Program named. **R. T. Anderson**, the New Jersey missionary, had no report before the Eldership, and "no person knowing any thing about him, his name was stricken from the Roll," as was also the name of the Mission. There were eight fields of labor, five of which received appropriations out of the Missionary Fund.

19th Maryland and Virginia Eldership.—Local interest in the doings of the annual Elderships prevailed in keeping their Minutes in The Advocate year after year for quite a period after they were generally disapproved. And when in 1890 the Maryland and Virginia Eldership published "a short synopsis of the proceedings" its dissatisfaction was voiced officially by the Clerk: "It may not be satisfactory to many of our brethren that are interested in the general workings of the body; but those parties who hitherto refused to take The Advocate on account of the long Journals (if their profession be true) will not object to our brevity." The session was held at Middletown, Frederick county, Md., and began September 25th. **J. A. Staub** preached the Opening Sermon. **J. W. Kipe** was elected Speaker; **G. W. Seilhammer**, Stated Clerk; **J. H. Christ**, Transcribing Clerk; **B. Williams**, Financial Clerk, and **J. A. Saxton**, Treasurer. Seventeen ministers were present, nine of which were appointed to the fields of labor. No work was being done in Virginia. Action was taken to have pastors go to their new fields of labor on November 1st. Assessments were made for the Home and for the General Eldership Missionary Funds. While only two pastors received appropriations by the Stationing Committee, it was decided that "the missionary money collected during the year be divided among the ministers at the coming Eldership as their wants may deserve."

20th Maryland and Virginia Eldership.—The Maryland and Virginia Eldership has always enjoyed the reputation of a harmonious and internally untroubled body. So the session of 1891 was said to have been "well attended, well entertained, and for harmony and good will it excelled any previous Eldership for years." It met at Fairplay, Washington county, Md., October 15th. **T. Still** was elected Speaker; **G. W. Seilhammer**, Stated Clerk; **W. H. Engler**, Financial Clerk; **Jesse Billmyer**, Transcribing Clerk, and **J. A. Saxton**, Treasurer. The interests of the Eldership were "in fairly good condition," and the "state of the churches spiritually and financially" was gratifying. All but one of the eight fields of labor were supplied. A General Missionary appointment was also made. One young man was ordained. The local churches organized Aid Societies to help to gather funds for their own use and to replenish the Eldership treasury.

21st Maryland and Virginia Eldership.—The session of the Maryland and Virginia Eldership in 1892 was "an interesting and harmonious one, and showed some progress." This does not seem to have been sustained by the Report of the Stationing Committee, which reduced the fields of labor to seven. The Maryland churches have supplied more preachers for other Elderships in proportion to their numerical strength than those of any other State. They have suffered from the emigration of ministers, and the Eldership has frequently been short of preachers adapted to the work. But in all the history of the body the members have struggled disinterestedly and heroically to uphold and advance the cause. During the year 1891-2 "all the missionary moneys, both for home and general purposes, were collected," and the other funds were well replenished. The session of 1892 was held at Carrollton, Carroll county, Md., beginning on Thursday evening, September 1st, when **S. J. Montgomery** delivered the Opening Sermon. The organization was effected by electing **J. A. Saxton**, Speaker; **G. W. Seilhammer**, Journalizing Clerk; **Jesse Billmyer**, Transcribing Clerk, and **W. H. Engler**, Financial Clerk.

22nd Maryland and Virginia Eldership.—During the year 1892-3 the Eldership sustained a serious loss in the death of **P. Lookingbill**, originally ordained by the East Pennsylvania Eldership in 1869. He was a faithful minister, hard-working and self-denying, and the body sincerely mourn his death. The Eldership convened at Uniontown, Carroll county, Md., October 12, 1893, and continued in session until the 16th. "Temperance" was the theme of the Opening Sermon delivered by **J. A. Saxton**, from Hab. ii. 16. **W. H. Engler** was chosen Speaker; **G. W. Seilhammer**, Stated Clerk; **J. F. Billmyer**, Transcribing Clerk; **J. A. Staub**, Financial Clerk, and **J. A. Saxton**, Treasurer. Thirteen ministers and twenty-three delegates and elders were reported. On Saturday evening a missionary meeting was held. On Sababth evening the ordinances were observed. The Eldership "ordered that each pastor collect \$1.00 for each member he reported at this Eldership," to be paid on the College debt. The number of members was 911. The Eldership always took an active interest in the financial affairs of local churches, and frequently aided them in their struggles to free themselves from debt. A debt of \$200.00 on the Germantown bethel was to be provided for. An effort was directed to be made to raise the money. If it failed, the church was authorized to borrow the money, the Eldership agreeing "to pay the interest until such time as the church may be able to pay the principal." Assessments aggregating \$216.00 were made for Home and General Eldership Mission Funds. The Stationing Committee made seven appointments to fields of labor; one General Missionary in Southern Maryland; one Missionary "on the territory on which he lives," and one General Missionary of the whole Eldership, "to have the general oversight of the missionary work of the body." Hagerstown interests were placed in the hands of the Standing Committee, which was "empowered to draw on the Eldership resources to meet their purposes."

23rd Maryland and Virginia Eldership.—Baltimore received no attention at the Eldership in 1893. But in 1894 **J. A. Saxton** was appointed to "Baltimore Mission." And shortly after the adjournment of the Eldership the Standing Committee "met in the city of Baltimore, in the Mission House, on the corner of Cross and Cleveland streets." The session of the Eldership was held at Germantown, Md., beginning October 12, 1894. **S. B. Craft** had come into the Eldership on a transfer, and he was chosen for Speaker; **G. W. Seilhammer**, Stated Clerk; **J. F. Billmyer**, Transcribing Clerk, and **W. H. Engler**, Financial Clerk. The fields of labor were increased to twelve, including Baltimore Mission; Western Mission, and Papertown and Maryland and Virginia Mission. The Western Mission was unsupplied. Nine ministers were "instructed to aid their respective pastors, and work as opportunity may afford."

24th Maryland and Virginia Eldership.—While the ministers of the Maryland and Virginia Eldership took no part in the discussion in *The Advocate* of the questions to be decided by the General Eldership in 1896, yet they were observant and thoughtful readers. When the time came for them to vote in their own Eldership their decision was already made, and the questions were decided without disputation. This was at the annual meeting held at Sharpsburg, Washington county, Md., where the session began with the Opening Sermon on the evening of September 4, 1895, preached by **S. B. Craft**, from Acts xx. 28. The attendance was small, only seven of the twenty ministers being present, nine ruling elders and five delegates. An organization was effected by the election of **W. H. Engler**, Speaker; **G. W. Seilhammer**, Stated Clerk; **Jesse F. Billmyer**, Transcribing Clerk; **J. W. Rodkey**, Financial Clerk, and **John A. Saxton**, Treasurer. The delegates to the General Eldership were instructed to vote for the title "The Eldership of the Churches of God." Also in favor of "the laying on of hands in setting the candidates apart to the holy ministry." The delegates were instructed to vote "that our present system of renewing licenses annually be continued." Assessments were made for the Home and the General Missionary Funds, and one evening sitting was devoted to missionary interests. The Treasurer's bond was fixed at \$500.00. The territory was divided into ten fields of labor, one of which was left unsupplied. **D. C. Eyler** was appointed General Missionary. The local preachers were "instructed to preach in connection with the ministers in charge."

25th Maryland and Virginia Eldership.—The Maryland and Virginia Eldership was one of these annual gatherings visited by **Clara Landes** shortly before sailing for India to begin her missionary work. She was received as an advisory member; addressed the body at the Friday morning sitting in a manner to be "highly appreciated by every one present, and very favorable resolutions were adopted."

The session was held in the Carrollton Bethel, Carroll county, Md., where on Wednesday evening, October 14, 1896, **W. H. Engler** delivered the Opening Sermon, from Judges ii. 2-4. Eleven ministers, eight elders and three delegates responded at Roll Call, after which **S. B. Craft** was chosen Speaker; **G. W. Seilhammer**, Stated Clerk; **J. W. Rodkey**, Financial Clerk; **J. F. Billmyer**, Transcribing Clerk; and **J. A. Saxton**, Treasurer. There were six regular Eldership Funds, the total amount being \$1,814.52. The state of religion in the churches of the Eldership was reported as "not as progressive as it has been in former years;" but progress was noted in Christian Endeavor work, and "in other societies of a similar character." But the Committee added in terms of dejection that it is "compelled by the spirit of truth to express our faith and mind to this body that we believe true and undefiled religion is in the background." The Eldership was admonished "to search and find out the causes, and rally to the front, and lay all selfishness on the altar of God, so God will have all the glory and honor." The principal accession to the ministry of the Eldership was that of **Thomas B. Tyler**, a minister of the U. B. Church, who was "placed under the care of his pastor" for a year. On Temperance the Eldership advised "Christian men, and all other well-wishers of society, to use their ballots, the only means by which we can have any hopes of effecting a change in the distressful condition of the world which has been brought about by the manufacture and sale of the demon rum." The ten fields of labor were all supplied, **Tyler** and **J. R. Gearinger**, licentiates, receiving appointments.

26th Maryland and Virginia Eldership.—During the Eldership year 1896-7 the Maryland and Virginia Eldership sustained its most serious loss, in the death of **G. W. Seilhammer**. He was not only a "beloved and much-esteemed brother;" but "useful as a counselor and prominent in all the workings of the Eldership during the greater part of its existence." He was originally licensed by the East Pennsylvania Eldership in 1868, and served a number of circuits and stations with efficiency. He was highly esteemed as pastor and preacher. He had an enthusiasm for the Church and brotherhood which was as generous as it was genuine. With limited culture of the schools, his triumphs were many, and where he had failures they left his honor untarnished. In the shadow of this sorrow the Eldership convened at the Germantown Bethel, Wednesday evening, October 6, 1897, and listened to the Opening Sermon by **S. B. Craft**, from Luke x. 7. Fourteen ministers, twenty-four ruling elders and four delegates were present. They made choice of **James W. Kipe** for President; **William H. Engler**, Stated Clerk; **Jesse F. Billmyer**, Transcribing Clerk; **J. W. Rodkey**, Financial Clerk, and **John A. Saxton**, Treasurer. The "assets" of the Eldership were \$2,005.92, which included the Sweeden Fund of \$1,375.36. The revision of the Constitution was completed, and it was adopted. The Eldership differed on an important item of polity from the parent Eldership—the East Pennsylvania—in that new churches organized were formally received into fellowship. The Catoctin church was thus received in 1897. The ten fields of labor were all supplied with pastors except one. Virginia, however, was left off the list. **J. A. Saxton** was appointed General Missionary. The Eldership was dissatisfied with the management of a camp-meeting and "certain bush-meetings;" but the sentiment was not sufficiently crystalized to result in positive action.

27th Maryland and Virginia Eldership.—It is said that in a volume of *Suetonius* which **Mark Twain** read until his very last day, there is a reference to one **Flavius Clemens**, "a man of wide repute for his abnormal want of energy," and in a marginal note **Twain** had written: "I guess this is where our line starts" (**Clemens** being **Twain's** real name). Any other characterization would better portray the two faithful, useful ministers of the Maryland and Virginia Eldership who had died during the ecclesiastical year 1897-8—**L. H. Selby** and **J. W. Kipe**—whom the Eldership in 1898 memorialized as "wise counselors and active members of the Eldership in all its workings, who gave the greater part of their lives to the gospel ministry." **Selby** was first licensed by the Ohio Eldership, in 1851, and was transferred to the Maryland and Virginia Eldership in 1888. **Kipe** was ordained by the East Pennsylvania Eldership in 1871, and became a charter member of the Maryland and Virginia Eldership in 1872. The Eldership in 1897 adjourned to meet "at **Sigler's Bethel**" in 1898. On the official records, however, it is known as "Locust Valley Bethel, Burkettsville," Frederick county, Md., where the body convened October 2nd, when **S. J. Montgomery** preached the Opening Sermon, from Ps. cxxiii. **S. B. Craft** was chosen President; **W. H. Engler**, Stated Clerk; **Jesse F. Billmyer**, Transcribing Clerk; **J. W. Rodkey**, Financial Clerk, and

J. F. Billmyer, Treasurer. The Eldership thus far had few serious internal troubles. Its reputation for unity, peace and harmony was creditable. Yet it had a standing committee "on Grievances," which often was a mediating committee, and effected "settlements out of court." There were appointments made to ten fields of labor, but as the Standing Committee possessed nearly all the powers of the Eldership, on October 26th it made five changes in the appointments, and increased the number of appointments to twelve.

28th Maryland and Virginia Eldership.—The Ministerial Association was directed to meet on Tuesday evening before the Eldership. It continued its sittings until Wednesday afternoon, with nearly all the ministers and delegates in attendance. On Wednesday evening, October 4, 1899, at Bark Hill, Md., the Opening Sermon was delivered by **S. B. Craft**, from Ezek. x. 14. The attendance was comparatively large, and "some interesting and spiritual discussions were features of the business meetings on numerous topics." "About twenty-five ministers and delegates were present." The exceptional fact is noted, that "all the ministers were returned to their last year's fields of labor." Upon organization of the Eldership **L. F. Murray** was made President; **W. H. Engler**, Stated Clerk; **J. H. Billmyer**, Transcribing Clerk; **S. A. Kipe**, Financial Clerk, and **J. F. Billmyer**, Treasurer. The Virginia Mission was again placed on the list of appointments, with **A. S. Poisal** as missionary. Three other charges received missionary appropriations. Regular assessments were made on the circuits for Home Missions and General Eldership missions, and for Contingent Fund. These aggregated for Home Missions, \$147.06; General, \$72, and Contingent, \$36. To these was added by the Standing Committee an aggregate assessment of \$45.20 for the Delegate Fund.

29th Maryland and Virginia Eldership.—An intended visit of **C. Manchester**, President of Findlay College, to the Maryland and Virginia Eldership was prevented in 1900; but he attended the Ministerial Association, and by his address before that body and intercourse with its members won their confidence and esteem. The Eldership then commended "the masterly manner in which **Dr. Manchester** is conducting the college work of the churches of God." It also pledged co-operation with him in the work. The session was held at Warfieldsbury, Md., beginning October 10, 1900. **S. J. Montgomery** preached the Opening Sermon, from Isa. vi. 8—"Messengers Sent." **T. B. Tyler** was elected President; **W. H. Engler**, Stated Clerk; **Samuel A. Kipe**, Financial Clerk; **J. F. Billmyer**, Transcribing Clerk, and also Treasurer. The Boards and Standing and Stationing Committees were composed of not less than two-thirds ministers, and some of them had no lay members on them. The greetings of the East Pennsylvania Eldership were not only reciprocated; but the Eldership agreed to "unite with the East Pennsylvania Eldership in prayer on the last day of November for a revival of religion throughout our bounds." Assessments were laid on the eleven fields of labor for Home Missions, General Missions, Contingent and Delegate Funds; but the amounts were not large, being in order as follows: Home Missions, \$133.00; General Missions, \$70.00; Contingent, \$36.00; Delegate, \$45.00. Two of the fields were unsupplied, while four ministers "were instructed to work wherever opportunity presents itself." The Virginia Mission was taken care of in connection with a point called Harpersburg. Important actions on various subjects of interest were taken, but not published. For the session "was arduous and the business important."

30th Maryland and Virginia Eldership.—It is an interesting study in nomenclature to trace the origin of names and their significance. They are often lost in the course of events, and speculation is of little value. In many instances they are of special biographical interest, and "biography," **Carlyle** thought, "is by nature the most universally profitable, universally pleasant of all things." For more than two generations no one could mistake the origin of the name of the place where the Maryland and Virginia Eldership convened October 16, 1901. It was then called Locust Valley (Burkettsville), in Frederick county, Md.; but its former name was "Sigler." **A. W. Philhower** delivered the Opening Sermon. Text—Acts xvi. 30, 31. **L. F. Murray** was President; **W. H. Engler**, Stated Clerk; **S. A. Kipe**, Financial Clerk; **J. F. Billmyer**, Transcribing Clerk and Treasurer. The Eldership was well represented on the Boards. Board of Missions—**J. W. Rodkey**, **W. H. Engler**, **G. H. Bowersox**, **T. B. Tyler**, **Samuel A. Kipe**. Board of Education—**W. H. Engler**, **T. B. Tyler**, **J. F. Billmyer**. Board of Church Extension—**L. F. Murray**, **T. B. Tyler**, **W. H. Engler**. Standing Committee—**L. F.**

Murray, T. B. Tyler, W. H. Engler. But one layman was on these Boards. The Eldership frequently lost ministers by transfer to other Elderships. In earlier years it suffered greatly in this way. In 1901 **S. B. Craft** was transferred to West Virginia Eldership, North; but his place was supplied by **J. D. Clark**, of the East Pennsylvania Eldership, while **J. R. Thorp** and **V. K. Betts** were granted licenses. The Eldership did not express its preference as to change of place for the General Eldership; but referred the matter to the Executive Board of the General Eldership. This year the fields of labor numbered ten. **J. W. Evans** was the General Evangelist.

31st Maryland and Virginia Eldership.—The Standing Committee of the Maryland and Virginia Eldership during the year 1901-2 experienced its power to reduce assessments "ten per cent., saving on the Delegate and Contingent Funds." It also granted a license to a member of the church at Kasiesville, **James Shipp**, who had emigrated to Iowa, and granted a Certificate of Ordination to **J. D. Clark**, East Pennsylvania Eldership, who had become pastor of the church at Uniontown, Md. "The Linwood Camp-meeting Association" made a proposition to the Uniontown church, through **E. B. Garner**, that said church "take charge of the camp-meeting proper, he retaining selling and boarding privileges; the church paying the ministers' expenses." In this way the contention between the camp-meeting and the Eldership was to be terminated. This proposition the church rejected five to one. The Standing Committee not only rejected a proposition made by **E. B. Garner** with a view of settling the dispute; but it required **Garner** "to notify the Western Maryland Railroad Company not to use the name of the Church of God in any manner in advertising the camp-meeting to be held at Linwood, Md., at any time from and after April 10, 1902." **Garner** "accepted this request." These actions were adopted by the Eldership which assembled at Mayberry, Md., October 15, 1902, on the evening of which day the Opening Sermon was preached by **T. B. Tyler**, from Ps. cxxvi. 8. Theme:—"Christian Sociability." On Thursday morning the Eldership elected **J. D. Clark**, President; **W. H. Engler**, Stated Clerk; **J. A. Saxton**, Transcribing Clerk; **S. A. Kipe**, Financial Clerk; **James E. Smith**, Treasurer. The new Treasurer was placed under bond. The Frederick Mission was "placed under the jurisdiction of the Standing Committee and Board of Missions." The Virginia Mission was omitted from the list of appointments. There were eleven fields, two "to supply themselves, subject to the approval of the Standing Committee." The delegates to the General Eldership reported an action taken by said body on the doctrine of sanctification. The Eldership voted on the Report, and sustained the said action. Though the attitude of the body was generally known, yet the resolution of former years was reaffirmed, stating that "our belief in the truth, that the Holy Scriptures are the only authoritative rule of faith and practice, and that in themselves, when properly studied, they are sufficient for doctrine, reproof, correction and for instruction in righteousness."

32nd Maryland and Virginia Eldership.—With the exception of the Woman's Missionary Society, the Maryland and Virginia Eldership was thoroughly organized in unison with the general plan of Annual Elderships. During the year 1902-3 conferences between the leading workers resulted in a better prospect for united effort in this line of religious activity. When the Eldership convened at Oak Hill, Md., October 14, 1903, this matter was taken up, and a Special Committee on Foreign Missions was appointed, which, in conjunction with a committee of three appointed by the Woman's Foreign Missionary Society of Uniontown, Md., was instructed "to organize a Woman's Foreign Missionary Society within the borders of the Maryland and Virginia Eldership." This brought the women of the churches throughout the Eldership into united co-operation with the W. G. M. S. of the General Eldership. The officers of this Eldership were **L. F. Murray**, President; **T. B. Tyler**, Stated Clerk; **J. F. Billmyer**, Transcribing Clerk; **J. W. Rodkey**, Financial Clerk. The Eldership had both a Board of Missions and a Board of Church Extension, the latter having in charge the weaker fields. The Board of Education looked into the literary qualifications of applicants for license, and examined in the prescribed studies of the Eldership. The practice of formally receiving churches newly organized into the "fellowship of the Eldership" was exemplified in 1903, when the church at Wakefield was thus received. Shortly after the adjournment of the session of 1902, on November 8th, Death claimed **John W. Evans**, a man "possessed of wonderful faith and spiritual power." He was ordained October 16, 1874, and labored as an evangelist, making "full proof of his ministry."

33rd Maryland and Virginia Eldership.—The Wakefield church, Carroll county, Md., enjoyed the privilege of entertaining the Eldership in 1904. The session began October 19th, and the Opening Sermon was preached by **T. B. Tyler**. The officers chosen were **L. F. Murray**, President; **W. H. Engler**, Journalizing Clerk; **J. F. Billmyer**, Transcribing Clerk; **J. W. Rodkey**, Financial Clerk; **James E. Smith**, Treasurer. These officers were described by a ministerial visitor as "a quartet of fine, venerable men, whose very appearance gave gravity to the sittings." A noticeable trait of the Eldership was "the sympathy and respect manifested toward the aged ministers of the body." The organization of the W. M. S. was perfected, and all the churches were requested to take an active interest in the missionary work. The nine fields of labor, with the exception of Uniontown and Frizzlesburg, were all supplied with pastors. The Uniontown charge secured the services of **R. L. Crawford**, of the East Pennsylvania Eldership. The Eldership also appointed one General Worker, one General Missionary and one General Evangelist. The presence of **G. Sigler**, a native of Maryland, but a member of the East Pennsylvania Eldership, was highly appreciated, and his preaching was strongly commended. His sermon on "Conversion" was published, and three hundred copies ordered by the Standing Committee. Said Committee made the assessments for four Funds aggregating \$134.00 for Home Mission Fund; \$77.00 for General Eldership Mission Fund; \$34.00 each for Contingent and Delegate Funds.

34th Maryland and Virginia Eldership.—The W. M. S. of the Maryland and Virginia Eldership maintained a close relation to that body. It met with the Eldership, and was officially connected with it. Its second meeting, held in 1905, received much inspiration from addresses by ministers of the Eldership, **R. L. Crawford** and **S. B. Craft**, the latter having come from Ohio to take charge of a work, and **Lydia A. Forney**, of the W. M. S. of East Pennsylvania. The session of the Eldership was held at Carrollton, Carroll county, Md., beginning with the Opening Sermon at 7.30 p. m., October 18, 1905, by **A. W. Philhower**. **M. H. Penn** was chosen President; **W. H. Engler**, Stated Clerk; **J. F. Billmyer**, Transcribing Clerk; **J. W. Rodkey**, Financial Clerk; **James E. Smith**, Treasurer. The spiritual element was prominent in the work of the Eldership. The President and Treasurer of the Eldership were lay elders, a good lay delegation representing the churches at each session. Loyal in all things, the body was ready to co-operate with the East Pennsylvania Eldership "in making an effort to endow a professorship of Latin in Findlay College." Accordingly "the Board of Education was instructed to carry out said proposition, and to adopt such measures and put forth such efforts as will bring about results in harmony with the action of the General Eldership." The Day of Prayer for Findlay College was ordered to be observed and "an offering equal to ten cents per member of each church to be taken." The Sunday-school Convention was endorsed, and "the Standing Committee was instructed to arrange for a Ministerial Association meeting." It was necessary to restrain "ministers from intruding on other ministers' fields of labor." The redistribution of the territory made twelve charges, all but one supplied with pastors. **A. W. Philhower** was appointed General Evangelist, and **John A. Saxton**, General Worker. On November 24, 1904, the labors of **John Royer** terminated in eternal rest. He was ordained October 16, 1893, and "spent his ministerial life in a local capacity, and was ever ready to help any pastor who might ask for his help. He was a man of great faith and godliness."

35th Maryland and Virginia Eldership.—Maryland churches have been notably prolific in preachers. Sons of Maryland have been efficient ministers in a majority of the Annual Elderships in earlier years. When they returned as visitors to the annual sessions they were honored and commended. In 1906 **E. Angel**, of Iowa, was present, and preached, and enjoyed pleasant fellowship with the ministers and elders. The session was held with the church at Edgemont, Frederick county, Md., and began on Thursday, at 8.30 a. m., October 11, 1906. The previous evening the Opening Sermon was preached by **S. J. Montgomery**, from 1 Cor. xvi. 13. An organization was effected by the election of **M. H. Penn**, President; **W. H. Engler**, Journalizing Clerk; **J. F. Billmyer**, Transcribing Clerk; **R. L. Crawford**, Financial Clerk; **James E. Smith**, Treasurer. The session was portrayed as having been "the most harmonious that has ever been held in the history of the Eldership." "The religious and preaching services were an inspiration to the soul." Yet subjects were discussed and acted upon which usually developed antagonistic views. Among these was the Sunday-school literature, resulting in "the appointment of **R. L. Crawford** as special agent to see after its

interests." Also the temperance question, "on which strong resolutions were adopted." As the state of religion was not wholly satisfactory, ministers and churches were counseled "to put forth a greater effort in the ensuing year than has been in the past." The fields of labor were eleven, with **A. W. Philhower** General Evangelist. **V. K. Betts** was also put in charge of Baltimore Mission, and **J. A. Saxton**, of Brunswick Mission.

36th Maryland and Virginia Eldership.—There was generally some difficulty in Maryland to secure enough active ministers to fill all the appointments satisfactorily. The Eldership had to depend frequently on men from other Elderships. In 1907 it received **Elmer W. Moyer** from the Oklahoma and Indian Territory Eldership, and "**G. W. Stine** and **George W. Masser** were ordained to the gospel ministry." Thus the Eldership was enabled "to supply all the fields of labor," after rearranging the circuits and reducing the number to nine. The session was held at Sample's Manor, Washington county, Md., from Thursday morning to Saturday afternoon, October 31 to November 2, 1907. The Eldership was liberal in "granting the privilege of speaking on all questions" to **James E. Shipp**, of the Iowa Eldership; **W. S. Shimp**, of the West Virginia Eldership, North, and **H. S. Bickel**, of the East Pennsylvania Eldership. **Shimp** received one of the nine appointments, "subject to his transfer." Balloting for officers resulted in the election of **S. A. Kipe**, President; Stated Clerk, **W. H. Engler**; Transcribing Clerk, **J. F. Billmyer**; Financial Clerk, **V. K. Betts**. The Opening Sermon was preached on Wednesday evening, by **L. F. Murray**, from Matt. xvi. 18. The most serious question before the Eldership was "the difficulties which have arisen in our foreign mission work." But as the W. M. S. of the Eldership was co-operating loyally with the General Eldership W. G. M. S., there was not much diversity of sentiment on the question in the Eldership. Resolutions were presented, which declared it to be of "the utmost importance that the churches and Annual Elderships within the bounds of the General Eldership give expression to their views relative to this important matter," and therefore "the Maryland and Virginia Eldership" affirmed its "loyalty to the General Eldership." They also "endorsed the action of the Board of Missions of the General Eldership with reference to foreign mission work," and prohibited every person "soliciting funds for foreign missions within the bounds of this Eldership, unless they are subordinate to the Rules and regulations of the General Eldership." The "resolutions were adopted by a unanimous aye vote." The aggressive and zealous spirit of the Eldership was evidenced by "the growth of the Church in all her departments; by accessions throughout her boundaries; by the increase of her finances, and by the building of one new house of worship."

37th Maryland and Virginia Eldership.—In view of the meeting of the General Eldership in 1909, the Maryland and Virginia Eldership in 1908 adopted resolutions on the W. G. M. S. difficulties, in which it expressed its belief that "the establishment of the W. G. M. S. of 1903 was regular, wise and legitimate," and endorsed the actions taken "to establish harmony and union." The session was held at Uniontown, Carroll county, Md., beginning October 15, 1908, the Opening Sermon having been preached on the evening of the 14th, by **J. M. Carter**. **V. K. Betts** was elected President; **W. H. Engler**, Stated Clerk; **Jesse F. Billmyer**, Transcribing Clerk; **J. A. Saxton**, Financial Clerk; **Jas. E. Smith**, Treasurer. The exceptional distinction was given to **Mrs. D. Fuss** and **Mrs. G. W. Seilhammer**, widows of ministers of the Eldership, of making them "honorary members of the body." The presence of **C. I. Brown**, President of Findlay College, was highly appreciated, and he received some cash, and also the universal testimonial of a recess by the public schools so that scholars and teachers could attend the sitting and hear his address on Christian Education. There were nine fields of labor, all but one supplied with pastors, with seven "General Workers." Yet the fact was realized that to do aggressive work there was "great need of young men to take up the work of the ministry." "There is no better field for home missionary work than in the State of Maryland." And even the aspirations of the Eldership to do greater things were not without reward. For **Thoreau** was right when he affirmed his question: "Did ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advantage in them—that it was a vain endeavor?" So with a religious body in its seeking to do greater things for the Master.

38th Maryland and Virginia Eldership.—Even more explicit and pronounced action was taken on the W. G. M. S. question in 1909 than at previous sessions of the Maryland and Virginia Eldership. The General Eldership in May, 1909, had

taken final action on the matters pertaining to the W. G. M. S., so that sentiment in the Eldership had assumed fixed and definite shape before the session opened. Little discussion was required to secure unanimous action on the resolutions submitted. After reciting the main facts, "the action of the General Eldership" was "emphatically endorsed," as were also "the actions of the Executive Board and the Board of Missions relative to this matter, in seeking to establish harmony and union." The session was held at Germantown, Washington county, Md., and opened on Thursday morning, October 14th. The preceding evening **S. A. Kipe** preached the Annual Sermon, from John xii. 21. The organization was effected by the election of **M. H. Penn**, President; **W. H. Engler**, Journalizing Clerk; **J. F. Billmyer**, Transcribing Clerk; **S. A. Kipe**, Financial Clerk; **James E. Smith**, Treasurer. In conference with representatives of the churches the fields of labor were rearranged "so that no circuit will pay less than \$350.00 salary to the pastor per year." Ten charges were formed, all supplied with pastors. The Field Secretary of Findlay College, **O. A. Newlin**, attended the session, and his "valuable services were fittingly recognized by resolutions." The organization of a Sabbath-school and C. E. society in each church was regarded as of "vital importance," and each such organization "should be represented by the minister and at least one delegate in the Annual Convention." The pastors were "instructed to preach at least one missionary sermon each year at each of his appointments." One minister of the Eldership was taken during the year from earth, not by Death, but by Christ, the Head of the church, namely, **J. R. Thorpe**. He was a native of New York State. Removing to Sample's Manor, he was converted under the labors of **A. W. Philhower** and united with the church at said place. He was ordained October 22, 1894. He was an ardent student of the word, and "spake by the Holy Ghost sent down from heaven." He had "great natural abilities, which gave him power with God and man."

39th Maryland and Virginia Eldership.—It was on the Sabbath morning of the Eldership of 1910 that the Reopening Sermon of the bethel in which the session of the Eldership was held was preached by **L. F. Murray**. The Opening Sermon was delivered in the evening of October 19th, by **W. S. Shimp**. The Eldership convened the following morning in the bethel at Zittlestown, Washington county, and organized by electing **Shimp** President; **W. H. Engler**, Stated Clerk; **J. F. Billmyer**, Transcribing Clerk; **C. Amos Reynolds**, Financial Clerk; **James E. Smith**, Treasurer. The Eldership by the reception of an expelled minister of the West Pennsylvania Eldership made itself subject to official complaint before the Executive Board of the General Eldership. The matter was amicably adjusted, as the two Elderships concerned were actuated by friendly and generous motives, with no disposition to disregard each other's rights, or ignore their mutual responsibility. The Stationing Committee had a "most difficult task;" but it succeeded in securing pastors for the eleven charges, as two brethren ready for active work were ordained to the ministry. Nova Mission was made a charge, and the General Evangelist, **J. A. Saxton**, was "to prospect Frederick City and Hagerstown," with a view of starting missions in those towns. The Blue Mountain church was received into the Eldership.

40th Maryland and Virginia Eldership.—The pledge toward the payment of the debt of Findlay College was not fully paid, and final arrangements were approved to cancel it. The fortieth annual session was held at Maple Grove, Franklin county, Pa., the Opening Sermon having been preached by **S. A. Kipe**, on Wednesday evening, October 11, 1911, from Acts x. 20. An organization was effected by the election of **L. F. Murray**, President; **W. H. Engler**, Journalizing Clerk; **J. F. Billmyer**, Transcribing Clerk; **C. A. Reynolds**, Financial Clerk; **James E. Smith**, Treasurer. The finances of the Eldership were in good condition, more money having been received and expended "for work done during the year than the previous year." The Financial Clerk at this session also reported increased collections for the different Funds. To insure better results the following year assessments were made for these Funds: Home Mission, General Mission, Contingent, Delegate, Findlay College Pledge. The pastors were "requested to make every possible effort to collect the assessments." The ten fields were supplied with pastors, with **W. H. Engler**, General Worker, and six ministers "to work in conjunction with their pastors." **Viola G. Hershey**, returned missionary in India, attended the session, and the Eldership gave hearty testimony to her faithful work in the foreign mission field, and her blessed influence at the Eldership. With

much enthusiasm the work of the Woman's Missionary Society of the Eldership was commended.

41st Maryland and Virginia Eldership.—A quite thorough Course of Studies for the young ministers was prepared for adoption by the Eldership in 1912. The session was held at Carrollton, Carroll county, Md., beginning October 17th, and ending on the 21st. **Geo. W. Masser** delivered the Opening Sermon on Wednesday evening, the 16th, from Ex. xiv. 15. The following were the officers: **J. A. Saxton**, President; **S. A. Kipe**, Stated Clerk; **J. F. Billmyer**, Transcribing Clerk; **C. Amos Reynolds**, Financial Clerk; **James E. Smith**, Treasurer. The institutions of learning of the Church, and the periodical literature for the churches and Sabbath-schools, were strongly commended. The body was well organized as to its permanent boards and committees. The Standing Committee was composed of **L. F. Murray**, **W. S. Shimp**, **S. A. Kipe**; the Board of Education, of **W. S. Shimp**, **J. M. Carter**, **S. A. Kipe**; the Board of Missions, **L. F. Murray**, **S. A. Kipe**, **J. F. Billmyer**, **J. Ebaugh**, **M. H. Penn**; Board of Church Extension, **J. A. Saxton**, **S. A. Kipe**, **J. F. Billmyer**. One minister, **F. I. M. Thomas**, was received by transfer from the Ohio Eldership, and granted a Certificate of Ordination, and two, **G. F. Nichols** and **T. J. Coffman**, received annual licenses. **A. W. Philhower's** useful career ended August 26, 1912. He was a native of New Jersey, where he was born June 6, 1841. Prior to becoming a member of the church of God at Zittlestown, Md., he was a minister of the United Brethren Church, holding a Quarterly Conference License. He was ordained October 24, 1874, by the Maryland and Virginia Eldership. He served a majority of the fields of labor in the Eldership as pastor, built several bethels and organized a few churches. His zeal for the cause he loved was untiring. While his literary qualifications were limited, "he was an able defender of the distinctive doctrines of the churches of God."

The territory of the Eldership in 1912 was divided into twelve fields of labor, one being known as Jennings's Mission, and all supplied with pastors. The good condition of the Eldership is indicated by the Statistical items of 1909, when there were 10 charges, 30 church organizations, with "a house of worship at each appointment," and 1,200 members. There was a Permanent Fund of \$1,000.00, the interest of which is used for the general work of the Eldership. "Harmony and good will prevail throughout the Eldership." On the civic issues of the day the Eldership seldom expressed its sentiments, except on temperance. The position it occupied on this subject was indicated in 1912 when it set apart an hour on Saturday afternoon to hear an "address in the interest of prohibition by the Prohibition candidate for President of the United States." The ministry of the Eldership realized the great truth that "there is no substitute for thorough going, ardent and sincere earnestness," and it insisted on this trait in pastors.

XIV. THE NEBRASKA ELDERSHIP.

1st Nebraska Eldership.—Nebraska was organized as a Territory in 1854, after an understanding had been reached that the Territory was to be "free" forever. It was included in the Louisiana Territory, ceded to the United States by France in 1803. The present limits of Nebraska were occupied by more than eight Indian Tribes. On this account, and because of the lack of precious and non-precious metals, and inadequate means of communication, the progress of the Territory was slow. The building of the Union Pacific railroad, with Omaha for its eastern terminus, drew attention to the exceptional agricultural advantages of the eastern and southern sections of the Territory, and substantial tides of immigration and eastern capital began to set in. The Territory was admitted into the Union as a State on March 1, 1867. About this time families of the Church of God began to remove thither, locating in the counties in south-eastern Nebraska, such as Polk, York, Seward, Lancaster, Saline, Gage, Richardson and a few others. Quite a good deal of missionary work had been done prior to the meeting, in 1874, to consider the advisability of organizing an Eldership. The work started in north-eastern Kansas, and was extended northward into three or four of the counties in Nebraska. Some of the missionaries were appointed by Annual Elderships; others by the Board of Missions of the General Eldership. When in 1866 the General Eldership accepted Centralia College, and arranged to send several additional ministers into that section of Kansas, it was deemed proper to grant permission to organize an Eldership. But nothing was done in that line so far as

Nebraska was concerned, the Kansas and Missouri Eldership having been organized, and it was given the whole States of Kansas and Missouri. But by 1874 at least six missionaries were laboring for different periods in Nebraska, and as many in north-eastern Kansas, and not less than a dozen churches had been organized. North-eastern Kansas being contiguous to the Nebraska territory occupied by these missionaries, it was thought it should become a part of the Nebraska Eldership. By some concert of action a convention was called to meet in the Bethel at Crete, Saline county, Neb., November 7, 1874, called "the Preliminary Eldership," to consider the question of organizing an Eldership. The recorded membership was as follows: Teaching elders:—E. D. Aller, D. S. Warner, Geo. F. McElwee; ruling elders:—J. K. Paxton, G. K. Mooney; delegates:—K. A. Moore, A. M. Mahaffey, G. K. Mooney, A. D. Root and John Litziberg. The south-eastern Nebraska Mission was not represented. After electing K. A. Moore Chairman, and Geo. F. McElwee and D. S. Warner, First and Second Clerks, the Convention took up for discussion the question, "Shall we take the initial steps toward the organization of an Eldership in the State of Nebraska?" After due deliberation, a series of preambles and resolutions was adopted, that "we form ourselves into an organization to be known as the Eldership of the Church of God in the State of Nebraska, with the approval and recognition of the General Eldership of the Church of God in North America;" "that a committee of twelve be appointed to prepare and present the necessary application for recognition to the General Eldership at its next regular meeting, to be held at Smithville, Ohio, in May next;" "that we adopt the Rules of Order of the East Pennsylvania Eldership, subject to such changes as may be deemed necessary." Under these Rules a full list of committees was appointed. A Standing Committee was also appointed. The following composed the Committee to Memorialize the General Eldership: E. D. Aller, D. S. Warner, G. F. McElwee, B. Hahn, J. K. Paxton, G. K. Mooney, J. H. Anderson, J. W. Kager, A. L. Nye, W. J. Howard and J. Kookan. A ministerial Association was provided for, which was to meet quarterly. A third sitting, in the evening, was devoted to the discussion of the Polity of the Church; the History of the Church, and reports of missionaries. Resolutions were also adopted, regarding "the sin of intemperance as one of the greatest evils which curse our nation and the world;" pledging their "influence to prohibit the manufacture and vending of all intoxicating liquors;" strongly urging education, and expressing appreciation of the periodicals of the General Eldership and of the liberality of said body in promoting mission work in the State.

At the General Eldership held at West Salem (instead of Smithville), Ohio, in May, 1875, "the memorial of ministers and churches of Nebraska" was received by mail, neither of the twelve members appointed at the "Preliminary Eldership" being present. It was referred to the Eldership, was read and then referred to a special committee, consisting of Shoemaker, Kennedy and Ross. Said Committee reported favorably, and the Petition was granted, and "the name, style and title" was fixed, to be "the Eldership of the Church of God in Nebraska." Being thus regularly chartered, the Nebraska Eldership assembled to hold its first session at Cropsey, Gage county, Neb., October 1, 1875. Without designating them by their official titles, fifteen members were enrolled, viz.: C. S. Bolton, E. D. Aller, C. S. Kilmer, J. W. Figart, G. F. McElwee, E. C. Gilbert, J. W. Kager, T. S. Clayborne, I. Tompkins, G. E. Ewing, J. K. Paxton, H. H. Hoffer, K. A. Moore, H. Wensel and Geo. K. Mooney. An organization was effected by the election of G. F. McElwee, Speaker; E. D. Aller, Clerk, and J. K. Paxton, Treasurer. The members of the Standing Committee were K. A. Moore, E. D. Aller and G. F. McElwee. A Board of Missions was appointed, consisting of K. A. Moore, E. C. Gilbert and H. H. Hoffer. Also a Board of Incorporation, composed of G. F. McElwee, E. D. Aller, J. K. Paxton, K. A. Moore, E. C. Gilbert and H. H. Hoffer.

G. F. McElwee was originally a member of the Iowa Eldership, having received his first license from that body in 1870, along with B. F. Bolton, R. M. Pine, J. S. Miller, L. F. Chamberlin and several others. He was appointed to the mission in Page county, Iowa, and Nodaway county, Mo. For reasons which do not appear, he was more or less indifferent to his relations to the Eldership, as he was not heard from in 1871; was not mentioned in 1872, and marked "absent" in 1873. From his mission field in the Iowa Eldership he went to Kansas, and in 1874 reported by letter to the Iowa Eldership. He was a man of good natural talents, who made a favorable impression wherever he went. He manifested quite an interest in the work in Kansas and Nebraska, and was present at the Nebraska

Preliminary Eldership, in 1874, and acted as one of the Clerks. When the Eldership was regularly organized, in 1875, he was chosen Speaker, and was appointed to the Blue River circuit, in Nebraska. He was again elected Speaker in 1876. Between 1875 and 1880, he was employed part of the time by the Board of Missions of the General Eldership, and gradually became less active in his relations to the Nebraska Eldership.

The territory of the Nebraska Eldership originally included the whole State of Nebraska and part of the northern tier of counties in the State of Kansas. Later these counties were given to the Kansas Eldership. The Constitution which was adopted at this first session has been amended at several subsequent sessions. It provided that the name shall be "The Nebraska Eldership of the Church of God," later changed to "churches." The membership shall consist of "regularly licensed teaching elders and ruling elders chosen by the local churches." The Standing Committee was made "trustees of the Corporation during the intervals between meetings of the Eldership." It has power "to fill all vacancies in any of the offices." The "Corporation" was a distinct thing from the Eldership, as its "annual meetings shall be held with the meeting of the Eldership; but meetings may be held at other times." The Corporation was also "a Home Missionary Society."

2nd Nebraska Eldership.—The proportion of territory occupied in Nebraska and Kansas respectively is seen in the record of the second Eldership session. Seven circuits were reported when the Eldership was constituted, two of which were in Kansas. The body convened at Barkey, Gage county, Neb., September 6, 1876. There were four teaching elders present, and five ruling elders. **McElwee** was elected Speaker; **E. D. Aller**, Stated Clerk, and **J. K. Paxton**, Transcribing Clerk. The Constitution was amended as the first item of business, so as to provide for "one ruling elder appointed and sent by each church to act as delegate," which "shall be entitled to full membership." Article X. was also amended so as to give the Standing Committee power to grant licenses, to make such changes in the appointments as may become necessary, and to fill vacancies, and to try ministers upon preferment of charges, and to suspend, but not to expel. A new field of labor had been opened in Jefferson county, and was reported to the Eldership, by **Joseph Broady**. The necessary measures were taken to secure an Act of Incorporation. The Eldership readily acquiesced in actions of the General Eldership relative to the collection of missionary funds, and the ministers were instructed "to take up missionary collections in each church on their charges." And one evening was devoted to missionary interests. Each church in the Eldership was also "requested to organize a missionary society as soon as practicable." It was agreed that ministers move to new fields of labor in October. On Temperance the Eldership pledged itself "to use all honorable means in our power to stop the manufacture, sale and use of intoxicating drinks as a beverage." And it classed "the use of tobacco as intemperance." The By-Laws were so changed as to close the Eldership session each year with an ordinance meeting. In ordaining ministers a "charge" was delivered, and "the licentiates were fellowshiped by all present in the midst of shouts of praise to God." A committee to define the boundaries of circuits reported nine fields of labor, two of which were in Nemaha and Marshall counties, Kansas. Those in Nebraska were in Saline, Polk, York, Seward, Fillmore, Jefferson, Gage, Lancaster and Richardson counties. The work in Jefferson county soon enlarged to such an extent that the Standing Committee divided it, and made two circuits, increasing the total number of fields to ten.

3rd Nebraska Eldership.—Quite a perceptible increase in the numerical strength of the Eldership is noticeable as it was constituted at the Barada Bethel, Richardson county, Neb., August 29, 1877. There were enrolled and present eight teaching elders and nine ruling elders, and also two delegates. **George E. Ewing** was elected Speaker; **C. S. Bolton**, Clerk; **Jay C. Forncrook**, Financial Clerk, and **E. C. Gilbert**, Treasurer. The grasshopper plague had so crippled the churches financially that collections ordered had not been lifted, and the Eldership requested the General Eldership to exonerate it from all collections for its funds. Nevertheless, the Board of Missions had appropriated \$200.00 to three of its missionaries. There were five additions to the Ministerial Roll, three from other Elderships, and two licentiates—**Jay C. Forncrook** and **Franklin M. Wixon**. Provision was made for a Widows' Fund, and a collection was ordered to be lifted for it in April. "A Course of Studies for young ministers" was arranged, and studies prescribed for the first year. By resolution the Eldership "especially urged the young

brethren in the ministry to use their best efforts to acquire a more general education." A more complete course of studies was to be prepared to be acted upon in 1878. The Report of the Treasurer showed but \$28.65 receipts; but the Eldership directed that he "be required to give bonds of one thousand dollars." The holding of a Ministerial Association was approved. At the close of the Eldership the Boundary Committee's Report made twelve appointments, of which three were missions.

4th Nebraska Eldership.—The want of proper care in ordaining men to the ministry seems always, in the earlier years of Elderships, to have been one great source of weakness. As a result, names were dropped and unworthy ones dis-fellowshipped by harsher measures, and the cause suffered harm. When the Fourth Nebraska Eldership convened and was constituted at White Hall, near Centralia, Nemaha county, Kas., September 4, 1878, ten teaching elders were present, and thirteen ruling elders. Five ministers were absent. One was received by transfer from the Iowa Eldership, **A. L. Nye**; one from the Michigan Eldership, **A. B. Slyter**, and **C. Manchester** was ordained. His significant record stands on the Journal. "On motion, the following names were dropped from the Roll of ministers of the Nebraska Eldership." There are entered six names. The organization was effected by the choice of **E. D. Aller** for Speaker; **P. K. Shoemaker**, Clerk, and **P. Shaw**, Treasurer. The bethel at Vermillion, Kas., was in "danger of being lost" because of debt. The community was asked to pay one-third of it; the Nebraska Eldership to pay one-third, and "the Board of Missions of the General Eldership be earnestly requested to pay the remainder." Several persons to whom the Eldership declined to give licenses to preach were recognized as useful workers, and were commended to the churches and placed "under the care of regularly licensed ministers." The Eldership appointed the "committee to prepare a program for the Ministerial Association." The Stationing Committee arranged the territory into one station, two missions and ten circuits.

5th Nebraska Eldership.—In 1879 the Eldership convened at Barkey, Gage county, Neb., October 1st. Fourteen fields of labor were represented by twelve teaching elders and twenty-one ruling elders. Four teaching elders were absent. **E. D. Aller** was chosen Speaker, and **G. W. Mellinger**, Clerk. Provision was made whereby "all property held by virtue of any deed, gift, grant or trust, by any church organization, when the church organization becomes extinct, shall be vested in this Eldership." Under this action the Eldership at once claimed title to a lot in Firth, Neb., bought and paid for by **K. A. Moore**, for the use of the church at said place, and "the church having no organized form as recognized by this Eldership," ordered that a deed "be executed for the said lot of ground to the said **K. A. Moore**." "Auxiliary missionary societies" were directed to be organized in each church "to raise as much money, however little, as they possibly can, not to go beyond moral obligations." There were three or four sharply contested questions, on which the yeas and nays were called; but after the storms there was quiet and peace. One of these was a resolution pending the adoption of the Report of the Standing Committee, when it was decided that "on our behalf the Standing Committee erred in allowing themselves and witnesses to be sworn." The state of religion was declared to be "better than any previous year." To prevent personal grievances from being ventilated in open session it was decided that "no business relating to individuals or churches wherein disaffection exists shall come before this Eldership for its action further than to refer it to a committee, the report of which shall be received and adopted or rejected without discussion." Eleven fields of labor were arranged, one being a mission in Phillips and Norton counties, Kas., in the north-western part of the State, with **J. C. Forncrook** as missionary. On his return homeward after the Eldership **P. Shaw** organized a church at Ash Creek, on the Otoe Reservation, thirty miles from where the session was held. The Reservation was part of Barkey circuit, assigned to **Shaw**.

6th Nebraska Eldership.—The ministers of the Nebraska Eldership were of resolute purpose, not daunted by adversity, nor influenced by worldly allurements. They would preach and push forward the work to the extent of their powers. Yet some had "agricultural aspirations," and so the whole Eldership in 1880, led by **Forncrook**, **Miller** and **Kilmer**, was asked to place on record a resolution "that we, the preachers of the Nebraska Eldership, will follow the plow as the last resort, and that by the prayers and liberality of the brethren and the blessing of God we will stick to our calling." This session of the Eldership was held at Wayland (Victor), Polk county, beginning on Tuesday evening, September 21st, with the

Opening Sermon by **J. C. Forncrook**, from Heb. i. 1, 2, 3. Twelve teaching elders were present, and nine were absent; with eight ruling elders and nine messengers. **E. D. Aller** was elected Speaker; **J. T. Clement**, First Clerk; **J. C. Forncrook**, Second Clerk; **J. S. Kilmer**, Financial Clerk. Trespassers on the territory of the Eldership were warned by a resolution, that the whole State belongs to the Nebraska Eldership exclusively, and that it "will be regarded as a breach of the Rules of our system of co-operation should there be any innovation on the rights of the Eldership, and will be resisted as such." The Eldership discussed the question seriously, "How shall we support our ministers, and thus enable them to devote their whole time and all their powers to their calling?" The brotherhood was "urged to put forth every effort in their power" to this end. It also expressed its conviction that "to carry on the work successfully we must make it more effective, raise the necessary funds to meet the required demands," and zealously co-operate in every department of the work. A special sitting was devoted to the discussion of "such financial policy as will recuperate our finances and enable us to carry on the good work." **C. Manchester** took a transfer to the Kansas and Missouri Eldership. The Eldership acknowledged that it was "greatly deficient in educational qualifications," and hence "heartily endorsed the efforts to establish an institution of learning to be owned and controlled by the Church." "All the members of this body," it declared, "and all lovers of our race and of our God, are morally bound to do all in their power to suppress, banish and exterminate the manufacture, sale and use of intoxicating drinks." It expressed opposition to the transfer of the northern counties in Kansas to the Kansas Eldership. The condition of the churches morally was generally encouraging. A Ministerial Association was provided for, in May, 1881. Nine fields of labor were mapped out, to which eleven ministers were assigned.

7th Nebraska Eldership.—As the General Eldership in May, 1881, made the boundary line between Kansas and Nebraska the northern boundary of the Kansas Eldership, against which a protest was adopted by the Nebraska Eldership in 1880, at the session held at Uebels, Saline county, October 6-8, 1881, it adopted a resolution stating, that "with regret we acquiesce in the action of the General Eldership in granting the territory of northern Kansas to the Kansas Eldership." The session was presided over by **Jesse Evans**, Speaker; and **J. C. Forncrook** was Journalizing Clerk; **D. B. Zook**, Transcribing Clerk; **J. H. Barkey**, Financial Clerk, and **C. S. Kilmer**, Treasurer. The body expressed its abhorrence at the assassination of **Garfield**, and a special committee voiced "the respect and sorrow of this body occasioned by the death of so noble and virtuous a man." On the ground of "illegality" certain actions taken in 1880 were declared "void." The action of the General Eldership in appointing "a Secretary and Collecting Agent for the purpose of forwarding the mission cause" was greatly appreciated. The Crete church property, at Crete, belonged to the East Pennsylvania Eldership, and a resolution was agreed to, asking its transfer to the Nebraska Eldership. The policy of issuing licenses to exhorters was approved, and two exhorters were licensed. A Judiciary Committee was added to the list of committees. A Ministerial Association was provided for, and it was agreed "that in connection therewith we have a normal class." The project of "establishing a Church School by the General Eldership" was cordially endorsed, with a "prayer that able and liberal friends of the school may be multiplied until it is made a glorious success." A Sunday-school Convention was provided for in connection with the Ministerial Association, and committees on programs for both were named. The Church "people everywhere" were "encouraged to labor earnestly to advance the interests of the Union Sunday-schools within our bounds." Nine fields of labor were reported by the Stationing Committee, with fourteen appointees, three of which were in the employ of the Board of Missions of the General Eldership.

8th Nebraska Eldership.—Twelve of the twenty teaching elders of the Eldership failed to respond at Roll call when the eighth session began at Indian Creek, Fillmore county, September 20, 1882. And but four delegates were in attendance. The Opening Sermon was preached the previous evening by **A. G. Bogart**, from Isa. xxviii. 16. **Jesse Evans** was made Speaker; **D. B. Zook**, Journalizing Clerk; **J. C. Forncrook**, Transcribing Clerk, and **J. A. Horton**, Treasurer. In Kansas and Iowa Prohibition was voted upon and carried as a Constitutional Amendment in 1880, and the Eldership "congratulated the temperance people of Kansas for their grand victory," and the body pledged itself "to do all in our power to place Nebraska third in the rank among the noble States which dare to stretch forth the mighty

hand of the Law to 'rescue the perishing.'" The state of religion was reported as "generally good." The Treasurer was required to give bond in the sum of \$200.00. There being so many absentees, a resolution was adopted, expressing "the sense of this body that every minister holding a license ought to meet with us, if possible, and at least honor the Eldership by sending a report of his labors." This was emphasized by renewing the licenses of absentees, and placing them in the hands of the Standing Committee awaiting their reports. Provision was made for the Speaker to preach the Opening Sermon of the succeeding Eldership.

9th Nebraska Eldership.—After the organization of the Eldership at Possum Hill School-house, Saline county, September 13, 1883, the Speaker, **W. J. Harris**, was authorized to name "a committee of three on Constitution and By-Laws, to report at the next session." **Moore, Zook** and **Aller** were appointed. That "ministers may be able to act intelligently when called to a place in which they must decide parliamentary questions" they were requested to study Cushing's Manual, which was adopted to govern the Eldership. Rejoicing over the success of prohibition in other States, the Eldership resolved to "do all in our power to place our own State in line with all others" on this question. "A warm discussion" followed a resolution from the same Committee "greatly deprecating the use of tobacco" and pledging the Eldership "to discourage its use, especially among the ministers of this body;" but it was adopted after thus amended. Churches were "urged to organize home missionary societies." Action was taken "to constitute a fund for the support of widows and orphan children of deceased ministers." Each minister was required "to pay \$1.00 into this Fund when making his annual report," and "each member of the Church" was "invited to pay annually 25 cents into this Fund." The death of **P. Shaw**, "a good man of God, an earnest defender of God's word and a wise counselor in our deliberations," was sincerely lamented. He was first licensed by the East Pennsylvania Eldership, in 1840. **Forncrook** was transferred to the Illinois Eldership. These losses were partly made up by the addition of several new men. The Bethel at Barada was partly wrecked by a storm, and a committee was "appointed to devise ways and means to rebuild it." The appointments numbered twelve, but there were several quite inadequately supplied. **D. B. Zook**, Clerk of the Eldership, apologized for the oversight by the Eldership to elect delegates to the General Eldership in 1884. Probably for want of funds in the treasury, **J. A. Horton**, Treasurer, made no report.

10th Nebraska Eldership.—The committee to draft a Constitution and By-Laws were ready to make its report when the Eldership convened in 1884. It recommended that "the Articles of Incorporation as recorded in the Secretary's office at Lincoln be adopted" as the Constitution. These Articles give the name as "the Nebraska Eldership of the churches of God." The object is "to give legal existence to the Eldership." The membership is to consist "of regularly licensed teaching elders, and ruling elders chosen by the local churches." Officers provided for are "a Speaker, Stated Clerk, Treasurer, Board of Missions and Standing Committee." These constitute the Board of Incorporation. The Standing Committee shall act as trustees between sessions of the Eldership, and shall fill vacancies. The Corporation shall hold its annual meeting with the meeting of the Eldership. It shall also be a Home Mission Society. When, after the Opening Sermon by **W. T. Harris**, on September 3, 1884, the Eldership convened for business on the morning of the 4th, seven teaching elders were present, and eight absent. Six ruling elders were also present, and one exhorter. **Harris** was elected Speaker; **D. B. Zook**, Clerk, and **J. A. Horton**, Treasurer. By-Laws to govern the body while doing business were adopted; yet they also provided that each local church shall "organize and control a home missionary society." The question, "What position shall we assume on the prohibition agitation?" was discussed by **Aller, Moore** and others, and several sittings later the Committee on Temperance reported, that "we will not be satisfied with a law upon this subject short of entire prohibition of the manufacture and sale of all intoxicants of every form and character." The Home Missionary funds were "transferred to the Contingent Fund until enough Contingent funds can be raised to replace them." The "setting apart of the first Lord's day after the Week of Prayer as a day of fasting and prayer for the general prosperity of the Church," as recommended by the General Eldership of 1884, was "heartily endorsed." The session of the Eldership was held in the Friendship school-house, Gage county, "the Board of Directors having

suspended school for one week and opened their school-house, and welcomed this body into their building."

11th Nebraska Eldership.—The eleventh session of the Nebraska Eldership had the gratification of enrolling as advisory members two ministers of the Free Baptist Church, **L. B. Wharton** and **A. D. Williams**. The latter "made a cordial response, recalling some of his associations with the former standard bearers of the Church in the East." He contributed to **The Advocate** an interesting report of the session. He was reminded "of the old East Pennsylvania Eldership forty years ago. There was the same devotion, the same earnestness, the same responsive heartiness, the same sharpness of conflict and the same generous fraternity after it was over; the same earnest contending for cherished opinions, and the same readiness to fight whatever may oppose, coupled with the same burning fire of personal devotion." The session was held at Barkey, Gage county, beginning October 22, 1885. On the evening of October 21st **J. L. Jackson** preached the Opening Sermon. Eight fields of labor, with six pastors and six ruling elders, were enrolled; also ten "local ministers and one exhorter." **E. D. Aller** was chosen Speaker; **D. B. Zook**, Clerk, and **J. L. Jackson**, Treasurer. By invitation **Dr. Williams** "made a statement of the success of the Free Baptist Church, and gave the plan of its system of co-operation." As he was Corresponding Messenger of the Free Baptist Association, the Eldership appointed **Aller** and **Zook** "delegates to the next Yearly Meeting of said brethren." The Eldership placed itself on record in favor of unfermented wine in the Communion," in order to avoid the possibility of evil, or even the appearance of it." A radical change was made in the system of Co-operation. It was directed that "the State be divided into three districts, and that a man be appointed in each district to assist the pastors in their work; to incite the brethren to a better support of the ministry, and to build church houses and contribute to our various Funds; to heal divisions, to promote harmony and co-operation, and to have a general supervision over the whole work in his district." The "need of more consecration, both among the ministry and laity," was emphasized. The poverty of ministers "from the extreme northwest" was recognized in the action directing that on "Sabbath morning and evening collections be held to help these brethren to return to their fields." The organization of missionary societies in the churches was strongly insisted upon. As directed, the Stationing Committee divided the territory into three Districts, with a Superintendent for each one. There were seven circuits. The "local workers," were "recommended" to the different Superintendents.

12th Nebraska Eldership.—During the year the Eldership sustained a serious loss in the death of **A. B. Slyter**. Death is a terrible leveler. It not only "mows down all with an impartial hand;" but in the grave there is no distinction. Yet in character, talents and efficiency in service not all are of the same rank, and so the Nebraska Eldership could justly lament the death of **Slyter** as that of "an able preacher of the gospel and a wise counselor." He was originally licensed by the Indiana Eldership in 1856. The session of the Eldership in 1886 was held at Janesville, Custer county, where the Opening Sermon was preached on the evening of October 6th, by **J. W. Adams**, from I. Tim. iv. 16. Eighteen teaching and ruling elders were in attendance. The officers elected were **C. S. Kilmer**, Speaker; **D. B. Zook**, Clerk, and **J. L. Jackson**, Treasurer. One minister was required to confess that he had done wrong "in expelling a member from a church not strictly according to the word," with a promise of forgiveness. The confession followed. Sympathy was expressed for "the members of this body given to the bad habit of the filthy use of tobacco," and the Eldership declared that it "earnestly, prayerfully and feelingly invites, persuades and urges all of them immediately to cease using it in any form." It also pledged itself "not to vote for any candidate whom we know to be against the submission of the temperance question to a vote of the people." The tendency of "teaching elders to stand aloof from local membership" was disapproved, and they were required "to hold membership in some local church." There being "too much slackness in observing the ordinances," the Eldership gave it as its judgment that "each minister in charge of a work should hold ordinance meetings as often as once a quarter." The building of houses of worship was strongly insisted upon, and each minister was "requested to urge upon the people the great need of this work." The plan of districting the territory and appointing "Superintendents" was disregarded, and the Stationing Committee appointed the ministers to nine circuits, on several of which two were appointed, and on a few others one pastor with one and two "helpers."

13th Nebraska Eldership.—The "borrowing" of money from funds of the Eldership to be replaced later by collections was not uncommon, usually from the Home Mission Fund. To pay funeral expenses the previous year this was authorized by the Eldership. Wherein this differs from misapplication of funds by officials of institutions of a financial character is a question in casuistry not raised by the Nebraska Eldership. It held its thirteenth session at Kilmer, Lincoln county, beginning October 1, 1887. The previous evening **J. W. Adams** delivered the Opening Sermon, from Acts ii. 42. There were twenty teaching elders and nine ruling elders present. **J. W. Adams** was elected Speaker; **D. B. Zook**, Journalizing Clerk; **C. S. Kilmer**, Financial Clerk, and **Eli Stark**, Treasurer. To raise the amount which the Board of Missions of the General Eldership asked, an assessment was made on the different circuits. The By-Laws were amended so as to have "ministers change fields on the first of November following the meeting of the Eldership, instead of the first of March." The Report on Temperance affirmed the extreme position that "the responsibility of our saloon system lies upon us," and hence the duty "to cry aloud and spare not until victory shall crown the effort to drive out of our land alcoholic drinks as a beverage forever." The state of religion was encouraging, as "bethels had been built, churches have been greatly strengthened, new churches have been organized and the ministry and laity feel greatly encouraged to prosecute the work." The negligence of "brethren holding positions of trust in not attending to their duties promptly" was "earnestly condemned," and a specific "vote of censure upon the past Treasurer for his negligence" was adopted. Money "borrowed" from the Missionary Fund in 1886 had not yet been replaced, and ministers were again "urged to raise money to replace said missionary money." The territory was divided into ten circuits, with one "General Worker."

14th Nebraska Eldership.—The territory of the Eldership being very large, during the year an effort was made to create sentiment in favor of a division of the Eldership. But when the question was submitted to a vote it was decided in the negative. The session was held in Berwyn, Custer county, beginning October 18, 1888, and was attended by eleven of the twenty ministers, and by nine ruling elders. **J. W. Adams** was Speaker; **D. B. Zook**, Clerk, and **Eli Stark**, Treasurer. The year had been a less successful one than the previous one, yet all were "hopeful for the future." However, the reports showed about two hundred conversions, "the organization of three or more churches," and the erection of one Bethel. The only funds received by the Treasurer were \$6.00 Home Mission money from **Zook**. The date for the Ministerial Association was fixed for Saturday preceding the meeting of the Eldership. A parsonage at Waco, "useless to the church," was ordered to be sold, the net balance to be paid toward the new Bethel at Thayer. It was resolved to "strike at the head of the serpent of intemperance in word, deed and by our vote." A call was received from Frontier county for a missionary. **E. K. Howe** was appointed. There were nine other circuits, for three of which the Eldership could not furnish pastors. As **Henry Gardner** had arranged to locate in the State of Oregon, and offered "to pay the fare out and back of **J. W. Adams**, provided he will agree to go with him and remain until a work for the Church has been started and organized," the Eldership recommended him to the Board of Missions of the General Eldership for an appropriation to assist him in said work.

15th Nebraska Eldership.—The Waco parsonage was sold, as ordered, during the year; but the Bethel at Thayer was not built, as anticipated. Hence the Eldership did not meet there in 1889, as was proposed, but at Rosemond School-house, near Thayer, York county, the session beginning on October 3, 1889, with the Opening Sermon the previous evening, by **D. B. Zook**, from John xii. 27. The officers elected were **E. D. Aller**, Speaker; **D. B. Zook**, Clerk, and **C. S. Kilmer**, Treasurer. The attendance was small, only eight of the twenty-one teaching elders being present, and three ruling elders. And while the work was characterized as "drooping," reports showed that "over two hundred have been converted, one hundred and twenty-six added to the Church, and we are hopeful for the future." The Eldership took a positive stand for Prohibition, and the Report adopted was of unusual length. It declared that the liquor traffic is destructive to national existence in any form, and especially to our peculiar form of government," and hence the Eldership declared "that prohibitory laws are indispensable to the triumph of the temperance cause; that the license system is a most prolific, and standing paramount as an auxiliary in the great devastation and ruin resulting

from its power." "People who have the interest of humanity at heart" are "urged to support at the ballot box all men and measures calculated to destroy the traffic." The Eldership "will boldly move to the entire prohibition of the liquor traffic." Of the three brethren ordained to the ministry was **John Swanson**, a Swede, who desired to preach among his countrymen. The Eldership did not have the men to supply two of the eleven circuits. Several points once quite promising had gone down, among them Crete, where the work was at first quite encouraging; but at this time the church had become extinct, and the property was placed in the hands of a committee to sell. "The Uebel bethel is going to ruins," was the committee's report. **K. A. Moore** and **John Kilmer**, "faithful and efficient laymen, who were among the important factors in the origin, growth and development of this Eldership" were called to their final reward, and were sincerely lamented.

16th Nebraska Eldership.—As in most of the annual Elderships, so in Nebraska, conformity to the action of the General Eldership in 1890 reduced the published Minutes to a minimum. The Church at large remained uninformed and uninfluenced by their transactions. The Nebraska Eldership met in 1890 at Victor School-house, Wayland, Polk county, September 25th. **E. D. Aller** preached the Opening Sermon. The day preceding, the Ministerial Association held its meeting. **D. B. Zook** was elected Speaker, and **H. G. Moore**, Clerk. The territory of the Eldership extended over the following counties: Gage, Saline, Fillmore, Clay, York, Polk, Custer, Sherman, Lincoln and Frontier. A colony of Swedes had received the doctrines of the Church, and **John Swanson**, who was of that nationality, was "recommended to labor among the Swede people as a pastor, and to preach to them in the language of their native country." Including this mission, there were eleven fields of labor, Frontier county being "in the hands of the General Worker, **A. Wilson**."

17th Nebraska Eldership.—"The most pleasant and harmonious meetings of the Nebraska Eldership," it was held, were enjoyed at the session in 1891. There were indications of progress and prosperity, which always work for peace and harmony. After parts of two days spent in the Ministerial Association, the Eldership, on the evening of October 14th, listened to the Opening Sermon, delivered by **H. G. Moore**, from Jer. xxiii. 28. **E. D. Aller** was chosen Speaker; **H. G. Moore**, Clerk. The session was held at Lone Tree, Custer county. The attendance of the people was so large, especially when the ordinances were observed, that "the house was crowded from end to end, and side to side, with more on the outside." The number of fields of labor as outlined by the Committee was twelve. Sheridan county was one of the circuits. With the two newly licensed ministers, twenty-two were on the Roll.

18th Nebraska Eldership.—Being largely a mission field, the Nebraska Eldership, and the women of the churches, readily fell in line in the new movement started with the organization of the Woman's General Missionary Society. A State W. M. S. was formed, which met with the Eldership in 1892, and gave increased interest. It requested "the Eldership to unite with it in inviting **Sister M. B. Woodworth** to hold one or two meetings in the bounds of the Eldership." The session was advertised to be held at Lone Elm Bethel, Custer county, October 6, 1892. But **D. B. Zook**, who preached the Opening Sermon, October 5th, notes that it was held at Pleasant Valley, Sherman county. The officers were **E. D. Aller**, Speaker; **D. B. Zook**, Clerk, and **Silas Miller**, Treasurer. Two ministers, "charged with insubordination," were tried before "the Judiciary Committee;" the "charges sustained," and "the names dropped from the Ministerial Roll." The churches, according to the Report of the Committee on the State of Religion, were "below the model standard established by the Apostles." Assessments were made for the different Funds, aggregating \$120.00. The work among the Swedes was continued, but the number of fields of labor was reduced to nine. To give wider publicity to the actions of the Eldership, and so of all the Elderships, and to secure their preservation in permanent form, the Eldership "instructed the delegates to the General Eldership in 1893 to work to arrange a plan to have the Journals published in pamphlet form, with all the Elderships combined."

19th Nebraska Eldership.—The Nebraska Eldership in 1893 manifested a more hopeful and aggressive spirit. Conditions generally were improving; there was a better attendance at the annual meeting, and unity and harmony prevailed. The session was held at Pleasant View, Frontier county, beginning October 19th, and continuing during the 20th and 21st. On the evening of the 18th **Richard**

Bellis delivered the Opening Sermon, from John iii. 3. Nineteen of the thirty-one teaching elders were present, and seven ruling elders and delegates. **C. S. Kilmer** was elected Speaker, and **Richard Bellis**, Clerk. There was an important addition to the membership when **A. Wilson** was received by transfer from the Iowa Eldership. A minister of the Missionary Baptist Church was received and licensed. "The dollar plan of raising the means to liquidate the debt on Findlay College" was endorsed, and the ministers pledged themselves "to do our utmost among our people to raise the money at an early date." As to conditions in the Eldership, it was agreed that "the outlook is hopeful, and the watchword is upward and onward;" but there was "great need of more earnest, faithful laborers." The Eldership declared "legislation a sham that encourages in any way the open and deliberate dealing out of the health-destroying, soul-ruining and heaven-defying poison" of intoxicating beverages. The Eldership had a Monument Committee, to procure funds and erect certain monuments over the graves of deceased ministers. The ten fields of labor were all well supplied, some of the pastors having assistants, two of the circuits being supplied alternately by five ministers. Those ministers "not appointed to fields, to work in conjunction with pastors, and in all ways possible to plant the standard of the Church among the people." Perkins county was added to the list of counties in which at least one church had been organized.

20th Nebraska Eldership.—Hard times in the year 1893-4 interfered seriously with Church work in Nebraska. The people were in need themselves in a number of counties, and their "critical and desitute condition" as the Winter of 1894 approached foreshadowed want and suffering. Appeals were made for "contributions in clothing or otherwise" to keep them in comfort during the Winter. It was in the presence of such conditions that the Eldership convened with the church at Lone Tree, Custer county, October 10, 1894. But five of the seventeen ministers enrolled were present, and eight delegates. **A. Wilson** was chosen Speaker, and **Richard Bellis**, Clerk. The names of five ministers were "dropped from the Ministerial Roll of the Eldership." The Eldership realized "that more aggressive work must be done by both ministers and brethren; and that owing to the far-reaching drouth in our State many have become discouraged." **Silas Miller**, who was re-elected Treasurer, reported an aggregate amount of \$51.60 in his hands. Three were ordained to the ministry, one of them a sister. A regular "ordination address" was delivered, followed by prayer. An apportionment of Missionary and Contingent funds, aggregating \$55.00, was made to churches located in ten counties. Fields of labor were merged, so that there were only seven, to which were appointed seven pastors and four assistants.

21st Nebraska Eldership.—In its Constitution and By-Laws the Nebraska Eldership is known as a "Corporation." As, "This Corporation shall be known by the name of the Nebraska Eldership of the Churches of God;" "the object of this Corporation," etc.; "The officers of this Corporation;" "The Treasurer shall receive and take charge of the funds of the Corporation;" "the annual meeting of the Corporation;" "this Corporation as a Home Mission Society," etc. But it had a Woman's Missionary Society, which was actively promoting mission work in the churches, and reported to the Corporation, as it did at the session in 1895. This session was held at New Hope, Custer county, October 4-6, 1895. It was well attended by ministers, only six of the twenty-four enrolled being absent. Six ruling elders were present. **D. B. Zook** was the Speaker; **Richard Bellis**, Clerk, and **Silas Miller**, Treasurer. As the Ministerial Association immediately preceded the session of the Eldership, the discussion of questions handed down by the General Eldership took place there. These were put in this form: "What is the best title for our annual and general meetings?" **G. W. Mizner** and **T. A. Moss**. 2. "Is 'church' or 'churches' the proper word in connection with our meetings?" **D. B. Zook** and **C. S. Kilmer**. 3. "Is annual license preferable to life license in our Eldership?" **A. Wilson** and **W. H. Harris**. 4. "Is ordination by the laying on of hands a Bible requirement?" **Eli Stark** and **T. D. Conklin**. The vote was taken during the sittings of the Eldership without discussion, and was against a change in Eldership titles to Association; for "churches" instead of "church"; against life certificates, and in favor of imposition of hands in ordination. The Opening Sermon was delivered by **A. Wilson** in the evening after the first day's sittings. The Eldership had many obstacles to contend against, chief of which at this time were "their poverty and isolation from one another;" but a strong and earnest desire pervaded the brotherhood "to accomplish more for the Master in

the coming year than in all the history of the Eldership." The territory was divided into ten circuits, on two of which were stationed two ministers.

22nd Nebraska Eldership.—In the Nebraska Eldership no discrimination prevailed against women as teaching elders; yet there were only a few licensed. The Roll in 1896 under "teaching elders absent, of which there were ten, contained the name of "**Hattie Rousey**." And of the two licentiates one was "**Sister A. E. Sharpe**." She had been one of the list of "ruling elders and delegates," as were also **Mattie Pitt** and **Nancy J. Bellis**, the latter State President of the W. M. S. The Eldership convened at Eldorado, Clay county, and was in session October 15, 16 and 17, 1896, eight ministers, and eleven ruling elders and delegates, being in attendance. **J. H. Barkey** was elected Speaker; **D. B. Zook**, Clerk, and **Silas Miller**, Treasurer. The action of the General Eldership in May, 1896, on Eldership titles was accepted, and the title of the Nebraska Eldership changed accordingly. Two churches made application to be received into the Eldership, which was granted. "Total abstinence from strong drink as a beverage" was the expressed belief of the Eldership, and this faith was to be impressed upon the minds of children by their parents. Prayer was emphasized as a "means by all Christians, to the end that the curse of liquor selling may be blighted, routed and destroyed." An assessment of \$72.00 was levied on the churches for Misisonary and Contingent Funds. The ministers were engaged in arduous labors, under great privations, so that the W. M. S. through its officers expresses an "earnest longing to be instrumental in helping them to bear their hardships." While they had organized several local societies, "the failure of crops for so many seasons proved disastrous, and many of the societies became extinct by removals and discouragements." There were eleven fields of labor, all supplied with pastors except Polk county. **Hattie Rousey** was appointed to do missionary work in Wyoming, and **John A. Swanson** was the Eldership Evangelist.

23rd Nebraska Eldership.—In making up the Roll of the Eldership in 1897 there were eighteen ministers, of which number twelve were present; eleven ruling elders, and seven delegates, two of which were women. These delegates took the places of absent ruling elders. Also three exhorters, two of which were women, as was also one of the teaching elders. Thus constituted, the Eldership in session at Milburn, Custer county, October 7th, elected **C. S. Kilmer**, Speaker; **D. B. Zook**, Clerk, and **Silas Miller**, Treasurer. The names of two teaching elders and one exhorter "were dropped from the Ministerial Roll;" but two applicants received licenses. A request from an absent brother, "that the Eldership engage in prayer on his behalf for relief in a chronic disease" was answered by "appointing a committee to arrange for an hour of prayer in his behalf." On temperance there was more radical action taken, in declaring the Eldership's belief "in the absolute prohibition of the manufacture and sale of intoxicating liquors as a beverage;" in pledging itself to "work and vote to bring the State and Nation to recognize the evil of the drink habit and the sin of partnership in the business by the license system," and in charging "the license voter as equally guilty with the saloon-keeper and manufacturer in this nefarious, soul-destroying, conscience-corrupting business." As there was much "negligence in holding ordinance meetings, pastors were instructed "to hold these meetings at least once a quarter." The W. M. S. held its session with the Eldership, and made arrangements "to become auxiliary to the W. G. M. S." Unconverted persons were debarred from "holding office in local societies."

24th Nebraska Eldership.—The activity of the W. M. S. during the Eldership year 1897-8 is evidence in the funds collected and aid afforded pastors. More missionary money was collected than by the pastors and churches, and donations of all kinds for various purposes were in commendable amounts. In other respects the interests of the Eldership were not what the body "desired them to be." One token of this fact was the sale of the bethels in Dry Valley and at Uebel's, and the renting of the Crete Bethel to the Christian Church. These facts had a dispiriting effect on the Eldership which held its session at Lone Tree, Custer county, October 27-29, 1898, and were reflected in the reduction of the fields of labor to nine. Of the nineteen ministers eight were absent; one exhorter, three ruling elders and ten delegates were present. The officers chosen were **D. B. Zook**, Speaker; **R. Bellis**, Clerk, and **Silas Miller**, Treasurer. The ministers were requested to "take up some course of systematic or normal Bible study," and plans were to be matured for a course of reading by the Eldership for the ministers. Active interest was taken in the organization and work of the Y. P. S. C. E. The

practice of making assessments for Missionary and Contingent Funds was continued, one assessment being made, of which three-fourths was for missions and one-fourth for contingent expenses. The aggregate was \$82.00. A Free Baptist minister proposed "to labor among us as an evangelist in the gospel ministry," and the privilege was granted him, without becoming a member of the Church or Eldership "with the understanding that he is to organize churches in the name church of God, and that he is to turn over the churches thus organized to this Eldership."

25th Nebraska Eldership.—"In the historic old sod school-house, at New Hope, Custer county, where the Nebraska Eldership has twice held its annual meeting," it convened Thursday morning, October 12, 1899, for its last session of the century. Tender sentiments clustered around "these old sod walls," "soon to be numbered among the things of the past, and to be rehearsed by the boys of to-day to their children." There assembled, on "a bright and beautiful" morning, eleven teaching elders, and fourteen ruling elders, while eight teaching elders and exhorters were absent. The official women enrolled were three teaching elders and exhorters, and two ruling elders, if the enrollment is accurate. **D. B. Zook** was chosen Speaker; **R. Bellis**, Clerk, and **Silas Miller**, Treasurer. The year had been one of "spiritual dearth"; but there was "wise and spiritual teaching along the line of truth and righteousness." In view of the Life Certificates ordered by the General Eldership, the Nebraska Eldership adopted special precautions for its own protection. A committee was named "to examine ministers as to their doctrinal views," and every "minister whose name is on the Roll of the Nebraska Eldership" "was required to go before said committee and answer all questions propounded to him regarding his views on doctrine and polity." And only such as were "in strict accord and harmony with the doctrine and polity of the Eldership shall receive Certificates of Ordination." In addition to stalwart resolutions on the temperance question, the Eldership "deplored the attitude that the President and Administration have assumed in regard to the canteen system in the army." **A. Wilson**, almost a life-long missionary, desiring to retire from that form of activity, "donated his tabernacle to the Eldership," which the body accepted "for use where it may be needed." The ten fields of labor were located in the following counties: Gage, Saline, Clay, Polk, Custer, Lincoln, Logan, Sherman, Holt, Richardson, Frontier. **G. W. Miznor**, a "worthy brother in the ministry, was removed by the hand of death" during the year. He was first licensed in 1886. He was a man who never sacrificed principle for popularity, and he could confidently await the judgment of his collaborators in the ministry on that indictment.

26th Nebraska Eldership.—The Nebraska Eldership exercised wise prudence in disposing of the question of endorsing a private proposition to start a missionary enterprise in Armenia. **John Vinson**, of the Southern Indiana Eldership, during the Summer of 1900 became much interested in one **Alexanian**, a native of Armenia sojourning in the United States, and soliciting funds to organize a mission in his native country. **Vinson** conceived the idea that each member of the churches of God might give 25 cents to establish this mission, and sent a communication to the Nebraska Eldership, "urging immediate action in respect to occupying territory in Armenia." The Nebraska Eldership considered this communication at its session held at Victor, Polk county, October 4-6, 1900. It agreed to **Vinson's** proposition, "providing such action is considered by the Board of Missions of the General Eldership, with their manner of working." This diplomatic answer can best be appreciated in the light of the fact that India was the foreign mission field of the General Eldership. This session of the Eldership was constituted of eight teaching elders and six ruling elders and delegates. Nine teaching elders were absent. Two of the teaching elders were women. Having provided for an additional Clerk, the Eldership elected **D. B. Zook**, President; **R. Bellis**, Clerk; **T. A. Moss**, Financial Clerk; **D. B. Zook**, Treasurer. The Stationing Committee, the Standing Committee and the Board of Missions consisted exclusively of ministers. The year had been one "of spiritual growth, with a system of wise teaching along the line of truth and righteousness." Before any application for license could be favorably considered, the applicant had to "answer in the affirmative certain questions relative to doctrine and co-operation." The Eldership had four different Funds, into which the aggregate sum of \$142.01 was paid by the Financial Clerk, whose duty it was "to receive all moneys brought to the Eldership." A conservative position was taken on the liquor traffic, simply deciding "to hold up the truths set forth concerning it before our people, that they

may be warned and the youth taught to shun the awful consequences of taking the first drink." The churches were asked "to excuse their pastors for two weeks during the ensuing year, that they may arrange to meet together at some central point for special services." Nine fields of labor were outlined, and but one remained unsupplied. These were in Richardson, Clay, Gage, Saline, Eldorado, Custer, Lincoln, Logan, Holt, Polk and Frontier counties. **F. A. Sharp** was to "continue his evangelistic work at Fairfax and Bonesteel, Gregory county, South Dakota, with a view of opening a field." There was a Woman's State Missionary Society, which made its report to the Eldership.

27th Nebraska Eldership.—The Articles of Incorporation, published with the Journal of 1901, provided for the legal existence of the Eldership in Nebraska. The persons composing it were the teaching and ruling elders, the latter being chosen by the local churches according to the Rules of co-operation. Its annual meetings were to be held with the meeting of the annual Eldership; but special meetings could be called. It met at the time and place where the session of the Eldership was held in 1901, Sunny Side, Holt county, October 24-26. **D. B. Zook** perached the Opening Sermon. It was an exceptionally small Eldership, but four teaching elders being in attendance and seven ruling elders. Ten teaching elders were absent. **D. B. Zook** was elected President; **T. A. Moss**, Clerk, and **D. B. Zook**, Treasurer. After organization a recess was taken, and **A. H. Fuller** delivered a discourse from John iii. 14. One-half hour of each morning sitting was devoted to preaching. **E. M. Hickman** was transferred to the Oklahoma Eldership, and **F. A. Sharp** requested a transfer to the Oregon and Washington Eldership; but three additions were made to the ranks of the Eldership. A Course of Studies was agreed upon for one year, and a Course for a second year was ordered to be prepared. There was some "prosperity in the work and spiritual growth in certain localities, while in others there had been no growth, and spirituality was at a low ebb." The Standing Committee was authorized to make assessments for the Home Mission Fund, Contingent Fund, and for the General Eldership delegates. Three of the nine charges were "given the privilege to make such arrangements for preaching as may be satisfactory, subject to the Rules of Co-operation."

28th Nebraska Eldership.—Studying the conditions of the Eldership in 1902 brings several exceptional facts to the surface. The Roll of ministers contained twenty names, two of which were women. The ministers lived in four counties and received their mail at thirteen post-offices. There may be a possible intimation in these facts of reasons operating against the progress of the work in the State, and the fluctuating numbers present at annual sessions of the Eldership. The body convened at Broken Bow, Custer county, in which county at least ten ministers lived, in the United Brethren house of worship, October 16, 1902. Fourteen teaching elders and seven ruling elders and delegates were present. **D. B. Zook** was the choice for Speaker; **R. Bellis**, Clerk; **J. H. Barkey**, Financial Clerk, and **D. B. Zook**, Treasurer. Each day at 10.30 a. m. and 7.30 p. m. there were preaching services. "The state of religion is very low as far as we have any knowledge," was the Report of the Committee on the State of Religion, and an earnest desire was expressed "that God will bless and revive the churches." Lack of means was given as the reason for "again appealing to the Board of Missions of the General Eldership to cancel and relieve the Eldership from all assessments until such time as the Board can appoint a man on our territory as missionary." Findlay College was recognized as "one of the foremost and best equipped institutions of learning in America." The enforcement of the provisions of the By-Laws was urged, which required each local church to organize and control a Missionary Society. Ministers were instructed to look after this matter, as complaint was made by the W. M. S. that this work is neglected, and "in some instances ministers are arrayed against the Society." Finances had improved, as the aggregate of Funds was \$283.67. The fields of labor numbered eleven, all supplied but one. Two of the pastors were women—**Annie E. Haycroft** and **Nancy S. Trout**.

29th Nebraska Eldership.—An earnest appeal was made by the Clerk of the Eldership for a special effort to be made by all the churches to be fully represented at the session of 1903, and that "all the teaching elders be present, fully consecrated and ready to obey the Master's command." Nine ministers and five ruling elders and delegates responded to this appeal and assembled at Lone Tree, Custer county, Neb., September 30th, to hear the Opening Sermon, preached by **C. W. Clouse**. Thursday morning, October 1st, the Eldership was organized by

the election of **C. S. Kilmer**, Speaker; **R. Bellis**, Clerk; **Silas Miller**, Treasurer. The Eldership keenly felt the loss by death of **T. A. Moss**, whom it characterized as a "grand and noble man." His ministerial life was short, as he was ordained in 1901 by the Nebraska Eldership. The removal of **D. B. Zook** to Sunny Side, Washington, was much deplored, as he was one of the most efficient leaders the Eldership had. The legalized liquor traffic was emphatically condemned, and "as ministers of the gospel of righteousness and as Christians," the Eldership resolved "to lift our voices to God in prayer and raise our hands everywhere possible against it." The Anti-Saloon League of the State was congratulated "on the good work" it was doing "in driving the liquor pest from our towns and from our presence." Appreciating the need of better qualified ministers, the Eldership "recognized in Findlay College an institution second to none in our broad land," and strongly urged that it be patronized. Ft. Scott Collegiate Institute was also heartily endorsed. Strong sentiments of regrets and sadness were expressed because "religion is at a low ebb, principally through neglect of duty on the part of both preachers and people." "The work is being crippled and the churches starved on account of the ministry having turned aside to serve tables." The "sisters of the Church" were asked "to take the work of organizing Woman's Missionary Societies in the bounds of the Nebraska Eldership, and to work in harmony with the General Eldership," and **Mrs. R. Bellis** was appointed to take up this work. The Eldership officially endorsed "the petition to the United States Senate to refuse to accept the credentials of Senator-elect Smoot, of Utah, and if found to be a polygamist, that he be expelled from the Senate." There were eleven circuits, but three of them had to be left unsupplied. **A. Marks** was appointed the General Worker of the Eldership, with an appropriation of \$40.00 for the year.

30th Nebraska Eldership.—During the year 1903-4 the Nebraska Eldership suffered the loss by death of another of its active ministers, **Eli Stark**, whose "voice so often cheered us in our Eldership gatherings." He was greatly beloved by his fellow-ministers, who looked forward to "the reunion in that great Eldership above, where there will be no vacant seats." It was hoped that this cloud which rested on the Eldership as it assembled at Mt. Zion, Lincoln county, Wednesday evening, October 19, 1904, by a providential mercy, came to the Nebraska brotherhood less as a discipline than as a ministry of love. On that evening the Opening Sermon was delivered by **A. H. Luther**. The following morning **C. S. Kilmer** was elected Speaker; **Alex. Pirnie**, Clerk; **R. Bellis**, Transcribing Clerk; **Silas Miller**, Treasurer. There were four of the thirteen teaching elders present, and eight ruling elders and delegates. One minister and one delegate were women. The Treasurer was the Custodian of Deeds, considerable of the Church property being deeded to the Eldership. Funds were low, as the assessments aggregated only \$41.50. Ministers, however, were directed to "endeavor to assess all members of their churches from 10 cents to \$1.00 for the Home Mission Fund, that the gospel may be preached more throughout Nebraska, and the churches of God may be built up." **C. S. Kilmer** was also appointed to call on the churches of God throughout the State and endeavor to collect money to help to build a church of God at Broken Bow." It was made the duty of all ministers living on fields of labor to "help the pastors, and also to open and organize new points." Great disadvantages and impediments had to be contended against by the ministers and churches in Nebraska; but, laboring under the compulsion of a clear and imperative duty, they girded themselves valiantly for the contest, hoping that "God will abundantly bless his humble servants, the ministers, on the different fields of labor, with many souls for their hire."

31st Nebraska Eldership.—The list of ruling elders and delegates in 1905, enrolled in constituting the Nebraska Eldership, included four sisters, who were appointed on five different committees. There were seven ministers present and ten delegates. The session was held with the church at Lone Tree, or Weissert, Custer county, October 11-15. **R. Bellis** delivered the Opening Sermon on the evening of the 11th. Thursday morning, the 12th, an organization was effected by the choice of **Bellis** for Speaker; **W. R. Hodges**, Clerk; **Silas Miller**, Treasurer. "Memorial services" were held "in honor of our departed brother, **C. W. Clouse**," on Sunday at 2 p. m., when, by appointment, **R. Bellis** spoke of his "self-sacrificing spirit in the Master's cause and work," and three others dwelt on the high appreciation the body had of "him who though dead yet speaketh." At 4 p. m. there were "baptismal services." In addition to assessments aggregating \$35.50, "**Alex. Pirnie**" was "appointed to collect subscriptions for Home Missions." "If possible,

ministers assigned to fields of labor" were required to "move upon said fields in order to do more efficient work." Churches were directed "first thoroughly to canvass their fields and know how much they can pay a pastor, so that pastors and churches can come together understandingly, and that the churches of God may be as high upon the pathway of life, and thus become to the community in which they are situated an honor, and that their permanency may be guaranteed." It was in a measure realized that there was a wide discrepancy between ideals of church work and the resources with which to accomplish that work. This was evident in the aspirations for "erudition and culture" in the ministry and laity, "that we as a Church may be abreast with other church-going people," and in the counsel to "our brethren to acquire a full and complete education, and to study and improve their talents." Spirituality of the churches was below the standard. Against "the saloon and all other places where intoxicating drinks are to be obtained" the Eldership would "raise its voice as the voice of one man." There were six circuits, all supplied with pastors.

32nd Nebraska Eldership.—A "heavy snow storm that prevailed during the week" of October 22-27, 1906, prevented the assembling of the Eldership on the day fixed, October 24th. But on the 25th the Opening Sermon was preached by **A. H. Luther**; yet the business of the Eldership was deferred until the 27th, when five ministers and four delegates were present. Seven ministers were absent. **H. W. Haycroft** was chosen for Speaker; **Alex. Pirnie**, Clerk; **C. S. Kilmer**, Financial Clerk; **Silas Miller**, Treasurer. Delegates reported for the churches, and from these reports the Committee on the State of Religion gathered that "the state of religion is very far beneath the privileges of the place where God intended the human family to attain," and the ministry was admonished to "preach a higher standard of religion, and that church and ministry live up to the standard of the religion of the Bible." Death having claimed **H. W. Ward**, memorial services were held on Sunday afternoon, when four members of the Eldership were appointed to speak. For fifteen years **H. W. Ward** had been a member of the Church of God, and was ordained a minister of the gospel in 1895, by the Nebraska Eldership. "He was always faithful and true." The Eldership was "not ready to give him up; but the Master came on the wings of lightning, and being enchanted by his smiles he went to heaven with him without stopping to say farewell to wife and children dear." He "lived to honor God and do good in the world." The Eldership being "very weak," it "most earnestly asked that the General Board of Missions send one of its members to Nebraska to confer with the ministry of the Eldership, to the end that peace and harmony may be restored, and the Board appoint a man to Nebraska." The Board had withdrawn aid from the Eldership. Weak financially as well as numerically, \$25.00 were "transferred from the Home Mission Fund to the Contingent Fund." Transfers by churches of money have been repeatedly condemned. In addition to the assignment of pastors to six fields of labor, **W. R. Hodges** was "appointed to evangelical work in Nebraska and Colorado." The session was held with the church at Mount Zion, Lincoln county.

33rd Nebraska Eldership.—Peculiar conditions existed in the Nebraska Eldership when the body convened and held its annual session with the church at Lone Tree, Weissert, Custer county, October 17, 1907. Nine ministers were present during the sittings, nine ruling elders and two delegates. **C. S. Kilmer** was elected Speaker; **Alex. Pirnie**, Clerk; **R. C. Leach**, Financial Clerk; **Silas Miller**, Treasurer. The "ministers are deficient as to knowledge, and we do insist that they apply themselves more diligently in the future, that they may be more able to divide the word of God for the promulgation of the gospel of Jesus Christ," said the Committee on Education, which was "accepted." The spiritual condition was lower than could be approved, and the Eldership "prayed God that he may awaken ministers, and also the members, to a deeper sense of the great responsibility resting upon them, that they may redouble their diligence to make the people see the great need of the Holy Ghost in their hearts." With a "degree of embarrassment" the Eldership "noted the financial condition of the pastors due to the non-payment of the salaries agreed upon." Deacons were urged to make "more diligent efforts to meet" these obligations, "deeming them a debt that should be paid." The Eldership also confessed that "we as a Church ought to be more zealous in our revival efforts to the building up of our Church, both spiritually and numerically." Ministers should be invited "to come into our midst and help us to build up the kingdom of our Lord." When the Stationing Committee reported, and its report was adopted, there were fourteen charges, and but four of them supplied with pastors.

A. Marks was appointed as Evangelist, with an appropriation of \$50.00 for the year. One of the ministers, **John Swanson**, was located in Houston county, Tenn., where it was "hoped he may do great work for the Master." The want of "harmony "between the Eldership and the Board of Missions of the General Eldership was still felt, as the Eldership declared that it was "ignored" by said Board. **R. Bellis** and **W. T. Harris** were "appointed to memorialize the Board of Missions in our behalf." The ministers were instructed to "be more zealous to teach the laity their duty to the Church, and to teach the doctrines and usages of the Church of God more fully in the future than they have in the past."

34th Nebraska Eldership.—Spirituality was reported as still at "a low ebb" at the session of the Nebraska Eldership in 1908. Facts were submitted confirming this view of the Committee on the State of Religion, such as the "silence of localities" from which encouraging reports had been formerly received, and "churches which once bore the name of the church of God now nowhere to be found." Conditions were also clearly reflected in the report of the Stationing Committee, which had six fields on its list of appointments, one of which was "subject to the Standing Committee." There were gleams of light, as the body rejoiced and felt "thankful to God for the grace bestowed upon the ministers, and the faith and zeal found in them." But it realized "the need of a higher standard of education and culture, so as to increase our efficiency to do good in all departments of church work." The proposition of **A. Wilson** "to deed eighty acres of land to the Nebraska Eldership for Home Mission purposes," inspired a hopeful spirit. The session was held at Berwyn, Custer county, and extended from Wednesday evening, October 7, 1908, to Saturday evening, the 10th. The first evening the Opening Sermon was preached by **C. S. Kilmer, Sr.** He was elected Speaker; **R. Bellis**, Clerk; **Silas Miller**, Treasurer. The Eldership elected a delegate to the Woman's General Missionary Society to meet at Ft. Scott, Kas., in 1909, as it kept a careful supervision over the W. M. S. of the State. Interest in mission work was also stimulated by the contribution of \$87.89 at the missionary meeting on Sunday evening. The Widows' Fund was replenished in part from year to year by the tax of \$1.00 payable by ministers when making their reports. There was improvement noticeable in the finances of the Eldership. In view of the regrettable fact that intemperance is spreading in this fair land of ours," the ministers were directed "to preach at least two sermons against the spread of this evil to their respective congregations during the year, and do all in their power to bring about a better condition of things." Concern was expressed concerning the children of Church of God families, that they "might be like Timothy, who knew the Holy Scriptures, which are able to make us wise unto salvation."

35th Nebraska Eldership.—The ministers and churches of the Nebraska Eldership were considerably disburdened by the action of the General Eldership in May, 1909, as reported by **C. S. Kilmer, Sr.**, delegate to said body. He stated, that "the General Eldership was willing and anxious to do all it could to build up the cause of the Master in the State of Nebraska." This message, delivered at the beginning of the session, gave a measure of new life to the deliberations. The meeting was held with the church at Berwyn, Custer county, the county in which the Church was strongest, beginning with the Opening Sermon on Wednesday evening, October 27, 1909, by **C. S. Kilmer, Sr.** **W. T. Harris** was elected Speaker; **R. Bellis**, Clerk; **Silas Miller**, Treasurer. The Eldership had always been loyal to the General Eldership; but found itself financially embarrassed, so as not to be able to meet all its obligations. But it freely "placed itself on record as in harmony with the action of the General Eldership at Ft. Scott relative to the Woman's General Missionary Society." It also "instructed" its "Treasurer to pay our assessments to the General Eldership." The sisters of the Eldership organized a Woman's Foreign Missionary Society, to co-operate with the W. G. M. S. There were other evidences of revived life, and "increasing spirituality" was reported in some of the churches, though "a lethargic condition" characterized others. The need of a better educated ministry was strongly expressed by the Committee on Education, consisting of **Sarah Cotterson**, **Martha Hopkins** and **Rhoda Betts**:—"We feel that a higher standard of education should be demanded of the ministerial brethren." Three names were added to the Ministerial Roll, of men willing to do active work, and whose "examination proved satisfactory." They were assigned to three of the ten fields of labor. **Albert Marks** was appointed "General Helper of all ministers on charges," receiving an appropriation of \$25.00. "Ministers and members of the Nebraska Eldership" were exhorted "to put forth greater efforts in freeing our

land from the blighting influence of the degrading liquor traffic." High commendation is due the members of the Nebraska Eldership for the heroism displayed by them under most exacting conditions. Where the spirit of sacrifice is in the nature of a service high and impersonal, one beholds something of the redeeming work of Christ, which brings honor to his adorable name.

36th Nebraska Eldership.—The Ministerial Roll of the Nebraska Eldership in 1910 numbered eighteen, one being the name of a woman, **Anna Haycroft**. Of this number ten were present at the thirty-sixth annual session, with six ruling elders and delegates seated by the Committee on Credentials. The session was held with the church at Mt. Zion, Lincoln county, October 13-15, 1910. On the evening of October 12th the Opening Sermon was delivered, by **Richard Bellis**. A lay elder, **Alex Pirmie**, was chosen for Speaker, and another lay elder, **J. H. Know**, for Clerk, while a third one, **Silas Miller**, was elected Treasurer. One member of the Standing Committee and two of the Board of Missions were laymen. The Eldership did not hesitate to provide for recourse to the civil law in cases of malfeasance, and so instructed the Standing Committee in the instance of one of its ministers "should he fail to account for every cent that he received" in trust for a given church. Rigid regulations were also adopted with reference to the circulation of evil reports. It was "deemed cause sufficient to suspend any member of the Eldership who shall say or write any evil about another member." They exemplified **Philip Henry's** reminder of the law to those who spoke evil of people behind their backs: "Thou shalt not curse the deaf." Those that are absent are deaf. The Eldership did not violate this law when in addition to the Report on Temperance it adopted a resolution, declaring that "**James Dohleman**, candidate for Governor of this State, has placed himself on record as an avowed enemy of society and the homes of this country," by his alliance with the liquor interests. The Eldership pledged itself to vote and use its influence to defeat him, and to elect his opponent, "who has so honorably and manly pledged himself to defend our homes, protect society and place this State on record as a civilized and God-fearing people."

37th Nebraska Eldership.—The organization of the thirty-seventh Eldership in Nebraska was deferred half a day because "the roads are muddy and the clouds are sending down their blessings upon the earth, and many of the brethren are traveling and striving to reach the place of holding the session." Instead of organizing, it was concluded "to honor the request of the Executive Board of the General Eldership by holding a special prayer-meeting, that unity and harmony and peace might prevail, that no schism or divisions should come among us." This symphony of peace was a fitting sequel to the actions of all the Annual Elderships after the years of contention growing out of the course pursued in relation to the organization of the W. G. M. S. of 1903. It swelled the louder in Nebraska because the Secretary of the Woman's Missionary Society of the State could report "the Society in a very flourishing condition." On the afternoon of October 5, 1911, the Eldership proceeded to organize by electing **R. Bellis**, Speaker; **A. Pirmie**, Clerk; **John Kilmer**, Financial Clerk; **Silas Miller**, Treasurer. Twelve teaching elders were present, and five absent; eight ruling elders and delegates, four of them men and four women. One minister, **J. L. Williams**, was located at Minnette, Alabama. The feeling of fraternal love in the Eldership was strong, as was made evident when **Williams**, and **J. Swanson**, of Tennessee Ridge, Tenn., and **D. B. Zook**, of Sunny Side, Wash., reported by letter. Their dependence upon the word of God was evinced when the Judiciary Committee declared its "inability to adjust the matter of boundary lines between fields on which any of our brethren or ministers may preach," and "recommended that the two brethren meet, with the word of God as the third party, and settle the matter satisfactorily to themselves and to all parties interested in the controversy." The Stationing Committee named eight local churches, with the counties in which they were located, to which the preachers were appointed, without "boundary lines governing the territory" on which the appointees might preach. Three, however, were unsupplied. Six were in Custer county, one in Lincoln and one in Logan. The session was held with the church at Lone Tree, Weissert, Custer county.

38th Nebraska Eldership.—On Wednesday, October —, 1912, at 8 o'clock p. m., **R. Bellis** preached the Opening Sermon of the thirty-eighth annual session of the Nebraska Eldership, at Berwyn, Custer county. The following morning he was chosen for Speaker; **Alex. Pirmie**, Clerk; **Sister George Betts**, Financial Clerk; **Silas Miller**, Treasurer. Eight teaching elders were present and eight were absent.

with seven ruling elders and delegates, three of the latter being women, and one of the teaching elders. The Standing Committee was composed of teaching elders **R. Bellis**, **W. T. Harris**, **W. A. Bence**. The Board of Missions had teaching elders **Bence** and **Billis**, and ruling elder **Alex Pirnie** as its members. The Speaker specially honored the women delegates and advisory members by placing one on the Committee on Arrangements, two of the three on the Committee on Resolutions, one on the Committee on the State of Religion, the three on the Committee on Education and two of the three on the Committee on Journals. Also two chosen as alternate delegates to the General Eldership in 1913 were **Nancy R. Bellis** and **Kate Bence**. "The state of religion is at a very low standard, and in a critical condition," was the belief of the Committee on the State of Religion. It was resolved "to do all in our power to uplift the cause of Christ in the coming year." A special hour was given to the Woman's Home Missionary Society. During the three years of its existence the Society had paid out \$245.26. The Stationing Committee lacked men to supply the fields. It fixed the number of appointments at eight, but had only four ministers to assign to them, leaving the other four unsupplied. Six of the fields were in Custer county, one in Logan and one in Lincoln, adjoining counties near the center of the State. Ministers were also living in other counties of the State, and a few churches reported from other counties. A committee was "authorized to sell the church and all property belonging to the said church at Friendship, Gage county." Having ordered all its General Eldership assessments paid, the Eldership asked for the appointment of "**W. A. Bence** as an Evangelist for the State of Nebraska by the General Board of Missions." The prayers at the first sitting were answered, and "peace and harmony prevailed in every heart."

XV. THE MISSOURI ELDSERSHIP.

1st Missouri Eldership.—As early as 1867 the first suggestion to organize an Eldership in Missouri was made. It occurred at the session of the Texas Eldership, when the annual report of **J. E. Cunningham** was under consideration. He had removed from Texas into south-western Missouri, and being at too great a distance from any Annual Eldership to attend its session, his Eldership, without any authority in the premises, "recommended **J. E. Cunningham** to organize an Eldership in Missouri." The Texas Eldership had been thus organized without authority from the General Eldership. The Indiana Eldership had as good a right to authorize **D. Keplinger** to organize an Eldership in Missouri, as he was a missionary in that State from Indiana. West Pennsylvania a little later had **D. Blakely** as its representative in Missouri. But these Elderships assumed no such authority. Perhaps it was this same spirit of independency which culminated in the organization by several ministers of the Missouri Eldership of an independent Eldership in Kansas in 1879, of which **Cunningham** was one. But there was no occasion for independent action, for at the General Eldership in 1869 an action was taken authorizing the brethren in the State of Kansas to organize themselves into a separate Eldership." Of this privilege the brethren in Kansas and Missouri availed themselves when, on November 13, 1871, they organized the Kansas and Missouri Eldership. But it was from the beginning a serious objection to have but this one Eldership for the two States. The distances between the main body of the Eldership and the parts of its territory in northeastern Kansas, north-western and north-eastern Missouri were too great for the ministers laboring there to attend, or the churches to be represented at, the sessions of the Annual Eldership. Accordingly the northern counties in Kansas were taken into the Nebraska Eldership, while the Iowa Eldership supplied north-eastern Missouri, and sometimes north-western Missouri. But even these arrangements did not quiet the agitation for another Eldership. Yet it was no easy problem to solve. The first attempt to solve it was made April 10, 1875, when what was called "The First Mission Eldership of the Church of God in Morgan County, Mo.," was organized. Morgan county is near the center of the State, and this Eldership was confined to that section. The ministers in attendance were **S. V. Sterner** and **D. Blakely**; lay elders, **J. M. Sheckler**, **W. Berkstresser**, **W. H. Berkstresser** and **D. S. Berkstresser**. After adopting a series of resolutions of a local character, the Eldership adjourned to meet at the call of the Chairman.

There is no record that such a call was ever issued; but the boundaries of the Kansas and Missouri Eldership remained unchanged, and the work in the two States continued under its supervision. For three years matters remained quiescent, when on January 28, 1878, **W. J. Howard** submitted a proposition through *The Advocate* to organize "an Eldership embracing western Iowa and Missouri." The proposed boundaries were: "The Missouri River forming the south and west boundaries, and making the east line run parallel north and south through Des Moines City, Ia., connecting with the south boundary (the river) near Carrollton, Carroll county, Mo." In this territory were fourteen counties, seven in Missouri and seven in Iowa. There were in this territory "eight traveling preachers, and two local preachers." It was reasonable to suppose, as **Howard** did, that this proposition would be acceptable to the ministers and churches in the southern part of Missouri and Kansas. The proposition was seconded, February 20th, by **D. Blakely**, one of the traveling preachers included within the proposed new Eldership. His main plea was "the inconvenience in attending the sessions of the Eldership on account of the size of our territory." The brethren in Iowa experienced the same inconvenience. **J. M. West**, of the Kansas and Missouri Eldership, not then living within the proposed boundaries of the new Eldership, had "some serious objections" to the proposition, which he published March 27, 1878. **C. B. Konkell**, living in the Kansas part of the territory of the Kansas and Missouri Eldership, also objected to the proposed new Eldership. He stated that the Crawford county, Kas., Circuit Eldership would discuss the proposition at a meeting called for that purpose on April 27, 1878, and would make known its views to the General Eldership. The Iowa Standing Committee at a meeting held on April 9, 1878, adopted a preamble and resolution in which it "requests the General Eldership not to give its authority for the organization of such an Eldership." The authority was not granted, and the proposition failed. Though a time had been fixed for a meeting to organize, the records do not show that it was held.

The General Eldership in 1881 received, and acted favorably upon, "a request from brethren in Kansas, asking the privilege of forming an Eldership in said State to be known by the name of the Kansas Eldership of the Church of God, within the boundaries of the State. "As this Eldership was organized in the Fall of said year, and the first session of the Missouri Eldership was held, beginning October 6, 1881, it retained the ordinal number of the Kansas and Missouri Eldership, and so goes down in history as "the Eleventh Annual Eldership of the Church of God in Missouri." On the evening of October 5th **D. Blakely** preached the Opening Sermon, on "Conversion." The following were present when the Eldership was constituted: Teaching elders—**D. Blakely, E. Wilson, M. C. Ogden, J. N. Smith, W. J. Howard** and **C. S. Bolton**. Ruling elders—**James McNeal, John Repley, P. Hefflinger** and **S. Kendig**. Delegates—**M. R. Wilson, Wilson Crawford** and **C. E. Bowen**. **W. J. Howard** was chosen Speaker; **C. S. Bolton**, Clerk, and **C. E. Bowen**, Treasurer. Other names of teaching elders added to the Roll during the session were those of **C. Manchester, S. V. Sterner, Wm. Peters** and **S. Collings**. Because of "the recognition of the Kansas Eldership by the General Eldership, making State lines Eldership lines," it was resolved "that our name be hereby changed from Kansas and Missouri Eldership to Missouri Eldership of the Church of God." The former Constitution was retained, except the name. A Pentecostal meeting was directed to be held, and **C. Manchester** was appointed to preach the sermon. The Ministerial Association was directed to convene "on Friday night previous to the Pentecostal meeting." An appropriate resolution was entered on the Minutes on the death of **President Garfield**. Resolutions were adopted expressing "deep interest in our great mission work, and pledging co-operation with the General Eldership. In general terms the Eldership declared that it "stands ready with open hand and heart to help forward" the work of education. Local ministers were "earnestly requested to open out at least one new appointment each year." The ministers and churches were urged to work up Sabbath-school interests at each preaching point. On temperance there was a division of sentiment, resulting in the recommending of the first report, and the adoption at the last sitting of a new report, which expressed the "sense of this body that total abstinence from the use of tobacco and spirituous liquors is the only safe ground, and that prohibition is the best law." The Eldership started out with seven circuits—Nodaway county, Gentry and Harrison counties—Clinton and DeKalb counties, Ray and Caldwell counties, Cass county, Morgan county and Peakesville, Clark county.

12th Missouri Eldership.—Some friction between the two newly organized

Elderships in Missouri and Kansas arose when the latter disregarded the boundary lines, by "appointing **T. Stephens** to a field in the territory" of the Missouri Eldership. While they asked the Missouri Eldership "to sanction their act," yet the Missouri Eldership in 1882 "respectfully refused," not for want "of due respect to the Kansas Eldership, nor to **T. Stephens**; but simply on the ground of legality and uniformity of the body." Otherwise the session was pleasant and harmonious which was held at White Bethel, Gentry county, beginning with the Opening Sermon by **C. Gaston**, October 18, 1882. The membership present was composed of four teaching elders and four delegates, with one ruling elder. They made choice of **E. Wilson** for Speaker; **C. S. Bolton**, Clerk, and **C. E. Bowen**, Treasurer. Principally routine business was transacted. The total number of ministers of the Eldership was ten, but "only a few were in the active work." These were **C. S. Bolton**, **E. Wilson**, **C. Manchester**, **C. Gaston**, **M. C. Ogden** and **D. Blakely**, who were assigned to the six fields of labor. On temperance the Eldership declared that it "hailed with gladness the tidal wave of prohibition," and the ministers promised to "preach more frequently upon this subject, and take a more active part in the work." The receipts reported by the Treasurer were \$10.40; expenditures, \$5.00, but not credited to any particular Fund. The need of more active ministers was keenly felt. Two applicants for license were refused because, contrary "to our established usage," they were not present. The ministers and churches were strongly urged "to open, and assist in opening, Sabbath-schools wherever they can."

W. J. Howard was ordained by the Iowa Eldership in 1870, and the same year was appointed to North Bend, an indication that he was a man of comparatively strong natural talents. But there seemed lacking the staying powers of an energetic character, and so he was frequently changed, or had no charge. In 1871 he was sent to the Cairo circuit, and reappointed in 1872. He had aspirations for better intellectual equipment for his mission, and in 1872 he was one of a comparatively small number of Iowa ministers who constituted a voluntary "class to take the Eldership Course of Studies." But it was a temporary impulse. In 1873 he was not appointed to a field of labor. Nor in 1874, when he was absent from the Eldership. In 1875 he was appointed to Colo and Guthrie circuit. In 1876 he was sent to Page county circuit, which brought him in contact with the work in north-western Missouri. He was reappointed in 1877. In 1878 and 1879 he did not attend the Eldership, nor did he receive an appointment. He had held no official positions in the Iowa Eldership. His natural force of character and relatively strong personality were evinced when in 1880 he became a member of the Kansas and Missouri Eldership; was appointed to the Clinton and DeKalb circuit, and in 1881 was elected Speaker of the newly formed Missouri Eldership. But in 1882, 1883 and 1884 he was absent, and received no appointments.

13th Missouri Eldership.—Had the attendance at many of the sessions of the Eldership been a true index to the interest felt by the ministers, and even the churches, in the cause committed to them little progress could reasonably have been expected. But other causes accounted largely for the small number present on most occasions. This was doubtless true in 1883, and at other sessions following. In 1882 the Eldership met in the north-western part of the State. In 1883 it convened in Clinton county, the second county south of Gentry. The session began on September 13th, the Opening Sermon having been preached the evening previous by **C. S. Bolton**, in the Keystone Bethel. On the calling of the Roll only three of the eleven ministers of the body responded, and two ruling elders and seven delegates were enrolled. **C. B. Konkell**, not a member, was elected Speaker; **A. D. Berkstresser**, Secretary, and **D. Wolf**, Treasurer. To have a larger body for deliberation it was agreed, that "all the members present become members also of the Eldership, as to giving counsel advisable in the transaction of business." **Konkel** was "appointed to complete the canvass of the Eldership for Findlay College, which had the hearty sympathy of the body. A Ministerial Association was arranged for, to be held "at the time and place of the next annual session of the Eldership." On the state of religion the Committee reported, that "the cause of the Master has not made the progress that may have been desired, prayed and looked for;" but "good has been accomplished." And wisely the Eldership resolved "with renewed energy, vigor and courage to go on still laboring the more earnestly in the coming year." The Board of Missions of the General Eldership was asked to send an Evangelist "to visit all the churches in this Eldership and assist in holding meetings." Strong in its sentiments in favor of temperance,

the Eldership denounced the Legislature for "not granting the voters of this State the privilege of voting for or against prohibition." Each minister was directed "to take up a collection for a Contingent Fund."

14th Missouri Eldership.—This session of the Eldership was a serious disappointment. The time and place were fixed at the session of 1883—Polo, Caldwell county, October 2, 1884. But "the representatives... failing to convene" on that date, and thus failing to legalize the giving of licenses, making appointments, etc., a call was made by the Standing Committee for the Eldership to meet at, or near, Versailles, Morgan county, on the 15th day of December, 1884." The Eldership accordingly convened in School-house No. 4. **E. Wilson**, who was to preach the Opening Sermon, was absent, and **C. S. Bolton** took his place, preaching from Prov. xv. 32. There were but six "representatives" present when the Eldership was constituted, three teaching elders, one ruling elder and two delegates; while nine teaching elders were absent. **C. S. Bolton** was made Speaker, and **A. D. Berkstresser**, Clerk. But three committees were appointed, individual members submitting resolutions which would have come from other committees. There was much informality in all the proceedings. The College was strongly endorsed, and its near-completion was hailed with joy and gratitude to God. The Eldership felt that it was greatly hampered in its work because "a number of our best ministers have gone to other Elderships, whilst some have fallen asleep in Jesus, thereby reducing our number so that the various fields can not be supplied." As a result, "the cause is not advancing as it should, but rather declining." The receipts of the Treasurer were a total of only \$18.44. One death was reported, that of **Jacob M. Sheckler**, a "worthy brother," who had been a licensed minister of the Kansas and Missouri Eldership. The fields of labor numbered seven, but two of them were unsupplied. "The reports of ministers" were "not encouraging;" but the "Eldership still have hopes for a brighter future."

15th Missouri Eldership.—The Missouri Eldership had various difficulties to contend against. Perhaps the most serious of these was the disloyal spirit which developed in 1884-5, led by a few ambitious ministers. It was temporarily controlled, but to break out a few years later. The Eldership convened near Versailles, Morgan county, Thursday, January 7, 1886. It was called by the Clerk of the Standing Committee, to which only two teaching elders and two delegates responded, who, with the Treasurer and one messenger, constituted the body. The former Clerk, **A. D. Berkstresser**, "appointed **E. Blacksten** Speaker pro tem., and these two" constituted the Eldership. Seven teaching elders were absent. But one of these reported by letter, and the licenses of the other six were "placed in the hands of the Standing Committee till they report," which consisted of the two teaching elders present and one ruling elder. **A. D. Berkstresser** was chosen Speaker; **E. Blacksten**, Clerk, and **Wm. Berkstresser**, Treasurer. Manifestly discouraged, the Eldership, as a Committee of the Whole, declared, that "having no active ministry, and the Board of Missions having signally failed to give us any aid, we have thought best to dissolve and throw our influence with other Elderships; that from this date we give all our territory into the hands and to the control of the Board of Missions of the General Eldership." No preachers offering to take fields, the churches were "urged to employ, by writing or otherwise, as much preaching as they can until the Board of Missions of the General Eldership supply them." This was an extreme position taken for effect, as it was later resolved to authorize the Standing Committee to call the Eldership together in October following, should "the Board of Missions refuse to receive Missouri as a mission field." But no appointments were made and no provision adopted to supply the churches with preaching.

16th Missouri Eldership.—At the Eldership in January, 1886, **T. F. Gardenhire** applied for membership. His case, in his absence, was referred to a committee of one, **S. V. Sterner**, a member of the Standing Committee, "to be investigated." This was evidently done, and a license granted him, as he was the most prominent member of the sixteenth Eldership. Announcement of the meeting of the Eldership, October 29, 1886, was made by the Clerk, in response to which six teaching and ruling elders met at Gillis Chapel, Chariton county. In the absence of the former Speaker, **Gardenhire** was elected Speaker pro tem., and also Speaker; **D. Blakely**, Clerk, and **W. Berkstresser**, Treasurer. The churches which sent letters earnestly asked for preachers. Resolved into a Committee of the Whole, the Eldership appointed **S. V. Sterner** to Clark county; **T. F. Gardenhire** to Morgan, Mani-teau and Chariton counties, leaving Cass, Clinton Caldwell, Gentry and Nodaway

counties unsupplied. Two delegates were elected to the General Eldership; but no reference was made to the action taken by the Eldership in January, 1886, nor instructions given to the delegates. So well received was an essay on Feet-washing read by **D. Blakely**, that he was requested to have it published in *The Church Advocate*. The churches were directed "to organize all useful church work, and to adopt system in church work as far as possible, so that there may be work for all and have all at work." The action on temperance was aimed at druggists, and also the saloons, claiming that the liquor business under the law was taken out of the hands of the latter to be placed in the hands of the former.

17th Missouri Eldership.—With the close of the sixteenth Eldership there seemed to be an infusion of new life, notwithstanding the spirit of disaffection which developed on the part of several ministers. An admirable spirit was manifested during the session held at Keystone, Clinton county, beginning September 29, 1887. **D. Blakely** was elected Speaker; **J. H. Ohlhausen**, Clerk, and **David Wolf**, Treasurer. There were three accessions by transfer from the Texas, Arkansas and Indian Territory Eldership. Also two from the Kansas and South Missouri Eldership, an independent body. The Eldership generously expressed an "earnest desire for a union of the two Elderships in this State," and appointed "a committee to confer with the members of said Eldership, and draft a plan of union, to be submitted at the next Eldership." The Eldership pronounced against "baptism as a condition of church fellowship, much less a condition of pardon, but simply an act of Christian duty." It was ordered that essays be prepared by brethren named, to be read before the Eldership in 1888, on "The True Elements of a Successful Christian Life;" "The Best Methods of Holding Special Meetings;" "The Bible Import of Temperance and the True Standing of the Church on the Same," and "The Evidences of True Conversion." Ministers were stationed on five circuits. **G. T. Bell** was specially appointed "to prepare an essay on The Elements of a Successful Ministry." The Constitution was amended so as to preclude a deadlock in elections by providing that "the person getting the majority of votes cast is elected, instead of a majority of the whole Eldership."

18th Missouri Eldership.—The effort to effect a union between the Kansas and South Missouri and the Missouri Elderships, made during the year, was unsuccessful, as the leaders in the former body were opposed to it. One of these was **J. H. Woodberry**, whose membership in the Missouri Eldership had not been discontinued. But he was "expelled from the body" in 1888. Individual members of the "Independent Eldership," however came into the Missouri Eldership, and the seceding body gradually disintegrated. There were two articles of faith on which they differed from the Missouri Eldership—congregational government and the order of the ordinances. The Eldership convened at Brackney Bethel, Bates county, September 20, 1888. Twelve ministers, five ruling elders and one delegate were in attendance. **John Hendricks** was elected Speaker; **C. S. Brumbaugh**, Clerk, and **D. S. Wolf**, Treasurer. A rearrangement of circuits being necessary, a Committee on Boundaries was created, which mapped out ten circuits. A few of these fields consisted of two and three counties each. The Stationing Committee added Kansas City, Mo. Thirteen ministers were appointed to the eleven charges. The Treasurer's Report showed receipts to have been only \$8.01, and "a collection taken up for missionary purposes resulted in raising the sum of \$1.36." "The cause of religion" was reported to be "in a favorable condition." An Eldership Contingent Fund was created, for which \$45.00 were to be raised, which included "for Home Missions, \$10.00." Foreign mission interests were to be brought by pastors before their congregations. The Eldership resolved to organize itself "into a Church Extension Association, the object of which shall be to assist in building houses of worship." Circuits were directed also to organize themselves. During the year one minister, **W. S. Wood**, was removed by death, but to prove that there is no death to the Christian; the glorious gospel takes away death. It prompted the Eldership to "establish a Widows' Fund."

19th Missouri Eldership.—The Standing Committee possessed nearly all the powers of the Eldership, and so it licensed four men during the year and made eight changes of pastors. The Eldership held its session at Oberg, DeKalb county, where on October 2, 1889, the Opening Sermon was delivered by **J. H. Ohlhausen**, from John xiv. 3. There were only four ministers and four ruling elders present when the organization was effected by electing a layman, **J. Keisiman**, Speaker; **J. K. Smith**, Clerk, and **D. S. Wolf**, Treasurer. **T. F. Gardenhire**, who was censured by the Eldership in 1888, was again under charges, he being accused of "untruth-

fulness and dishonesty." A motion prevailed "to drop his name from the Ministerial Roll;" but after recommendation, and pending a motion "embodying a severe Eldership censure," "at his own request his name was dropped from the Roll." Not only did the Eldership declare that "the spiritual rule and authority are vested in the elders of the church;" but it granted them the right to "discharge from the pulpit for lawful causes, or cause," a minister appointed by the Eldership. But the minister had the right of "appeal to a higher court." A "Literary Association" was formed, "whose members shall be subjected to a yearly course of studies, to be examined each year by a committee appointed by the Eldership." The Eldership sustained a great loss in the death of C. S. Brumbaugh "in the morning of his useful life." He was "an esteemed and much beloved brother," and the body "invoked divine strength while we drink the bitter cup of our irreparable loss." A spirit of insubordination developed in the church at Hannibal, which was organized under the labors of Mrs. Woodworth.

20th Missouri Eldership.—In proportion to the membership, the twentieth session of the Missouri "Eldership was largely attended by members south of the Missouri River, and but thinly by those to the north." It convened at the Pleasant Valley Bethel, Lawrence county, October 22, 1890. H. Edwards preached the Opening Sermon on the evening of October 21st. The election for officers resulted in the choice of J. Hendricks for Speaker; H. Edwards, Clerk, and John E. Thomas, Treasurer. Salaries paid ministers were so inadequate that it was found difficult to get ministers to fill all the appointments. But fourteen regular fields received appointees; "all other points to be supplied by the Standing Committee." D. Blakely, who had been a member "from its youth up, in all its trials, toils and crosses," decided to seek work in some other Eldership, and received "an open transfer." There was much friction in the Eldership, and "the meetings were not characterized with that degree of love and spirituality that were desired." Not the best feeling existed between ministers and churches, for while the churches were regarded as illiberal, yet they asserted their authority, and sometimes exceeded it, in dealing with pastors. Applicants for license were required to have "not only certain qualifications, but must appear in person before the Committee on License." Nearly thirty reports from churches and ministers "were good," and indicated a fair outlook for the following year.

21st Missouri Eldership.—The twenty-first session of the Missouri Eldership was not largely attended, there having been present eight ministers and six delegates. But these were encouraged with the evident tokens of progress. The session was held at Jenkins, Barry county, and began Thursday morning, September 17, 1891. On the previous evening V. B. Sutter preached the Opening Sermon. John Hendricks was made Speaker, and H. W. Allen was chosen Clerk, and D. L. Frazee, Treasurer. Twenty-four ministers who reported had their licenses renewed, while "all who had not reported were licensed, and their licenses were placed in the hands of the Standing Committee until they report." Not only did the Committee on the State of Religion report "the cause prospering;" but the fields of labor were increased to sixteen, while there were churches unsupplied. "One of the fathers in Zion's cause, J. M. Klein," was called to his eternal rest. He was one of the early pioneers in mission work in Illinois, Iowa and Missouri, who, "scorned or acclaimed, had kept his armor bright." He was originally licensed by the East Pennsylvania Eldership, in 1842. Thence he went to West Pennsylvania, and while laboring in that Eldership he was appointed one of the three missionaries to Illinois. He was "a man of fine natural abilities." Died April 21, 1891, in his 73rd year.

22nd Missouri Eldership.—In 1892 the Missouri Eldership held its session at Lone Star school-house, four miles from the county town of Bates county, beginning October 6th. On the previous evening J. N. Smith preached the Opening Sermon. A good spirit animated the body, as the past year "showed that some good was accomplished; the gospel had been preached in many new fields, and some churches had been organized." Yet for unexplained reasons the circuits were reduced to eleven. John Hendricks was elected Speaker; H. W. Allen, Clerk, and J. N. Smith, Treasurer. St. Louis was to be the scene of active labors by Joseph Shedron, while A. J. Hill was State Missionary, appointed by the Board of Missions of the General Eldership. Death had visited the ranks of the ministry and removed Alfred Ellis, in whose honor "strong and feeling resolutions were adopted." He was a young minister, having been licensed in 1889. While the salaries of ministers were small, the Eldership had requested the Board of Missions to pay the

State Missionary \$500.00 a year. In addition to the State Missionary, the Eldership also appointed **E. Gearhart** State Evangelist.

23rd Missouri Eldership.—The tender fraternal feeling which was often manifested in the Elderships where ministers lived far apart, and rarely saw each other during the year, was illustrated at the Missouri Eldership in 1893. The session continued until Monday evening, when **H. W. Allen** preached from the words: "Finally, brethren, farewell." The body had convened with the church at Sycamore, Barry county, September 23rd. **John Hendricks** was elected Speaker; **H. W. Allen**, Clerk, and **Wesley Hendricks**, Treasurer. "Peace and general good feeling prevailed throughout the session." The dollar per member proposition to pay the indebtedness of Findlay College was approved, and each pastor was instructed to bring the matter before his congregations and ask for that amount. The privilege was granted the Agent of the Board of Missions, **W. B. Allen**, "to make collections for the General Eldership Mission Fund." The appointments were ten in number to which pastors were assigned; but certain "points" were "to supply themselves," as the Eldership did not have sufficient ministers willing to travel, though three were licensed at this session. There were eight ministers present, and twelve "lay members." Provision was made to raise \$30.00 for fees to secure a State Charter for the Eldership. There were eighteen churches assessed for General Mission, and General and Home Contingent Funds.

24th Missouri Eldership.—The "open door" for the Church in Missouri is evidenced by the withdrawal several years previous of three ministers, with two churches of about seventy-five members and one house of worship, from the Baptist Church, and at this session joining the Eldership. It was the result of reading **R. H. Bolton's** "Plea of the Church of God." They were located in Hickory and St. Clair counties. The year had been a prosperous one, as "several churches were organized, several Bethels built and quite a goodly number were converted." The Eldership met at Maple Grove, Saline county, October 11, 1894. When the Eldership convened there was no organized church at Maple Grove, but "five or six persons who had been converted to Church of God doctrine." Several ministers continued a meeting after adjournment, during which ten were converted, who, with two Presbyterians, were baptized, and "a church of twenty-two good, substantial members was formed." Sixteen ministers, two ruling elders and two delegates were present. The officers of the previous Eldership were re-elected. On temperance the Eldership voted "to use every reasonable means by voice and vote to put down the terrible evil of intemperance, and that we will not vote for any one who upholds and indulges in the intoxicating draught." The Treasurer's bond was fixed at \$100.00. With unfeigned sorrow the Eldership recorded the death of **D. Blakely**, and commended "the life-time example to the ministerial brotherhood as worthy of emulation." He was "an acknowledged leader among men, always loyal to the Church and its doctrines." A regular Board of Trustees, consisting of five members, was elected under the Charter. The Constitution was amended so as to provide for a Transcribing and a Financial Clerk. The Eldership now had enrolled twenty-nine ministers. There were fourteen fields of labor, all supplied with pastors.

25th Missouri Eldership.—The twenty-fifth session of the Missouri Eldership was conspicuous for the radical differences on the General Eldership questions handed down and for the doctrinal declarations which it made. Some of the strong leaders on the questions submitted were voted down after discussions. On Eldership titles it was apparently assumed that the body would favor a change, and so the resolution declared that "we as an Eldership decide favorably to said change, believing it to be more in harmony with the teachings of Christ and the Apostles." But when the yeas and nays were called there were five yeas and ten nays. So the motion in favor of ordination without the imposition of hands was lost. On doctrine the Eldership pronounced in favor of the "spiritual new birth as regeneration," and against "sects teaching the doctrine of baptismal regeneration." It declared that it "will cease receiving any persons as members of the Church on any thing short of immersion as baptism." This the Clerk construed to be a "resolution on baptism as a door into the Church." The Eldership at this session consisted of twenty-eight ministers, of which only eleven were present when it convened at Shady Grove, St. Clair county, July 31, 1895. Also four ruling elders and six delegates. On the evening of July 30th the Opening Sermon was preached by **C. S. Bolton**. Theme:—"The Family of God." **John Hendricks** was elected Speaker, and **H. W. Allen**, Clerk, and **D. L. Frazee**, Treasurer. The Eldership

pledged itself to "give our voice and our vote to no man to a position of office or honor who engages either in the use or sale of intoxicating liquor knowingly." It was sententious in its actions on Education: "1. We urge the study of the Bible. 2. The study of English Grammar. 3. Endorse and encourage Findlay College. 4. Heartily recommend The Church Advocate as worthy the support of all members of the Church." The Widows' Fund was "dispensed with." The territory was divided into fourteen circuits; but three were unsupplied.

26th Missouri Eldership.—The Missouri Eldership lost its oldest minister in years of active service during the year 1895-6, in the person of **S. V. Sterner**. Strong resolutions on his moral and ministerial character were passed. He was first licensed by the West Ohio Eldership, in 1858. Thence he removed to the Indiana Eldership, and later to the East Pennsylvania Eldership, from which he took his transfer to the Kansas and Missouri Eldership. He was above all things a practical man; but, as is generally accepted, such men do not always have the power of making their minds and personalities known to their contemporaries. The Eldership which sang his requiem held its session with the church at Lone Star, Bates county, beginning September 25, 1896. While the Eldership "believed the cause to be advancing," there were signs of decadence. But a spirit of optimism was evident, and it was stimulated by the visit of the prospective missionary to India, **Clara Landes**, and reports of "the noble efforts put forth by many of our sister Elderships" in missionary enterprises. **J. B. Murphy** delivered the Opening Sermon. Eleven ministers, eight ruling elders and fourteen delegates constituted the Eldership. **John Hendricks** was the Speaker; **H. W. Allen**, Clerk, and **Alman Daniels**, Treasurer. **G. L. Chapman**, who became a very active, earnest missionary, applied for license at this Eldership. Not being present, his case was deferred; but he was "urged to preach and labor all he can for the Master." Of the fourteen circuits five were unsupplied by the Eldership. **P. L. French** was designated as General Evangelist.

27th Missouri Eldership.—The ministers of the Missouri Eldership ever seemed to act under an irresistible impulse to be true to their high calling. And when adversity was apparently written over their self-denying efforts they planned better things. In 1897 there were but seven of them in attendance when the body convened at Antioch Bethel, Morgan county, September 9th. Three ruling elders and six delegates represented the churches. On the evening of the 8th **H. W. Allen** preached the Opening Sermon, from Mark vii. 7. They chose for Speaker, **J. N. Smith**; Clerk, **H. W. Allen**, and Treasurer, **G. W. Reed**. The Eldership was in arrears to the General Eldership \$76.00 for several Funds, which exceeded the total collected for all its Funds per annum; yet it at once resolved to raise this whole amount and pay the debt on or before January 1, 1898. If any minister failed to "collect his pro rata of the amount, he shall pay it himself." Also each minister was "to collect \$2.00 for foreign mission work." Missionary societies were directed to be organized on all the fields. The state of religion was "found to be fairly prosperous throughout the State." Feeling the need of more bethels, it was decided "to make a pro rata assessment for a building fund, and pay for the erection of new bethels as follows: for a building costing \$600.00, \$50.00; one costing \$1,000.00, \$100.00, and so on in proportion." Contracts were authorized to be made by pastors for their salaries, and the penalty for failure to pay the amount, "if the minister fill his part of the contract," was that "said church shall be stricken from the Eldership Roll." A reflection seems implied in the decision not "to ordain to the office of the gospel ministry any who are not total abstainers from intoxicants of any kind." And a like resolution on "the use of tobacco in any form" was agreed to. **G. W. Frizbee** was during the year "called to his eternal reward." He had been in the ministry five years, and possessed elements of usefulness had there been time fully to develop them. There were twelve circuits, all supplied, and one General Evangelist, one State Evangelist and one State Missionary.

28th Missouri Eldership.—Creeds are sometimes made by accretion. In various forms, and even by inadvertence, a body will add one article of faith after another, until they cover many essentials in theology. The Missouri Eldership was not addicted to such a practice, yet in 1898 it reached the consciousness that such a process was in progress. It at once resolved to desist, and resolved "that all records made by Elderships in the past affecting articles of faith, creeds or Discipline be reconsidered, and that we adhere to our time-honored and God-given rule of faith and practice, the Bible." It convened with the church at Lone Star Bethel,

Bates county, September 2nd. **Jarrett Nugen** preached the Opening Sermon. **John Hendricks** was elected Speaker; **C. A. Marksbery**, Clerk; **H. W. Allen**, Financial Clerk. The new form of Life Certificates was ordered to be issued. Neither the Eldership nor the Standing Committee was hereafter to grant licenses to applicants who failed to appear in person; and the rule was at once applied, and **W. E. Tuttle**, of Colorado, appeared before the Licensing Committee, passed an examination and received a preacher's license, while the applications by letter of **G. Swan**, **Andrew Carnes** and **G. W. Balden** were refused. After appointing pastors to nine fields of labor, and naming one as State Evangelist, the unsupplied churches were authorized to supply themselves. The extension of the work was contemplated in an action requiring "each minister having a work to hold a protracted meeting of three weeks within ten miles of his preaching point."

29th Missouri Eldership.—As a possible result of the aggressive spirit which breathed in the resolution of instructions to pastors in 1898, the number of circuits advanced again to ten in 1899. The meeting was held with the church at Black Jack, Stone county, beginning October 12, 1899. On the previous evening the Opening Sermon was preached by **P. L. French**. **W. E. Tuttle**, ordained in 1898, was meeting with success in Colorado, having organized a church in Prowers county. It worshiped in Clover Meadow school-house, but contemplated building a bethel. The session was "pleasant and profitable," and "unanimous throughout." It took "more advanced views on College work and General Eldership interests generally" than for some years. Requests to General Eldership interests were not only urged, but in some instances implied in speeches. Except on one day of the sittings, the Eldership adjourned at 11 a. m. "to listen to a soul-refreshing sermon." Among those present and preaching was **J. D. Henson**, of Texas, formerly a minister in the Primitive Baptist Church, who "as a close student of the Bible read himself out of the Baptist Church into the Church of God." With such a spirit prevailing in the body, the business was largely routine. **John Hendricks** presided, and **C. A. Marksbery** acted as Clerk. One additional circuit was enrolled among the appointments. One minister was appointed State Evangelist and one General Missionary. The most of these twelve ministers were comparatively young men, or young in the work; but "the harmonious spirit and earnest resolves of the Eldership inspired them with renewed hope." The hardships they were willing to endure; but the question was whether the inability through poverty of the churches to sustain them could be overcome. They were strong men, and heroic. To endure and still endure, and to be withstood, they could without loss of nerve or temper, even if it be the acid test of strong men; but want might drive them to other fields like some before them.

30th Missouri Eldership.—During the year 1899-1900, **John F. Thomas** secured a Charter for the Missouri Eldership, which was approved, with the "hope that interest will increase in our great State till all are working together, and until all churches in Missouri can be cared for by us, and co-operation prevail in the entire State under the provision of the General Eldership." The session in 1900 was held with the church at Lingrove school-house, four and one-half miles southeast of Slater, Saline county, where on the evening of October 3rd the Opening Sermon was delivered. **H. W. Allen** presided, and **Chas. A. Marksbery** was the Clerk, and **J. Nugen**, Treasurer. The relations of this Eldership to the Kansas Eldership had become somewhat strained, growing out of the transfer of **P. L. French** and **W. E. Tuttle** from the former to the latter body. After considering the "exceptions to the act of the last Missouri Eldership taken by the Kansas Eldership," it was found that the friction grew out of a mere "technicality." The good standing of the two ministers was certified to; their "relation to the Kansas Eldership" conceded; the kind spirit of said Eldership in the matter acknowledged, and a prayer for the continuance of "the past good feeling" adopted, and so the incident was closed. The interest in the meeting was tense, and crowds were present to hear and see. An admirable spirit pervaded the session, and the ministers went to the eleven fields of labor filled with new zeal for the cause they represented. **J. F. Thomas** was appointed State Missionary, and **H. W. Allen**, State Evangelist and Financial Agent. The Eldership made a change from annual licenses to Life Certificates of ordination. It expressed hesitancy to license any one addicted to the use of tobacco. Hearty approval was expressed of "the Act passed by Congress prohibiting the sale of liquor in the Army Canteen."

31st Missouri Eldership.—In some sections in the State of Missouri the

churches suffered from "false teachers," "teaching the doctrines of men for the truths of the Bible." **F. F. Manchester**, Mission Worker, found them near Osborn, Mo., teaching "second-work sanctification and can't-sin-holiness." With these errorists the Eldership sometimes had to deal energetically, yet diplomatically, lest wheat be uprooted with the tares. The session of 1901 was held with the church at Fairview, Hickory county, beginning with the Opening Sermon on the evening of October 23rd, by **J. F. Thomas**, from I. Thess. ii. 14. The officers were: Speaker, **John Hendricks**; Clerk, **C. A. Marksbery**; Treasurer, **J. Nugen**. There were two or three applicants licensed during the year by the Standing Committee; but several good workers had removed to other Elderships, one of them, **H. W. Allen**, who had gone to Oklahoma. One departed to the "other room in our Father's house"—**G. W. Drummond**. His warfare was of brief duration, having been ordained in 1898. But his exemplary life and beautiful character were to others an abiding inspiration "to live in deeds, not years." "Few of the churches sent in their assessments," so that the Eldership was almost without funds; but a commendable effort was made to meet its obligations to the General Eldership. Some churches had "dwindled down to a few members," but had not lost their zeal. The adoption of some "systematic form of co-operation, financial and otherwise," was strongly advocated. While the Eldership emphatically endorsed all the periodicals of the General Eldership, there were "some members who fight our Church paper and Sunday-school literature, and everything else except the Bible."

32nd Missouri Eldership.—"The dark side of the Missouri Eldership" was called to the attention of the members in July, 1902, by **G. L. Chapman**, much of his time a very zealous missionary. "The wolf" has been in the fold, and there was much "slaughter and many wounded." There was too much laxness in the enforcement and practice of resolutions adopted. The "load we have to carry" as ministers is too heavy. But not discouraged with this view of "the progress and destiny of the Missouri Eldership," **Chapman** assured his brethren that "the cross is not greater than God's grace," and they "can conquer every foe." Under these conditions the Eldership convened with the church at Antioch Bethel, Morgan county, October 16, 1902, the Opening Sermon having been preached the previous evening by **G. L. Chapman**, from Hag. i. 4. Before organization, **J. F. Thomas** "delivered an address on the Missouri Eldership, showing it had done more for the advancement of the Church than many thought." **H. W. Allen** was elected Speaker; **C. A. Marksbery**, Clerk; **W. E. Riddle**, Financial Clerk; **J. F. Thomas**, Treasurer. There was a peculiarity in the composition of the Committee on Temperance, as "it consisted of Sisters **Mary Wyatt**, **A. E. Marksbery**, **Maud Berkstresser**, **Mabel Cummings**, **Ola Cummings** and **Lillie Hepford**. They brought in a Report of four paragraphs. They declared "intoxicating drinks an invention of the devil." They did not "believe God ever intended us to take the wholesome fruits, and bread from many children, and feed from our animals, and put it to rot, and catch the poison which was intended to escape." They believed intoxicating drinks "to be soul-destroying and hell-supplying fluid." They asserted that the traffic in, and use of, liquor "cause more deaths than war," and insisted that as we pray for the overthrow of this evil, so "we should work in harmony with our prayers." Denouncing the use of tobacco most vigorously, the Committee "begged our Church of God brethren to consider the evil, praying God that we may soon be united in our efforts." A form of statistics adopted by the General Eldership was approved, and adopted for use by the ministers in making reports. There were nine fields of labor, all supplied, and **H. W. Allen** and **W. E. Riddle** were named for Leedy, Oklahoma.

33rd Missouri Eldership.—Encouraging words were repeatedly spoken to the younger members of the Eldership, to inspire them to hopeful endeavors in promoting Church growth in the State. None was more insistent than **J. F. Thomas**, a native of Missouri, who was exceedingly anxious "to see the churches of God prosper, so that when our young men enter the ministry they will not have to go to other States to find prosperous fields to work in." He knew the whole territory, as he had been General Missionary, and organized a number of the churches. He was Speaker of the Eldership which held its session at Leann, Barry county, beginning October 8, 1903; with **C. A. Marksbery**, Clerk; **J. R. Hoges**, Treasurer. **J. Aleshire** preached the Opening Sermon on Wednesday evening, October 7th. Eleven ministers were present. **President Manchester**, of Findlay College, was cordially received, and the College strongly commended. Such

visits, the Eldership declared, "are worth a great deal to us in the West." It is noticeable that, in making the appointments, in addition to **H. W. Allen**, Missionary to Western Oklahoma, **J. H. Cummings** was assigned to Leedy and Burmah, Oklahoma. **G. L. Chapman** was made the State Missionary. Saline county and Southern Missouri were to supply themselves for want of available men. Yet there were "preachers which had no work," and, who were "to open new fields and establish permanent work wherever opportunity affords."

34th Missouri Eldership.—With pardonable enthusiasm **G. L. Chapman** wrote of the Missouri Eldership of 1904, as "a Pentecost from start to finish." Other of "the oldest brethren in the Eldership said it was the best one they had ever attended." They rejoiced over the successful effort to pay their indebtedness to the General Eldership of over \$77.00. Also over the fact that "the people are beginning to wake up to the support of the ministry." On Saturday evening six were converted, after listening to a sermon by **O. A. Newlin**, Principal of Ft. Scott Institute, Kansas. The session was held at Fairview, Hickory county, beginning October 20, 1904. **J. F. Thomas** preached the Opening Sermon, from Acts ii. 39. Theme: "The Rich Promises of the Lord to Those Who Obey." **Thomas** was elected Speaker; **C. A. Marksbery**, Clerk; **G. L. Chapman**, Financial Clerk; **Thomas Scott**, Treasurer. The sentiment of the Eldership was in harmony with the General Eldership in all its interests, and it took an active interest in the questions relating to the W. G. M. S. The mission cause in its own territory was receiving renewed attention, and the fact was evidenced in that "it has reached the pocket-books." The delegates elected to the General Eldership "were instructed to request all the territory for which the Charter of the Eldership calls." The number of fields of labor was nine. And though the Eldership had to "regret the loss of so many ministers which had been transferred to other Elderships," all the appointments were supplied, with **G. L. Chapman** as missionary in addition to being the pastor at Rich Hill. "New work" was to be "opened by all other preachers."

35th Missouri Eldership.—The Missouri Eldership recognized the need of a form of government, and so declared in the Preamble to its Constitution that "a system of co-operation can only be efficiently carried out in conformity to certain permanent principles of government." These were laid down in the sixteen Articles constituting its fundamental law. The membership consisted of all "licensed ministers of this body, together with the ruling elders and regularly appointed delegates, and by virtue of their office the officers of the State Woman's Missionary Society." This Society was organized under its own Constitution. The officers of the Society in 1905 were:—President, **Iva Crawford**; Vice President, **Kate Powell**; Secretary, **Maud Berkstresser**. The short notice of change of place and the long distance for some ministers and delegates reduced the attendance at this session of the Eldership, which convened at Crane, Stone county, October 12, 1905. **J. F. Thomas** delivered the Opening Sermon, from John xvii. 20-22. Theme—"Union." He was elected Speaker; **C. A. Marksbery**, Clerk; **Thomas Scott**, Treasurer. The ordination papers of two ministers were "revoked;" but Certificates of Ordination were granted to three new applicants. The criticism was at times openly made by ministers, that the Eldership erred in its eagerness to increase the Ministerial Roll, and hence often made mistakes in licensing unqualified men. No one justified this with the plea, that "God sent us here to make mistakes;" but they failed in reconciling their theory of a divine call to the ministry and human certification thereof. The Eldership expressed its lively satisfaction at the presence of **O. A. Newlin**, representing the Ft. Scott Institute. It passed commendatory resolutions, and also recognized Findlay College as "becoming one among the leading institutions of learning," and "recommended its work to the public, and urged upon the young people everywhere to attend it." In the absence of a Course of Studies, ministers were admonished "to study to show themselves approved unto God, workmen that need not be ashamed." But a committee was also created to outline a three-year Course of Studies "for all new applicants for license." Applicants were "to take the first year's studies and stand an examination before asking for a Certificate of Ordination." The Eldership "highly endorsed the action of the General Eldership on the W. G. M. S. question." It resolved to "use all means possible to preserve union on the subject among our people." A deep shadow rested on the Eldership occasioned by the "sudden removal of our worthy brother and co-worker, **A. C. Denham**. He was a man "faithful in the discharge of his duties;" eminent for "the wisdom and ability which he exercised in the Church," and exemplary in word and conduct. There were eleven

fields of labor, all supplied with pastors, and one Missionary, **G. L. Chapman**; one State Evangelist, **J. E. Mitchell**, and one General Worker, **C. A. Marksbery**.

36th Missouri Eldership.—There had been at this time a small body of people in Missouri, almost identical in faith with the churches of God, "known as the Presbytery of the churches of God in Missouri." Negotiations with their ministers in 1905-6 resulted in union with the Missouri Eldership. At the session of the Eldership held at Antioch, Morgan county, beginning September 27, 1906, three of the ministers were received into the Eldership, "with all the organizations of the Presbytery," which gave new inspiration, and "conditions seemed better" and the outlook more promising "than it had been for several years." **J. F. Allman** preached the Opening Sermon, from Neh. ii. 17. Theme:—"Rebuilding the Walls of Jerusalem." **G. L. Chapman** was elected Speaker; **C. A. Marksbery**, Clerk; **Thomas Scott**, Treasurer. Attendance was small, but "everything went off in peace and harmony." Several "bright and promising young men entered the ministry." Not only were the educational institutions of the Church approved; but **J. F. Allman** was elected General Agent of the Eldership for the Fort Scott Collegiate Institute. The work in St. Louis was giving the Eldership much concern, and "the church was left in the hands of the Standing Committee, with discretionary powers." **G. L. Chapman** was appointed Missionary; **C. D. Bradley**, Evangelist in Dallas, Laclede and Camden counties. There were six other charges, with one to three points on each. There were also some unsupplied churches, which had granted them the privilege "to supply themselves," which too often proved detrimental.

37th Missouri Eldership.—The conditions under which the thirty-seventh session of the Missouri Eldership was held verified to the sixteen in the delegation the aphorism that "where there is no sacrifice there is no service." Cherry Grove school-house, Dallas county, where the meeting was held, was "far from the railroad (probably thirty miles), making it inconvenient to get there." Other "sacrifices" were also required. But elements of success in the work gave increased firmness of purpose to the faithful ministers and delegates of the body. The session opened October 17, 1907, the Opening Sermon having been delivered on the evening of the 16th, by **J. F. Allman**. The Eldership appreciated the presence of the Principal of Ft. Scott Collegiate Institute, **O. A. Newlin**, whose preaching and counsels were helpful. More care was taken in licensing men to preach. Experience seems to have been needed to induce a careful and dispassionate action in ordaining men to this holy calling, and to teach

"The truths we could not prize without
The sorrow of our sad mistakes."

G. L. Chapman was elected Speaker; **C. A. Marksbery**, Clerk; **J. F. Allman**, Treasurer. **L. B. Shannon**, of Nashville, Tenn., was granted a Certificate of Ordination, and was appointed pastor of the church of God organized in that city. The "subject of a Woman's Missionary Society" was revived, and a President, Vice President and other officers were chosen, they to co-operate with the W. G. M. S. of the General Eldership. Statistics of the churches were provided for, embracing the number of "resident" and "non-resident members;" "number of members on Roll," and amount of support for the pastor. A Children's College Day was directed to be held in the Sunday-schools, and collections taken for Ft. Scott Collegiate Institute, while "as many as can" were urged "to complete the course at Findlay College." The Eldership "condemned the use of intoxicating liquors," and censured "persons signing dram-shop petitions, or voting for any one that upholds the liquor traffic in any way." Two sisters, **Mattie Hale** and **Emma Allen**, read essays on the use of intoxicating liquors and tobacco." The number of appointments, including Nashville, Tenn., was eleven. **G. L. Chapman** was the missionary in southeastern Missouri, and **J. F. Allman** in southwestern Missouri. The special feature of this Eldership session was the "revival, which started the first night." There were six conversions by Sunday at 11 o'clock service, and on Sunday evening there was a beautiful baptismal service, the ordinance being administered by **A. F. Berkstresser**. Yet not all was "pleasant at the time" in the deliberations of the body; but "if we keep in the love of God and a meek spirit, these things soon vanish, and they have a tendency to make us more careful in the future," soliloquized the Clerk. It is still true: "We learn in error's troubled route."

38th Missouri Eldership.—A good deal of dependence was placed upon local

workers, not only to care for churches unsupplied with pastors, but "to spread the gospel in various parts of the State, as they often lived far from each other." Such had been the case in the early years, but was less frequently realized later. Not only were conditions imperfect for, but often adverse to, successful church work. It remained for the Missouri Eldership to make the best of these stringent circumstances. And year by year the members persisted manfully in the task of trying to leave things better than they found them. This was revealed in the deliberations of the session held at Johnston City, St. Clair county, beginning October 8, 1908. There were present seven ministers, seven lay elders and twelve delegates. **G. L. Chapman** on the previous evening preached the Opening Sermon. He was re-elected Speaker, and **C. A. Marksbery**, Clerk. **J. F. Allman** was elected Treasurer. The Eldership had a Board of Trustees, which held and controlled the property of the body, the members serving five years, one to be elected each year. **G. L. Chapman** was the Chairman elected this year, and **J. F. Allman**, Clerk. Having a year before paid its dues to the General Eldership, an assessment was authorized for mission funds for the current year. Resolutions of approval were adopted relative to "the actions of the Board of Missions in regard to the W. G. M. S." Also "recommending all our Church literature, and commending all the editors." "The Committee on Temperance consisted of the sisters, except **Father John Murtin**." The report was a strong endorsement of prohibition, and the organizations working for better social and moral conditions. The W. M. S. officers were re-elected by the Eldership. While there were nominally twelve appointments made, only ten ministers were assigned to them. Five churches were not supplied. There were two missionaries.

39th Missouri Eldership.—A crisis was reached in the matter of the St. Louis church early in 1909. The Standing Committee took the matter up, and requested "the Board of Missions of the General Eldership to take the matter into consideration, and to do by it just as wisdom and judgment may direct." The condition, "both financial and spiritual," demanded attention; but the Eldership at its session held at Leadwood, St. Francois county, did not fully approve this action, but asked "the Board of Missions to co-operate with the Missouri Eldership" in the matter. The Eldership convened October 28th. The Opening Sermon was preached the previous evening, by **G. L. Chapman**, from Dan. xi. 33. Theme:—"The sure blessings of God to those who serve and obey, and the sure threatenings to those who disobey." Three new names were added to the Ministerial Roll by ordination and one by transfer from the Kansas Eldership. But **J. B. Shannon**, of Nashville, Tenn., returned his Certificate of Ordination, and "he was dropped from the Ministerial Roll." The action of the General Eldership in 1909 on the W. G. M. S. question was fully endorsed. **Mrs. C. M. Ritchie**, Illinois, Organizer of the W. G. M. S., was gladly welcomed, and gave special assistance to the State W. M. S., to which the entire time on Saturday evening was given. The spiritual condition of the Eldership was attested by the conversion of three souls during the session, and three more on Sunday. There were ten fields of labor, St. Louis, Mo., and Nashville, Tenn., being left off. Six points were left "to supply themselves."

40th Missouri Eldership.—Reviewing the session of the Eldership in 1910, **G. L. Chapman** says: "We as a Church in Missouri are not decreasing; but instead, there is a fairly good increase. The missionary spirit is more prominent than it has been for years, if ever before." The Eldership session was a "fine one." It was held with the church at Linn Grove, Saline county, and began on the morning of October 13, 1910. The previous evening **G. L. Chapman** delivered the Opening Sermon. The church at Linn Grove had completed its new bethel in time for the session of the Eldership. Thirty-two ministers and delegates constituted the Eldership. While there was "much business, it was all splendidly transacted." "The spirit of love and self-sacrifice had come with the delegates." In making the appointments the Eldership named points on each pastor's charge. There were eight ministers assigned to charges, with eighteen preaching points, and two additional points which were authorized to supply themselves. Two ministers were designated as "assistants under the pastors and missionaries." **G. L. Chapman** and **J. F. Allman** were the "missionaries in Missouri;" **V. S. Mitchell**, General Worker, and **M. S. Sikes**, Evangelist.

41st Missouri Eldership.—"Censure is the tax a man pays to the public for being great." But the Missouri Eldership was criticised by two of its most loyal ministers in 1911. One said: "Some things cropped out, showing that we are subject to error. But we pray that we may be more perfect in the future, and

especially along the line of licensing men who fail in many ways in filling the requirements of both the Bible and our Constitution and By-Laws." Another, as a reason for limited success, said: "Many of our preachers are following the plow, or doing some other kind of secular labor, when they ought to be in the study." "The church that causes her minister to resort to secular labor, when it is not necessary, is committing spiritual suicide." But the Eldership in 1911, understanding these conditions, "appointed **I. Ossman** as Financial Agent and Field Worker, to try to bring pastors and people closer together along this line." The session was held at Antioch, Morgan county, beginning Monday, October 9th, and continued until the 12th. The Ministerial Association held its meeting on Friday and Saturday of the previous week. It was the first ever held by the Eldership. **G. L. Chapman** was elected Speaker; **C. A. Marksbery**, Clerk; **A. F. Berkstresser**, Treasurer. The "finances showed up better this year than usual." This was "one of the chief subjects discussed at the Ministerial Association." The lack of a good financial system was considered "one of our greatest weaknesses." Ministers' salaries ranged from \$150.00 to \$300.00 a year. And if during some years their labors were not attended with the success which may have crowned the efforts of others, yet they were marked by a no less heroic spirit. If some of the ministers did not have the requisite training for efficient service, or were not as studious as they should have been, there was some justification in the meager support. However, the Eldership was disposed to make fewer concessions on these grounds, and directed a committee to prepare a Course of Studies for young ministers. The schools of the Church were commended to the patronage of the Missouri brotherhood, and ministers were requested "to try to interest our young people in a higher education." A strenuous effort was to be made to resuscitate the St. Louis church and save the property from levy and sale by the authorities of the city. **Chapman** was made pastor of the St. Louis church, in addition to three other points. There were eight other charges, one of them unsupplied. **D. Long** was appointed General Worker, and **I. Ossman**, Financial Agent.

42nd Missouri Eldership.—Not until September, 1912, did the Clerk of the Missouri Eldership publish the assessments made on the churches for General Eldership, Contingent and Church Extension Funds, which were to be collected and reported at the Eldership in 1912. They were levied on twenty-eight churches, aggregating \$119.05. The session was held with the church at Fairview, Hickory county, and opened October 21, 1912. On the preceding Sunday the Annual Sermon was preached by **G. L. Chapman**. Friday before the Ministerial Association held its meeting. Provision was also made for the State W. M. S. to hold its annual meeting at the same time and place with the Eldership. The spirituality of the Eldership was of a decided character. "It was one of those old-time Elderships, where the Holy Spirit seemed to be always present in every service." The evening services were evangelistic, and on the last evening "three penitents kneeled at their seats, asking God for mercy." Four young men received Certificates of Ordination. "More competent pastors" was considered "the great need of this Eldership." The work hitherto had been mainly in the country for want of "competent pastors for towns and cities." This was viewed as a mistake that should be remedied. The Eldership was organized by the election of **J. F. Thomas**, Speaker; **C. A. Marksbery**, Clerk; **A. F. Berkstresser**, Treasurer; **C. Hale**, Financial Clerk. **C. Martin** returned his Certificate of Ordination, and **I. Ossman** and **D. Long** were transferred to the Iowa Eldership. The Standing Committee was composed of **J. F. Thomas**, **C. A. Marksbery**, **J. F. Allman**, **L. E. Bradley** and **Samuel Van Meter**. **G. L. Chapman** was elected trustee of the Eldership. In general, but strong, terms "all the publications of the General Eldership were recommended." The body was especially emphatic against "endorsing sectarian compromising in any form, either in our schools or churches; but we stand for the churches of God in all that the name implies, believing that our Lord is one and his name one." Much interest developed in missionary work. "The services of the W. M. S. created quite an interest in missions. New fields were also represented at the Eldership, which contributed to the spirit of rejoicing which prevailed.

XVI. THE MAINE ELDERSHIP.

1st Main Eldership.—The organic form of the body known as the Eldership of the Church of God in the State of Maine was the result of gradual developments. **H. Mills**, the leading minister in the movement, was brought to see the scriptural form and polity of the Church under the luminous teaching of **P. Loucks**, of the West Pennsylvania Eldership, while on a visit to Maine in June, 1873. **Mills** was a delegate to the Cambridge Quarterly Meeting, where **Loucks** preached, setting forth the polity of the Church as exemplified in his own Eldership and the General Eldership. He says: "I went to my home from this meeting a Church of God man." Shortly afterward he met **Silas L. Pennell**, "who had organized several churches, but not connected with any particular sect." He had also received the truth, that Church of God was the only title for the Church, and he came to the conclusion to assume the title." They agreed on a time and place to effect an organization. Accordingly they met "at the town of Palmyra, at the Gale school-house, Somerset county, where the right hand of fellowship was given to some twenty." This was the first organization of the Church of God in Maine, and was formed in August, 1873. This was thereafter known as "the Somerset Quarterly Meeting." A similar organization was formed in the adjoining county on the East, and was known as the Penobscot Quarterly Meeting. This nomenclature was adopted from the Free-Will Baptist Polity. On September 19, 1874, the delegates from these Quarterly Meetings met and "organized the first Annual Meeting of the Church of God, in Somerset county, town of Palmyra." In a later historical article **Mills** locates this first Annual Meeting at South Charleston, Penobscot county. This "Yearly Meeting was formed of eleven churches and six ordained preachers." Additional Quarterly Meetings were organized, and Yearly Meetings were held at different points in 1875 and 1876. In 1877 "the question came up as to a change in polity, when a majority voted to establish an Eldership on the Pennsylvania Polity, and a meeting was appointed for that purpose, to be held at Glenburn, Penobscot county," in June, when the change was effected, and the body was organized as an Eldership. It was numbered "the fourth Annual Eldership of the Church of God in Maine" when it met in annual session at the Gale Bethel, Palmyra, Somerset county, September 13, 1877, the sessions in 1874, '5 and '6 being called "Yearly Meetings." The peculiar character of the Maine ministers and churches is seen in the fact that the first attempt to organize the body into an Eldership proved "a failure" because "several ministers withdrew" when the change was decided upon.

At this first Eldership, or fourth annual meeting the "preaching brethren and sisters found in attendance" numbered eleven, three of them sisters. Ten ministers were absent. There were also two exhorters and eleven delegates present, and nine delegates absent. Equal rights for brethren and sisters is indicated not only by the fact of three of the preachers being sisters, but four delegates were sisters. The officers chosen were **Dr. J. I. Brown**, President; **George H. Moore** and **V. A. Brown**, Clerks, and **Alonza Trim**, Treasurer. Among the committees not found in other Annual Elderships was the "Executive Committee." The Quarterly Meetings represented were Somerset, Penobscot, Waldo and Kennebec. Much attention was given to Sabbath-schools, as the Committee on Sabbath-schools made an interesting report of the different schools, which report was followed by "addresses full of instruction and advice." No resolutions were adopted, the three days the Eldership was in session were taken up in considering the work and interests of the churches, Sabbath-schools and Quarterly Meetings. Much time was taken up with preaching and "seasons of prayer." There was a sermon on Thursday evening, the 13th, by **Otis G. Trundy**, on "The Oneness in Christ." Friday morning "an hour and a half was spent in prayer and praise to God." Friday evening a sermon by **Eliza Cook**, from Ps. lvi. 13. Sabbath morning "prayer-meeting at 9 o'clock." At 10.30 sermon by **Dr. J. I. Brown**, from Luke ii. 10—"Joy at the Birth of Christ." At 2 o'clock, sermon by **Otis G. Trundy**, from Jer. viii. 7." "At 7 p. m., sermon by **Dr. J. I. Brown**, from Dan. xii. 13." On Monday morning another sermon by **Dr. Brown**, after "a precious season of prayer," and one by **Hosea Welsh** at 2 p. m., from Luke viii. 12. The three appointees were **H. Mills**, General Missionary, and minister "to labor in Penobscot Quarterly Meeting," **L. W. Hammons**, Missionary for west of the Kennebec, and **A. F. Brown**, east of the Kennebec.

5th Maine Eldership.—Unabated religious fervor characterized the fifth session of the Maine Eldership, which convened at Bradford, Penobscot county, September 19, 1878. What may be called the Opening Sermon was delivered by **L. W. Hammons**, from Col. iii. 11. Exhortations after sermons was the rule, the record not unfrequently being "a number of exhortations." Twelve ministers were present. On Friday morning prayer-meeting from 9 to 12 o'clock. **Dr. J. I. Brown** was elected President; **Henry Dawson**, Clerk, and **S. L. Pennell**, Corresponding Secretary. It was a feature peculiar to the Maine Eldership that instead of preachers reporting, the churches and Quarterly Meetings reported. At this session the Quarterly Meetings of Kennebec, Somerset, Penobscot and Waldo counties reported. These reports were most encouraging. Kennebec, "church active and in working order." Somerset, "very good report from that section of the State." Penobscot, "very able report." Waldo, "churches in a very flourishing condition." In addition there were reports from Swanville, Searsport and Islesboro. A Missionary Board was elected, and one General Missionary and three Home Missionaries were appointed. All the ministers were "examined"—their moral and official conduct was inquired into, as well as their theological views, as is revealed in the record made. "All passed a good examination, with the exception of **O. G. Trundy**, who was not sound on the principles of the Church of God, and refused to answer the questions of the council; therefore he surrendered his papers, and is now not recognized as a preacher by the people of the Church of God." To raise missionary money "every member of the different churches" was "required to pay \$1.00 per year into a missionary fund for the benefit of the missionaries." The doctrine of the non-resurrection of "the wicked," and that "there is no resurrection of the just and the unjust; that the righteous dead sleep in the grave until the resurrection, and that there is no resurrection of the body," was declared to be heretical, and the Eldership declared that it "withdraws its fellowship from all such preachers that hold forth and preach such doctrines." A committee of ten ministers was appointed "to confer with the brethren in Pennsylvania to the end that our Annual Meeting may become united with the General Eldership of the Church of God in the United States." Provision was made "to have licenses to continue one year as to Christian character and soundness of principles." The Eldership voted "to have a camp-meeting ground," and appointed a committee to procure it.

6th Maine Eldership.—This body is still called by the Clerk who announced the session, "The Annual Meeting of the Church of God in Maine." It was to begin September 19, 1879, Friday morning. There was "a social meeting for the brethren on the evening of the 18th. **H. Mills** had united with the East Pennsylvania Eldership, and attended its session in 1879, and so was not present at the Maine Eldership. He highly complimented said Eldership, and commended to the Maine brethren its "manner of conducting its business." He also revealed the dissensions among the brethren in Maine, some of whom were "finding fault with the Pennsylvania polity." Their presence, he felt sure, would have convinced them that "the laws and usages of the Pennsylvania Eldership are such that no better can be found." Nothing was published concerning the session of the Maine Eldership in 1879.

7th Maine Eldership.—There seemed to be little cohesiveness in the body known as the "Annual Meeting of the Church of God in Maine," so that there were constant defections, and also new additions. But in 1879 a final division occurred; when "the Waldo Quarterly Meeting withdrew from the general body in Maine, and assumed the name of the Waldo Eldership, and adopted the Rules of the East Pennsylvania Eldership." But this Quarterly Meeting, now an Eldership, embraced the counties of Waldo, Penobscot, Kennebeck and Lincoln. The annual session was held beginning June 10, 1880, "with the second church in Monroe," when the Opening Sermon was preached by **M. E. Curtis**. On the 11th the body was organized, with **A. F. Brown**, Speaker; **C. C. Moody**, Treasurer, and **E. F. Hanson**, Journalizing and Transcribing Clerk. The Eldership "voted to adopt the itinerant system." One church had "been recently organized." **Brown** and **Curtis** were to supply the churches in Penobscot county. **Hammons** and **Hanson** were appointed to Monroe, Searsport and Islesboro. **Cook** was to preach for churches at Cooper's Mills, Windsor Neck and Frankfort. **W. L. Brown** was made a general evangelist. An assessment of "\$1.00 on each male member, and 50 cents on each female member was made, to be paid quarterly, said money to be expended as the Church may deem proper." A Contingent Fund was to be raised by voluntary pledges made to the preachers. A record was directed to be kept by each church.

of "the date of organization, by whom organized, number of members and names of church officers." A camp-meeting was to be held in August. This session the Clerk notes was "our first annual meeting." "Perfect union prevailed" between those who constituted it.

8th Maine Eldership.—"The brethren in the State of Maine" which constituted the Eldership in 1880, without taking official action, sent a "request to the General Eldership to be formed into an Eldership." This was acted on in May, 1881, and the recommendation of the Committee on Boundaries of the General Eldership was adopted, that "the name of said Eldership be 'the Eldership of the Church of God in the State of Maine,'" and that "the boundary lines be the State boundary lines." Under this Charter the body met at Bradford, Me., June 16, 1881, when the Opening Sermon was delivered by **A. F. Brown**, from Luke iv. 18. The session continued three days. **E. F. Hanson** was Speaker; **David Mitchell**, Treasurer, "and **E. F. Hanson** was again appointed Journalizing and Transcribing Clerk." Only two committees were appointed, a Standing and a Stationing Committee. The Eldership did not act on any resolutions, except to vote "to continue in force all the doings of last year." The names of seven ministers are recorded as present. "Everything had been pleasant within the borders the past year." "We enjoyed perfect peace and prosperity the past year," was the testimony of the Transcribing Clerk.

9th Maine Eldership.—This was "the third annual meeting of the Maine Eldership" as a chartered body of the General Eldership. It met with the church at Islesboro, June 16, 1882, an island about two hours' sail from Bedford City. "About sixty" were in the party going to the Eldership, the church standing a short distance from the wharf." **L. W. Hammons** was chosen Speaker; **E. F. Hanson**, Journalizing and Transcribing Clerk. The "past year had been one of prosperity." Two "newly organized churches" were received, and others made good reports. **H. Mills**, who had joined the East Pennsylvania Eldership, was received, "and the right hand of fellowship was extended to him." It was decided that "no church shall be reported that has no church Record, and is not regularly organized." All other churches were "to send a written report to the Eldership." The Standing Committee was instructed "to look after and ascertain the Standing of the brethren in Aroostook county, with a view to their reception into the Eldership in 1883." The annual camp-meeting was again appointed on Maple Grove campground.

10th Maine Eldership.—At the annual session in 1883, no report was made by the Standing Committee on the case of the brethren in Aroostook county. But **M. E. Curtis**, with whom the Clerk was "to correspond, and learn his position toward the Church and brethren," was present, and **Hammons**, who was to preach the Opening Sermon, being absent, **Curtis** took his place. When on June 15th the body convened for business, he was elected Speaker, and was also placed on the Standing Committee. **A. F. Brown** was placed in the Clerk's chair. The session was held at Charleston, Penobscot county. In addition to the counties represented in the Eldership in 1880, there was a "report from Franklin county, the new ground of **H. Mills**." The Church in Maine was "in good working order." What was "wanted was more preachers." Eight ministers were present.

11th Maine Eldership.—An Eldership held in the woods is a rare occurrence, possibly owing to the season when Eldership sessions are held. But the Maine Eldership convened at Searsport, Waldo county, "on the Maple Grove campground," Friday, June 20, 1884, at 2 o'clock p. m., and made choice of **A. F. Brown** for Chairman, and **S. H. Burton**, Clerk. **Burton** preached the Opening Sermon in the evening. There was preaching three times each day, and the small amount of business was transacted between the services. **Burton** was a new member, to whom "the right hand of fellowship was extended on Sunday." No report was published from either of the two committees, Standing and Stationing, but a resolution was passed, that "these above-named officers do stand by and sustain Bro. **L. W. Hammons** and all others in their pastoral work as far forth as their work agrees with the teaching of Christ."

12th Maine Eldership.—The camp-meeting spirit prevailed largely among the ministers and churches in Maine. The Quarterly Meetings were frequently held at camp-meetings. Their Eldership meetings were more on the evangelistic order than were such gatherings in Middle and Western States. The Eldership which met at East Thorndike, June 18, 1885, did very little ecclesiastical business. It "commenced with the Spirit's power" under the preaching of the Opening Ser-

mon by **H. Mills**. **M. E. Curtis** was elected Speaker; **E. F. Hanson**, Journalizing and Transcribing Clerk. While a Stationing Committee was elected, no report was published. The annual camp-meeting was appointed for the last Thursday in August, at Maple Grove, to continue ten days. A camp-meeting was also appointed to be held at Charleston, to commence September 12th, and continue over two Sabbaths. The religious feature of the meeting predominated, and it was noted by the Clerk that "the meetings were a decided success. God manifested his power in every meeting. The brethren preached with power." A spirit of hopefulness was strongly in evidence. "The Church of God in Maine is advancing to a higher position before the people."

13th Maine Eldership.—The Maine Eldership had never been represented in the General Eldership, and when in 1886 it failed to elect delegates, the attention of its Standing Committee was called to the matter. Nor had it taken any interest in the College, nor in general mission work. The session which was held at Dixmont Center, Penobscot county, beginning June 18, 1886, devoted its time wholly to its own internal affairs. There were fifteen ministers enrolled, of which six were absent. **M. E. Curtis** preached the Opening Sermon. **H. Miller** was chosen Speaker, and **M. Cook**, Clerk. All the preachers were required to report annually in person or by letter. Fourteen churches are on the list, of which number seven reported. Six of the preachers were given charge of the churches, while one was appointed "missionary in the State of Maine." Each church was directed hereafter to report "by delegates or by letters." The Eldership asserted its right to the title of "Eldership of the Church of God in Maine," as the only body chartered in the State by the General Eldership. This as against "a few here in Maine, led by one **Silas L. Pennell**, who claims to have an Eldership of his own." "The Eldership," as reported by the Clerk, commenced in the spirit and power of **Elijah's** God, and it was carried through in the same."

14th Maine Eldership.—At least in the localities where the Maine Eldership held its session there was very favorable sentiment and widespread interest. Houses were "crowded to overflowing." This was the case at North Troy, Waldo county, where on June 17, 1887, the fourteenth session was held. **H. Mills** preached the Opening Sermon. **E. F. Hanson** was chosen Speaker, and **M. Cook**, Clerk. As there were no Eldership Funds, a Treasurer was not needed. There was little business to be transacted. Churches reported, and with but one exception they were in "good condition," "good working order," or "good, and in working condition." One church was "rather low." There was preaching three and four times each day. The session lasted two days and three evenings; but "there were eight sermons, twenty prayers, two hundred and ninety exhortations, seventy-three songs of praise." In the case of one minister it was decided to "take his papers from him." Further action was taken in case he should "refuse to surrender his papers." "The Standing Committee shall commence action against him, as he has gone contrary to the Rules of the Eldership." The preachers, ten of them, were appointed on eight fields of labor.

15th Maine Eldership.—Of the character and doings of the Maine Eldership in 1888 nothing is known. No report was published. It was announced to meet at West Winterport, June 22nd.

16th Maine Eldership.—The sixteenth session of the Maine Eldership was made the subject of editorial criticism because its Journal contained "matter which does not properly belong to such a document," of which "meditations of the Clerk" and "reports of religious meetings" are mentioned. It also was mentioned that this was only the tenth session of the chartered Eldership. The fact that again no delegate was elected to the General Eldership was unfavorably commented upon, and even "no action of any character taken relative to the parent body from which the Eldership received its charter." The body met at Islesboro, on an island in Penobscot Bay, about twelve miles from Belfast, Waldo county, on June 20, 1889. The Church of God had a dominant influence on the island. Instead of an Opening Sermon the "yearly meeting was opened by a prayer and praise meeting." And "when the meeting closed that night we recorded eighty-seven exhortations, a number from the converts, as there had been a revival." At the business meeting on Friday morning **A. F. Brown** was elected President, and **H. R. Dawson**, Clerk. Two churches with their pastors were received into the Eldership. One of the pastors had been a Free Baptist, if not both, and doubtless the churches. Sixteen other "towns were represented, besides Islesboro." There were twelve appointments, with as many ministers. In Monroe there were

two churches, with two pastors. The Islesboro church is described as "a church with a congregation of 500, and 40 converts at the last revival." At a "prayer and praise meeting at 8 o'clock p. m., there were one hundred exhortations." The "sermon at 2.30 p. m. was followed by forty-five exhortations in about thirty minutes."

17th Maine Eldership.—When the seventeenth Eldership session was held in Maine conditions were somewhat unfavorable and prospects not inspiring. **Mills** testified that the outlook was "not as hopeful as it was some time ago." While there were still a number of loyal ministers, the "laity to some extent was indifferent." All felt "somewhat grieved" because of a sense of neglect by other Elderships and the General Eldership of interests in New England. They thought at least one strong man should have been sent to Maine and one to Massachusetts as missionaries. "New England," said **J. I. Brown**, "is a nursery to all parts of the United States." He was an enthusiastic Church of God minister, laboring in Massachusetts. Through his efforts the church of God at Lowell, Mass., was organized in January, 1890, with six elders and twenty members. This church, and others organized in the State, desired to unite with the East Pennsylvania Eldership. **Brown**, however, was sent as a delegate to the Maine Eldership, which convened at North Troy, June 20, 1890. He had full power to effect a union with the Maine Eldership, and did so. He was "given oversight of the work in Massachusetts," as "Missionary for Massachusetts," and President of the Eldership in Massachusetts, "with power to grant licenses." He was a very positive advocate of the ordinance of feet-washing, this being a distinctive doctrine of the Church of God which first appealed to him. The Eldership ordained two to the ministry, one of which was a converted Catholic—**A. R. McDougall**. He, too, declared, that "the first thing that attracted his love for the Church of God was the belief in the washing of the saints' feet." The Eldership sent **S. H. Burton** to Lowell, Mass., to be the pastor of that church.

18th Maine Eldership.—The Maine Eldership was a fully organized body, patterned after the East Pennsylvania Eldership. The business was transacted under the same Rules, and in the same general order. But the religious element was more prominent. The eighteenth session (or the twelfth according to their numeration) was held at West Winterport, Me., beginning June 19, 1891, and continuing three days. It was a more hopeful one than that of 1890. **M. Andrews** was chosen President, and **H. R. Dawson**, Clerk. It was ordered that hereafter "ministers appointed over the different churches shall give an account in writing of the number of appointments they fill and the amount of money they collect." Delegates were present from twelve churches in Maine, and three from Massachusetts. Eleven ministers were appointed to churches in Maine, and two to the churches at Lowell and Haverhill, Mass. One General Evangelist and one General Missionary were appointed "for the State of Maine." By vote of the Eldership the churches in Massachusetts were "to be under the jurisdiction of the Maine Eldership for one year."

19th Maine Eldership.—The churches in Massachusetts remained under the jurisdiction of the Maine Eldership, and received pastors from it in 1892. The session of the Eldership was held at North Troy, and began June 17th. **L. W. Hammons** was chosen Speaker, and **J. I. Brown**, Secretary. Twelve ministers, two from Massachusetts, were present. One of the ministers in Maine and one in Massachusetts "asked to withdraw from the Eldership," and "it was granted." There was preaching during the session at 9 a. m., and 2 and 7.30 p. m. One "afternoon was devoted to the reports of preachers and churches." A Woman's Home Missionary Society was organized at Pittsfield, Mass. While the State Missionary reported "some of the churches in a flourishing condition," the report of **Dr. Brown** stated that "the church at Haverhill, Mass., is in a struggling condition." Conversions at Eldership meetings were not uncommon, and at this session "many sinners and backsliders rose to witness their belief of the gospel of Christ."

20th Maine Eldership.—The ministers of the Maine Eldership having been strongly urged to appoint delegates to the General Eldership in 1893, decided to hold "a special meeting" for that purpose. Officers of the Eldership had also "resigned and left said Eldership." This meeting was held December 28, 1892, at Swanville, Me., when **J. I. Brown** was elected Moderator, and **Sister V. A. Brown**, Secretary. Two more ministers "called for, and received, letters from the Eldership." **J. I. Brown** and **H. Mills** were chosen delegates to the General Eldership. Another meeting was held February 2, 1893, at the Mayo school-house, West

Frankford, Me. Two delegates were chosen to attend the Yearly Meeting of the Primitive Baptists. Two lay delegates were also chosen to the General Eldership—**W. E. Goen** and **Morrill**. Plans were made to secure "funds to pay the Maine indebtedness to the General Eldership." The regular annual session was held on the Maple Grove camp-ground, Maine, and began June 8, 1893. The officers elected were **M. Andrews**, Speaker, and **Vesta A. Brown**, Clerk. **Joseph D. Prentiss** and his wife, and **Sarah Curtiss** "presented themselves for membership in the Eldership," and were received. **H. Mills** was appointed "as missionary for Massachusetts," and **Stephen Dinsmore**, missionary for New Hampshire. The forecast was disquieting, "as many had left who had long time been members, and the ranks of the Maine Eldership thinned and weakened."

21st Maine Eldership.—Another special session of the Maine Eldership was called upon petition of five of the members. It was held on the Maple Grove camp-ground, near Searsport, Me., August 31, 1893. Eight ministers and four ruling elders were present. The unusual feature of this meeting was the presence and reception of **R. H. Bolton** as an advisory member, he having been under suspension by the Ohio Eldership. He had united with the church at Searsport, Waldo county, Me., and was "recommended by the Quarterly Meeting for license, and ordination by the laying on of hands by the Presbytery." This was "according to the custom of the Maine Eldership, and required by the laws of the State." **Bolton** was received, and was ordained "by the laying on of hands by five elders." He was appointed General Missionary of the Maine Eldership, at a "salary of \$300.00 or more." He was also appointed, with two others, "to draft a Constitution, By-Laws and Rules of Order," to be reported at a special session October 20, 1893.

The special session, October 20th, was held at the Bagley Hill school-house, Waldo county, Me. Five of the thirteen ministers were present, and five elders and delegates. **J. W. Bolton**, of the Ohio Eldership, was received as an advisory member. He had united with the church at Bagley Hill school-house, which "recommended him to the Maine Eldership for ordination." He was ordained in manner and form as was his father in August. For the first time the Eldership adopted resolutions with reference to Findlay College, and raised \$19.00, to be forwarded to the Treasurer of the College. The Constitution was adopted, as well as a Constitution of the Woman's Home Missionary Society. **J. W. Bolton** was also appointed a General Missionary, "to be a co-worker with his father."

The regular session was held at West Winterport, Waldo county, Me., beginning June 28, 1894, when the Opening Sermon was delivered by **R. H. Bolton**, from Mark xvi. 15. Eighteen teaching elders were enrolled, eleven not being present, and seven churches were represented by delegates. **A. F. Hatch** was elected Speaker, and **J. W. Bolton**, Clerk. It was believed that "the outlook is more favorable" than it had been for several years. A Ministerial Association was provided for. **Susanna Moore**, a licensed minister, had died during the year. She was "a good and faithful Christian." The Eldership "favored Constitutional and statutory prohibition in State and nation." **H. Mills**, who had been one of the first ministers of the Church of God in Maine, "requested that his name be dropped from the Eldership Roll. Four appointments were made, one being **R. H. Bolton** as General Missionary.

The complications which arose in consequence of the Maine Eldership receiving and ordaining **R. H. Bolton** hastened the dissolution of that body. The Ohio Eldership called official attention to this violation of the Constitution of the General Eldership. The Maine Eldership was not accustomed to such extraneous restraints, and would not undo its unconstitutional action, nor indeed mention in its Journal of 1894 the receipt of any communication from the Ohio Eldership. It withdrew its patronage from The Advocate, and did not report its Minutes of any sessions held after the one in June, 1894. But it evidently "withdrew from the General Eldership," as the Minutes of the Board of Trustees of Findlay College, May 21, 1896, stated that, "Inasmuch as the Maine Eldership has withdrawn from the General Eldership." This is confirmed by the action of the General Eldership, held in May, 1896, which took action on this item by declaring "void the representation on the Board of Trustees heretofore accorded to the Maine Eldership."

XVII. THE KANSAS ELDERSHIP.

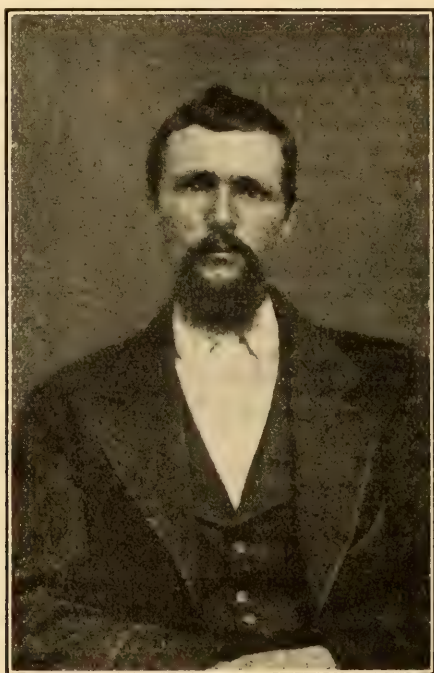
1st Kansas Eldership.—Orderly proceedings marked the division of the Kansas and Missouri Eldership into the two State Elderships of Kansas and Missouri. After some consultation with the ministers and churches in Kansas, a notice was duly published in *The Advocate*, headed, "Preliminary Meeting of the Kansas Eldership." The Keplinger school-house was named as the place, and Saturday, September 18, 1880, as the time for the meeting. Preaching on Friday evening. The meeting was "to continue over Lord's day," and the ordinances were to be observed in the evening of said day. The object was stated to be "for the purpose of considering the organization of a Kansas Eldership." When the ministers and representatives assembled at 10 o'clock a. m. on the date published, **C. B. Konkell**, whose name was signed to the call, "called the meeting to order," and **W. Shipman** conducted the devotional services. **C. B. Konkell** was chosen Speaker, and **J. V. Whisler**, Clerk. Other names which were recorded in the Minutes are those of **D. Keplinger**, **Newton Hill**, who with **Konkell** and **Shipman** constituted the "Committee on Organization"; **M. C. Ogden** and **Joshua Good**, who with **Hill**, **Shipman** and **Keplinger**, were members of the "Committee to draft Constitution and By-Laws"; **S. Deal**, who with **Whisler** and **Keplinger**, composed the "Committee on Arrangements," and **D. Engle**, who offered the closing prayer. **Whisler**, **Deal**, **Good** and **Engle** were laymen. The ordained sister of the Kansas and Missouri Eldership, **Clara Yutzey**, was a member, and preached on Sabbath, at 11 o'clock a. m. "After due deliberation, and the reading of letters from ministers and members in the northern part of the State," a "committee was named by the Speaker to draft resolutions, praying the different bodies interested to grant us the privilege of organizing a Kansas Eldership of the Church of God." This had reference to the Kansas and Missouri and the Nebraska Elderships, and the General Eldership. The Committee reported in harmony with its instructions, and stated that "under present arrangements of the territory. . . . the ministers and various fields of labor cannot properly labor together, and are unable to meet and confer with each other to advance the interests of the Church of God." Hence "we realize the need of an immediate remedy in the formation of a Kansas Eldership." A request to the General Eldership "to grant us the privilege of forming an Eldership in the State of Kansas" followed. Also one to the Kansas and Missouri Eldership. A petition was also reported to the Nebraska Eldership "to grant us the territory lying in Kansas, and now a part of said Eldership." This Report was adopted, and finished the work of the "Preliminary Eldership."

J. V. Whisler, Clerk of the "Preliminary Eldership," addressed a letter, embodying the action taken, to the Kansas and Missouri Eldership, convened at **Keystone**, Clinton county, October 13, 1880, which was read at the Friday morning sitting, October 15th. **Newton Hill**, of the "Preliminary Eldership," and **D. Blakely** discussed the proposition on a motion "that the request be granted." "Pending this motion," the Eldership took a recess until 1.30 p. m. No minute was made of any action on the motion.

At the General Eldership which began its session at Findlay, Ohio, May 24, 1881, the communication from the "Preliminary Eldership" in Kansas, over the signature of its Speaker, **C. B. Konkell**, was referred to the Committee on Boundaries. Said Committee reported on Tuesday afternoon, May 31st: "A request from the brethren in Kansas, asking the privilege of forming an Eldership in said State. Your Committee recommend that their request be granted, and that the name be The Kansas Eldership of the Church of God, within the boundaries of the State." This report was adopted, and everything was now in readiness for the organization of another body in the growing family of Elderships.

Pursuant to action taken at the Preliminary Eldership, "a call was accordingly published in *The Advocate* for a meeting of the ministers, elders and delegates of the churches of God in the State of Kansas to meet September 23 and 24, 1881, at the **Keplinger** school-house, Crawford county, Kansas, for the purpose of organizing the Kansas Eldership of the Church of God." The Opening Sermon was preached the previous evening by **Newton Hill**, from Col. iv. 17. The enrollment showed the following membership: Ministers—**David Keplinger**, **Christian B. Konkell**, **R. T. Sargent**, **Newton Hill** and **Clara Yutzey**. Exhorter—**Thomas Stephens**. Ruling elders—**H. Bosley**, **A. L. Cory**, **J. Frederick**, **J. L. Konkell**,

E. Simon, W. H. Sheets, A. Whisler, J. V. Whisler and J. L. Huffman. Delegate—**S. Diehl.** A ballot being taken, **C. B. Konkel** was elected Speaker; **N. Hill,** Clerk, and **J. V. Whisler,** Treasurer. A Standing Committee of three, and a Stationing Committee of three, were elected. The former was composed of **Konkel, Keplinger** and **Sargent;** the latter, of **Hill, Huffman** and **Yutzey.** After six other of the usual committees were appointed by the Speaker, the Committee on Constitution and By-Laws, appointed at the Preliminary Eldership, reported. The Constitution contained fifteen Articles. Art. I. accepted the name given the new body by the General Eldership. Art. II. defined the object to be "to secure and promote the mutual welfare of the ministry and churches of the Church of God in Kansas, and to co-operate in the benevolent, educational and missionary work of the Church." Art. III. fixed the membership—"to consist of all licensed preachers and exhorters, ruling elders, together with a delegate from each church not represented by ruling elders." Art. IV. related to the time and place for the annual sessions. Articles V., VI., VII. and VIII. defined the duties of the officers, Speaker, Clerk and Treasurer. Art IX. related to the first sitting



C. B. Konkel.

of a session, the Opening Sermon and constituting the Eldership. Art. X. names the two principal committees—the Standing and Stationing—and fixes the number of each and defines their duties, giving the Standing Committee the powers of the Eldership. Art. XI. requires annual reports from ministers, renewal of licenses, and other information from each pastor. Art. XII. relates to Transfers. Art. XIII. states the points on which applicants for license were to give evidence. Art. XIV. directs that Rules of Order shall be adopted "at the first annual meeting." Art. XV. provides for future amendments. Rules of Order were also submitted. As thus amended, having been considered seriatim, the Report was adopted. **John Hammer** received license. Absent ministers residing within the State, who reported by letter, were **Jay C. Forncrook, J. W. Felix, B. Hamilton, J. W. Keplinger, W. J. Shipman** and **J. Smedley.** The Committee on Boundaries outlined eleven circuits and missions. The Stationing Committee appointed ministers to thirteen. These fields were in Crawford, Miami, Montgomery, Elk, Jackson, Pottawattomie, Nemaha, Brown, Smith, Jewell, Cloud, Phillips, Ellsworth, Rice, Reno, Kingman, McPherson, Bourbon, Linn, Sumner, Sedgwick, Harvey, Wilson, Allen. A committee was appointed "to recommend a certain course of reading to be pursued by

the ministers of the Eldership." On the temperance question the Eldership strongly endorsed the "law prohibiting the manufacture and sale of intoxicating drinks as a beverage," which had "been passed in the State of Kansas," and resolved "to aid all in our power to enforce the same." It favored a better "observance of the Lord's day," and insisted on ministers and church members "setting an example by refraining from unnecessary labor and travel, and by attendance upon the services of divine worship." The Legislature was urged "to change existing laws so as to grant divorce only upon scriptural grounds." Resolutions were also adopted, commending the periodicals and publications of the General Eldership; the General Missionary Secretary; the American Bible Society and its work; the College enterprise, and on the assassination of President Garfield. A "course of reading for our newly licensed ministers" was approved, consisting of the Bible, Winebrenner's Sermons, Butler's Analogy, Doddridge's Rise and Progress of the Soul, Paley's Evidences, Horn's Introduction, Cushing's Manual, and Constitution and By-Laws of the General Eldership.

C. B. Konkell, Speaker of the first Kansas Eldership, belonged to an excellent family which were originally brought into the Church in Nodaway county, Mo. At the Iowa Eldership held at Fairview, Cedar county, Iowa, October 21, 1869, he was an applicant for license, having sent a communication to that effect to the Eldership. The Eldership appointed a committee to visit him and **William Konkell**, and authorized the Standing Committee to grant them licenses upon a favorable report. Both were licensed and their names enrolled when the Iowa Eldership was constituted in 1870, though neither was present. Nor did he attend any session of the Iowa Eldership, and had no charge, preaching only in a local capacity. His name was dropped from the Roll of the Iowa Eldership in 1873. But in 1871, at the organization of the first Kansas and Missouri Eldership he was enrolled as a member; elected Clerk, and appointed to Leavenworth county circuit, Kas. Here began his career as an active minister. He was Clerk of the Eldership in 1872, and reappointed to Leavenworth county circuit. In 1873 he was reappointed. He served on important committees, but held no other office. In 1874 he was chosen Speaker, and also in 1875 and 1876. In 1874 he was sent to Crawford county, Kas., and reappointed in 1875. In 1876 he was assigned to Caldwell and Ray counties, Mo., circuit. In 1887 he received no appointment, and held no office, though present; but was elected an alternate delegate to the General Eldership. In 1878 he was again chosen Speaker, and was appointed, with **Clara Yutzey**, assistant to **J. M. West** on the Crawford county circuit, Kas. In 1879 he was again chosen for Speaker, and became the pastor of Crawford county circuit. These circumstances threw him into the Kansas Eldership, where his energetic, aggressive disposition found a large field for healthy exercise. He was a man of strong natural powers of mind, force of character, an influential leader of men and a good gospel preacher. His death in 1884 was "a sad bereavement, and the Eldership mourned him as a beloved and highly honored brother, and a sweet counselor," and made the memorial exercises a special order for Friday at 11 o'clock a. m.

2nd Kansas Eldership.—The idea of circuit Elderships was one of the progressive features of the Kansas churches. As the presbytery originally was in the local church, these higher bodies might appropriately have been designated by extrabiblical names. But Kansas adhered to the older nomenclature, and its highest judicatory was still the Eldership. And so the second session of the Kansas Eldership began its work on "Friday morning, September 29, 1882, at Mendon school-house, near Little River, Rice county." The Opening Sermon was delivered on the evening of the 28th, by **R. T. Sargent**, from Col. i. 28. **Sargent** was elected Speaker; **N. Hill**, Clerk, and **Joshua Good**, Treasurer. The College enterprise was "hailed with joy," and "a voice of welcome" was "extended to the collecting agent in securing funds." "The standard of religion" was declared to be "better to-day than it has ever been, and that never was truth so generally taught." The Committee on Temperance had its Report "referred back," and another member added to the Committee. When it reported its resolutions were adopted, affirming "intemperance" to be "one of the greatest evils in the land," and declaring that "we as a body unanimously raise our voice against this deadly enemy, both by precept and example; not only as pertains to the intoxicating cup, but also to the filthy use of tobacco." An assessment was made on fields of labor to secure funds to pay its proportion of General Eldership Contingent Fund money. Funds of the Eldership were limited, there being but \$22.35 in the Treasury. The General Eldership Missionary Collector was assured a welcome to the State. Local church

missionary societies were commended, and churches which had none were urged to organize them. "Thursday before January 1, 1883, was appointed a day of fasting and prayer," and "the churches throughout the Eldership were all asked to meet on said evening to offer special prayer that the Church may prosper, souls be converted and more laborers be sent into the fields of labor." The Committee on Boundaries outlined twelve fields of labor, adding several new counties, and the Stationing Committee increased by one the fields to which it assigned the ministers, one of which was "left in care of the Nebraska Eldership." The Eldership remained over Lord's day, and observed the ordinances in the evening.

3rd Kansas Eldership.—The energy, enthusiasm and devout consecration of the Kansas ministers and churches was bearing fruit. The field of vision expanded, and plans for larger work were everywhere in evidence. Conservative in some particulars, in others the body eagerly adopted innovations which gave promise of better results. The body convened with the church at Riley Center, Riley county, at 9 a. m., Thursday, October 11, 1883. **C. B. Konkell** preached the Opening Sermon on the evening of the 10th. The only ill-timed phase of the session was the absence of ten of the eighteen preachers. And only four ruling elders and two delegates were present. But those present were encouraged by the accession to their number of **J. C. Froncrook**, and **P. K. Shoemaker**, of the Nebraska Eldership; **G. J. Bartlebaugh**, of the West Pennsylvania Eldership, and two licentiates—**E. L. Latshaw** and **C. S. Kearns**. These two brethren were "set apart for the work of the ministry by an address, prayer and the extending of the hand of fellowship by the brethren." **P. Clippinger** was elected Speaker; **W. H. Cross**, Clerk, and **C. B. Konkell**, Treasurer. The Eldership deplored the fact that "many of our brethren in this and our sister Elderships are turning from the work of the ministry to secular employments." The Eldership was requested to make them "the special subjects of our prayers, for their own good and that of the Church." It also named "Thursday before January 1, 1884, as a day of fasting and prayer." Subjects of prayer were submitted: Purity of the Church, More Laborers, Reconsecration, Conversion of Souls, the Universal Spread of the Gospel. It asked the General Eldership to establish a fixed annual day of fasting and prayer. A Ministerial Association was provided for. The pastors were directed "to collect mission funds through societies." It denounced the non-enforcement of the prohibitory law, and made the declaration that "we will not assist any one to office, either by vote or influence, who will not enforce, as far as lies in his power, the prohibitory law." There were sixteen fields of labor, seven of them missions, for six of which appropriations were requested from the Board of Missions of the General Eldership. **P. Clippinger's** contemplated "visit to brethren in Colorado and California" was made the occasion for a "request to the Board of Missions to recommend him as a minister worthy of their confidence and encouragement." The death of **P. Shaw** was duly remembered. He was ordained by the East Pennsylvania Eldership in 1840; emigrated to Iowa, and thence to Kansas. Isolated members were admonished to "endeavor to maintain their connection with the Church of God." It was found that there were about two hundred such members in the State. The Chairman of the Standing Committee was instructed to locate them and, where possible, to have the nearest ministers preach for them.

4th Kansas Eldership.—This was the best attended session of the Eldership to this date. Fifteen of the twenty-three ministers were present, eight ruling elders and five delegates. It met at the old headquarters, **Kiplinger's** school-house, Crawford county, October 2, 1884. On October 1st **Clara Yutzey** was to preach the Opening Sermon; but in her absence **G. J. Bartlebaugh** officiated. He was chosen Speaker; with **Newton Hill**, Clerk, and **J. V. Whisler**, Treasurer. A Free-Will Baptist church at Graham school-house, Graham county, asked to be identified with the Church of God, and requested the services of a minister of the Eldership. "The appointee to that part of the State was instructed to visit and reconstruct said church, that it might become a church of God." The Committee on Temperance had to deal with a new issue, the question of the resubmission of the prohibitory amendment to the vote of the electorate. It reported that "we as an Eldership take a stand against resubmission, and by voice and vote sustain the law as it now is." The Chairman of the Committee was **Sister L. E. Cross**. The churches were urged "to adopt a system for obtaining a support for their pastors." The Committee recommended that "upon appointment of a minister to a field, it shall be the duty of the deacons to secure pledges of amounts, to be paid

quarterly, and report the same to the minister when he enters upon the work." The local preachers were required to preach more, and "to devote more of their time and talent in the Master's vineyard." Feeling that a law without a penalty is only counsel, it was amended by adding: "That ministers who neglect, or refuse, to engage in active work during the coming year shall be suspended until they give sufficient reasons for such neglect, or refusal." **C. S. Kerns** withdrew from the Eldership, and "joined the Free-Will Baptist Church." Steps were taken to have the Eldership incorporated under the laws of the State. Churches were advised to "so deed their properties that they may fall into the possession of the Eldership in case the churches become disorganized." Trustees were elected which would hold and control all such property. The Constitution was amended in two Articles. One, requiring applicants for license to appear in person; one, making it the duty of the Treasurer to "give bond in double the amount usually coming into his hands." This was no hardship, as he reported "amount on hand, including Note, \$51.20." The statistical report had these items: Number of ministers, 24; sermons, 1,200; conversions, 100; baptized, 40; added to the churches, 100; present membership, 350; isolated members, 250.

5th Kansas Eldership.—The Kansas Eldership was now an incorporated body. On September 10, 1885, the Secretary of State certified that a document which he promulgated was "a true and correct copy of the original instrument of writing filed in my office February 23, 1885." It was brief, declaring that the subscribers, **R. T. Sargent, Newton Hill, W. H. Cross, Wm. Konkel** and **J. V. Whisler**, "voluntarily associate ourselves together for the purpose of forming a private corporation under the laws of the State of Kansas." The name was "The Kansas Eldership of the Church of God." The purpose—"To secure and promote the welfare of the ministry and churches of the Church of God in the State of Kansas, and to co-operate in the benevolent, educational and missionary work of the Church." Five "directors or trustees" were provided for. The term of its existence was ninety-nine years. The session in 1885 was held at Zion Hill Bethel, Labette county, beginning October 22, 1885. The previous evening **N. Hill** delivered the Opening Sermon, from Acts xx. 28. Seven ministers, five ruling elders and two delegates were in attendance. These elected **R. T. Sargent**, Speaker; **N. Hill**, Clerk, and **J. V. Whisler**, Treasurer. The day of fasting and prayer set apart by the General Eldership was directed to be observed. "Moral suasion" was to be used "to persuade men to refrain from the use of intoxicating drinks as a beverage," and "legal suasion to prevent the manufacture and sale of the same." The foreign mission project in connection with the Free Baptist Church was strongly endorsed. The Church of God in Kansas was declared to be "making progress, slowly, but steadily and surely." By implication, in the case against **Clara Yutzey**, a licensed minister, who obtained a divorce, as charged, "on unscriptural grounds," according to "the abstract of the court record," the Eldership seemed to agree that "other serious reasons" than the one biblical reason would justify divorce. The Treasurer's Report showed \$35.29 to the credit of the Widows' Fund, with receipts of but \$7.00; Contingent Fund receipts, \$2.40; while \$52.46 were received for the **Konkel** Monument Fund. The Eldership assumed a debt of \$72.00 on Center Bethel, Labette county. There were seventeen circuits, extending into fourteen counties.

6th Kansas Eldership.—By actions of the Standing Committee during the year the number of circuits was reduced to fourteen. Of these, six were "not represented" by either a minister, ruling elder or delegate. This induced the Eldership to strike "not represented by a ruling elder" from the Constitution. The meeting was held at Mendon school-house, Rice county, beginning September 9, 1886, with the Opening Sermon the evening before, by **C. S. Bolton**, from Matt. xxviii. 19. **Bolton** was elected Speaker; **R. T. Sargent**, Clerk, and **J. V. Whisler**, Treasurer. Believing that "one great cause of declension in spirituality among us is largely due" to "the very meager support of the ministry," the Eldership directed "each minister on entering on his field of labor to hold a meeting at some point on said field for the purpose of making arrangements for his support; and that these meetings be held quarterly, composed of elders and deacons, with the minister in charge, and brethren and sisters as advisory members." The **Konkel** Monument Fund was not yet completed, but \$6.10 having been received during the year. "The cause is onward," reported the Committee on the State of Religion, whose Report showed 165 conversions, 154 accessions, 109 baptized. The Stationing Committee made fourteen appointments, of which six were called mis-

sions, three of which were "subject to the Board of Missions of the General Eldership."

7th Kansas Eldership.—When it is remembered that Kansas is in length 400 miles, and in width 200 miles, and that circuits were occupied in north-eastern, north-western, south-eastern and south central Kansas, it is not a matter of surprise that at a session of the Eldership held in the south-eastern corner of the State the churches should not be largely represented. On September 1, 1887, the Eldership convened at the Bumgardner school-house, Wilson county. There were twelve teaching elders present, and fifteen absent; with eight ruling elders and six delegates. The Opening Sermon was preached by **G. J. Bartlebaugh**, in the absence of the regular appointee. He was chosen Speaker, with **R. T. Sargent**, Clerk, and **J. V. Whisler**, Treasurer. To have the same committee as a Committee on Boundaries and a Stationing Committee was found expedient. While the Eldership lacked system in raising funds for its own use, it adopted the assessment plan to collect funds for the General Eldership. Notwithstanding the placing of licenses in the hands of the Standing Committee in the absence of reports from ministers, a number failed to report, and occasionally a name was thus dropped from the Ministerial Roll. The plan adopted in 1886 to "raise ministers' salaries proved a success wherever it was carried out," and it was hence more strongly urged upon all other ministers and churches. The statistics showed that 865 sermons had been preached during the year; there were 124 conversions; 59 baptized; 103 fellowshipped; membership 303; total amount of salaries, \$808.40. Of the six applicants for license, the cases of four were favorably considered. The delegates to the General Eldership were required to make a report. The Stationing Committee made fifteen appointments, and named **G. J. Bartlebaugh** for "General Evangelist of the State," to be supported by the Board of Missions of the General Eldership. Fort Scott was made a station, with **J. W. Keplinger** as pastor. **P. Clippinger** had removed to, and was preaching in, Florida; but was not appointed by the Eldership. Final disposition was made of the **Konkel** monument project by turning over the balance in the hands of the Treasurer to the administrator of the **Konkel** estate.

8th Kansas Eldership.—There were two important accessions to the active ministry of the Kansas Eldership through the action of the Board of Missions of the General Eldership. **J. C. Forncrook** was appointed General Missionary for the State, and **C. Manchester** missionary at Ft. Scott. But one efficient minister, on May 14th, who had fought the good fight without reproach or fear as a soldier of Christ, ended his warfare. **R. T. Sargent** was 53 years of age. A native of Madison county, Ind., he served during the War of the Rebellion in the Union army. He was first licensed by the Indiana Eldership. Thence he removed to Illinois. From there to Missouri, and later to Kansas. He met every issue with courage and convincing decisiveness, and everywhere secured the confidence of the churches and people among whom he labored. The Eldership which convened at Riley, September 20, 1888, decided to erect a monument to his memory. **C. S. Bolton**, as a member of the Standing Committee, issued the call for the meeting, in place of **Sargent**, the Clerk. He preached the Opening Sermon on the evening of September 19th, and was chosen Speaker; with **N. Hill**, Clerk, and **J. V. Good**, Treasurer. The long discussions in *The Advocate* were disapproved; but all the periodicals and other publications of the General Eldership were strongly commended. The formation of Women's Missionary societies in all the churches in the State was earnestly recommended. The importance of concentration of Church families moving to Kansas where there are, or can be, formed, organizations of churches of God, was called to the attention of "ministers and brethren in the East." The resolution "for the better support of the ministers in charge of churches" was directed to be read by pastors to their churches. The Eldership placed itself on record in favor of the public observance of the ordinances. The names of two ministers "were stricken from the Roll" for failing to report for two years. A church had been organized at Ft. Scott, and a Bethel was in course of erection, and ministers were instructed "to hold special collections from each church for this building." "A course of reading for our young ministers" was agreed upon. There were but \$120.48 in the six Funds of the Eldership, and the Finance Committee reported that "in the matter of ministers' support the state of affairs is even worse, indicating that there is something wrong or deficient in our system of raising funds." There were two Articles added to the Constitution, embracing the system of collecting funds adopted at previous Elderships, with the

forfeiture of license as a penalty for failure to comply with their requirements. There were fourteen charges, and one General Evangelist. The project of "establishing a school at Ft. Scott, under the care of C. Manchester, appointee," was initiated.

9th Kansas Eldership.—The agitation of the question of the resubmission of the Prohibition Amendment during the year made it a live issue at the Eldership in the Fall of 1889. A unanimous "protest against resubmission" was adopted. The session was held at Ft. Scott, Bourbon county, Thursday, September 5, 1889. On the evening of the 4th P. K. Shoemaker delivered the Opening Sermon, from Matt. xviii. 16-18, which the Eldership requested to be published in *The Advocate*. W. H. Cross was elected Speaker; P. K. Shoemaker, Clerk, and J. V. Good, Treasurer. Each delegate to the General Eldership "was permitted to choose his own alternate." This was done at once, and they were reported and their names entered on the Journal. A Church Extension Fund was created, and each minister was required to collect to the amount of ten cents per member on his field of labor. Three ministers who failed to report were dropped from the Roll. The state of religion in the Eldership was "quite encouraging." The ministers had preached 1,635 sermons; they reported 108 conversions, and 17 reclaimed; 92 baptized; 156 fellowshipped; present membership, 731; churches organized, 12. The State was divided into four districts for the purpose of forming Women's Missionary societies. The Committee on License, J. C. Forncrook, C. S. Bolton and P. H. Shoemaker, demanded of a candidate for license that he abstain from the use of tobacco; reported favorably, "having been assured by the brother that he has this 7th day of September, 1889, put away forever the use of tobacco." There were fourteen appointments, including Ft. Scott station.

10th Kansas Eldership.—The Kansas Eldership held its Ministerial Association in connection with, and immediately preceding, the annual sessions. "The attendance from abroad was very small" in 1890; but the Association was instructive and profitable. The "discussions were animated, and much good was accomplished." The Eldership session began September 25th, when nine ministers and eight delegates were enrolled as present. A. Miller was elected Speaker, and Jay C. Forncrook, Clerk. While the sittings "were harmonious," "at times the discussions were very spirited." "Questions came up that were not pleasant." One of these, "which threatened for a time to be very serious," arose out of an expression in the report of the Secretary of the Board of Missions, and which seemed to be a reflection on members of the Eldership: "We have quit employing inefficient men, and are employing efficient men, with larger salaries." A committee of five sisters was appointed "to prepare for the organization of a State W. M. S. at the next Eldership." The Eldership had twelve fields of labor, three of which it had to leave unsupplied. Jay C. Forncrook was stationed at Fort Scott, "subject to the Board of Missions" of the General Eldership.

11th Kansas Eldership.—The usual controversy over Mrs. Woodworth's methods and views and practices at her evangelistic meetings developed in connection with her work at Topeka, Kas. Resolutions were offered "commending her labors," and also "requesting her to return to our State and labor among us." The last clause "was objectionable to a number of brethren." But on a yea and nay vote the resolution carried "by about two-thirds." The session was held in the Maple Grove Bethel, Wilson county, beginning September 17, 1891. But for the episode touching Mrs. Woodworth's work, "harmony prevailed throughout." A layman, Joshua Good, was chosen Speaker; J. C. Forncrook, Clerk, and W. H. Cross, Financial Clerk. Toward the close of the session the action on the Woodworth resolution was reconsidered, and "with one exception, the vote stood unanimous for striking out the last clause of the resolution." It was insisted that she had violated the Constitution of the General Eldership in coming into the territory of the Kansas Eldership without its consent, and "to invite her to return would be sanctioning past violations of the Rules of Co-operation of the General Eldership." The Opening Sermon of the Eldership was preached the evening preceding the first day's sitting, by E. L. Latchaw. A W. M. S. of the Kansas Eldership was organized upon report of the committee appointed the year before. The number of fields of labor was increased to seventeen, two of them unsupplied. One of the fields, "Hay Shootes," was in the Indian Territory. Topeka station was added as the result of the labors of Mrs. Woodworth.

12th Kansas Eldership.—With nearly all the weaker and poorer Elderships, the Kansas Eldership was dissatisfied with the exclusion of their Minutes from *The*

Advocate, as directed by the General Eldership in 1890. Accordingly, its delegates to the General Eldership in 1893 were "requested to use their influence to have Eldership proceedings printed in full" in the paper. The session was held at Topeka, and began September 3, 1892. **B. P. Parks**, substitute for **W. T. Turpin**, preached the Opening Sermon. It "was one of the best Eldership meetings. Harmony, love and brotherly preferment prevailed." **J. C. Forncrook** was elected Speaker, and **C. S. Bolton**, Clerk. Temperance and prohibition "were strongly endorsed." Three young men were licensed, and thus the Stationing Committee was enabled to supply fourteen of the sixteen fields of labor. One of the licentiates removed to California, if possible to take up work in that State. An appropriation of \$400.00 was asked of the Board of Missions of the General Eldership for Fort Scott, and \$200.00 for the Norton county mission. Assessments were made for "general mission purposes." The reports of pastors did "not show as great a percentage of ingatherings as in previous years." As was so common, "some, because of not receiving sufficient support, could not push the work as they desired." A Special Committee on Missions was appointed, which considered the whole question of missions in the Eldership. It reported that "the Kansas Eldership at the present time needs help as never before in its history. Many churches in our bounds have become discouraged. We very much need means to carry on the work of the Church, as many churches are small and poor." It recommended "the support of a general worker among us" by the General Eldership Board of Missions. To "withhold their support at this time from Fort Scott Mission would at least border on criminal carelessness." A special effort was recommended to be made to pay off the mortgage on the Fort Scott Bethel (\$850.00)," and \$175.50 was subscribed at once.

13th Kansas Eldership.—Imitation of others sometimes leads men to overdo things. While it is doubtless true in that wider field of activity in the other house of our habitation, what Confucius said: "A thousand years of study is only preparation for the real knowledge one should possess to be able to stand among his ancestors;" yet a seven years' course of studies for ministers on the Kansas Eldership Roll was a mistaken emulation of the oldest Eldership, judged by results. The Eldership which adopted this proposition held its session at the Janes' school-house, Labette county, beginning September 18, 1893. The previous evening **J. C. Forncrook** delivered the Opening Sermon, from I. Cor. i. 21. Nine of the twenty-one ministers were present; two exhorters, five ruling elders and eight delegates, four of which were sisters. **J. C. Forncrook** was elected Speaker; **C. S. Bolton**, Clerk, and **A. E. Keptford**, Financial Clerk. The prohibitory amendment to the State Constitution was heartily endorsed, as were the efforts of the Prohibition party to enforce the prohibition law of the State. The Eldership also resolved that "we use our influence to promote the cause of woman's suffrage in the State of Kansas." It rejected "the term 'reverend' which should not be applied to men, as the title only belongs to God." The Treasurer, **J. V. Whisler**, reported Superannuated Fund, \$1.80; Home Mission Fund, \$2.00; Widows' Fund, \$122.11, and General Mission Fund, \$24.05. There was one license granted, to **Sister S. V. Johnson**, "God having given to woman all the rights he has to man." But the names of five ministers were "dropped from the Roll." There were "thirty preaching places" in the territory of the Eldership; 212 conversions during the preceding year; 210 fellowshipped. Two Ministerial Associations were arranged for, one "in connection with the next Eldership." The territory was divided into thirteen fields of labor, all of which were supplied, one of them, Riley and Milford circuit, being given to **Mrs. Johnson**, who was then "ordained." The Board of Missions of the General Eldership gave Kansas "two appointments, and appropriated largely for the work of the Church" in the State.

14th Kansas Eldership.—The disparity between the number of persons fellowshipped and the number baptized has always been noticeable and undesirable. Perhaps the fact was more general in the newer Elderships. It was conspicuous in Kansas in 1893-4, when there were 300 conversions, 207 fellowshipped, and 63 baptized, as gathered from incomplete reports. The Eldership convened at Englevale, Crawford county, September 10, 1894. **R. M. Johnson** delivered the Opening Sermon. **J. C. Forncrook** was elected President; **W. H. Keptford**, Clerk, and **W. H. Cross**, Financial Clerk. Ten ministers were present, six ruling elders and five delegates. The Eldership realized that there "are many fields of labor ripe for the harvest." It found "the state of religion to be deplorable." To meet these conditions so far as possible, the Eldership appointed **J. C. Forncrook** "State

Worker," and resolved to "buy a tabernacle" for his use. It was bought for the sum of \$125.00, and with equipments cost \$144.50. But it was short of ministers, so that three of its thirteen fields of labor remained unsupplied, and Wilson County Mission was attached to the Verdigris circuit. One hour of the Wednesday afternoon's sitting was "set aside to consider mission work." The Eldership was enthusiastic in commendation and support of Findlay College, urging "the brotherhood to send their children" there, and strongly endorsing the management of the College. As "this enlightened age demands a better qualified ministry," it was ordered that the committee to prepare the seven years' Course of Studies be appointed, said Course "to be read by all ministers of our Eldership." An assessment of \$125.00 on the churches was ordered to be made.

15th Kansas Eldership.—The Kansas Eldership, like others in the West, suffered from the unsettled condition both of Church families and ministers. These, however, were secondary causes. The commendable desire to better themselves financially caused the unrest. And this operated against successful Church work and hindered the building of strong churches. The Roll of ministers and delegates was constantly changing. In 1895 the Roll of ministers was not fully made up for publication, and can not be accurately determined. Seven were present, with five delegates, and two delegates from the W. M. S., when the body was organized at Milford, Geary county, on September 2nd. The session was held in "the Tabernacle," and the Opening Sermon was preached by W. H. Cross, at 11 o'clock a. m., September 1st. The retiring Speaker, J. C. Forncrook, "stated the needs of the Church in Kansas," after which he was re-elected Speaker; F. F. Manchester, Clerk; W. H. Cross, Financial Clerk, and J. V. Whisler, Treasurer. Church letters were declared "null and void one year after date." Ministers were prohibited to go on the fields of other pastors. The Eldership had a good financial system, and all the required Funds, and the main drawback was fidelity of pastors and ability of churches. A "statement included in a Transfer" given one minister was: "We deplore the fact, that while on one of the best fields in our bounds, he has not taken up a collection for Eldership Funds for the whole time he has been with us." In order "to keep the churches pure and the records straight," it was ordered that the pastors call "business meetings at least once a year of each church, when the Roll shall be called, and as the names are called each member rise and briefly answer, telling how they are getting along spiritually, and what are their desires and intentions in the Christian life." A proper watch-care was also required over any members removing to other localities. The impeachment of State, county, or municipal officers refusing to enforce the laws prohibiting the manufacture and sale of intoxicants was demanded, and also their "punishment as traitors to the State and country." The Eldership voted against a change in Eldership titles, and "in favor of the present form of Church government." There were now twenty bethels in Kansas, thirty-nine preaching places; number of conversions and accessions, 225; number baptized, 156, and total membership, 690. The territory was divided into twelve fields, including Ft. Scott mission, and Topeka mission.

16th Kansas Eldership.—While the Kansas Eldership was not in favor of a change in its title, it promptly acquiesced in the action of the General Eldership, and on September 28, 1896, it convened at Topeka, Shawnee county as "the Eldership of the churches of God in Kansas," and one of its first actions was the passage of an amendment to its Constitution changing its title. Ten of the twenty-one teaching elders were present, and twelve ruling elders and delegates. The officers chosen were: Speaker, J. C. Forncrook; Clerk, J. V. Whisler; Financial Clerk, W. H. Cross, and J. V. Whisler, Treasurer. Upon the payment of \$100.00 the Eldership secured as a donation "the Harrison Chapel." A mid-Summer Ministerial Association in addition to the one held in connection with the Eldership session was arranged for. Churches in Oklahoma and Indian Territory requesting membership in the Kansas Eldership were received conditioned on the approval of the Oklahoma and Indian Territory Eldership. P. Clippinger had removed to Florida, and his work in that State was recognized. The alarming increase in profaning and desecrating the Sabbath was deplored; the influence of the Eldership was pledged "to retard and stop such unholy action." An important question was settled when the Eldership decided that "any minister whose license is in the hands of the Standing Committee is not legally qualified to solemnize marriages, or perform the other functions of the gospel ministry." There is no intimation that Lizzie Dupree, who received license, was a colored woman. For insubordination

to the Eldership and disloyalty to the Church of God the name of one minister was "dropped from the Roll of ministers." By request, and because of neglect to report for two years, the names of four others were "dropped." Though the list of appointments numbered thirteen, one was unsupplied and two were dropped from the Roll—Big Creek circuit and Phillips county.

17th Kansas Eldership.—Every deliberative body has its embarrassments, its trials, its troubled waters, or enters the cave of Traphonius. This might be inferred relative to the Kansas Eldership in 1897, when "the waters seemed troubled at times." Conditions were less inspiring than they had been, as some of the strongest men in the ministry went to other Elderships; three fields were dependent on the Board of Missions of the General Eldership, and the Topeka Mission had become quite unpromising. A "Peace Committee" was created, whose work is not clearly disclosed, nor its actions recorded; but it served its purpose so well that "the oil soon quieted the waters, and the sea was calm." The result was "a pleasant Eldership." The session was held with the church at New York Valley, Woodson county, and the Opening Sermon was delivered on the evening of October 5, 1897, by **J. W. Kingston**. Friday and Saturday the Ministerial Association held its meeting. The Stationing Committee mapped out nine fields of labor, four of which were missions. All were supplied with pastors. The mission "in the outskirts of the city" of Topeka was not directly recognized; but **Lizzie Dupree**, in charge of it, solicited "chairs and other church furniture in Topeka" for use at this mission. The Tabernacle owned by the Eldership was offered for sale to the Board of Missions of the General Eldership. Being in sympathy with Findlay College, it approved "the dollar plan" for the support of the College, and the pastors were instructed "to urge each local church to make an offering for that purpose on Thanksgiving Day."

18th Kansas Eldership.—The W. M. S. of the Kansas Eldership was closely connected with said body, as delegates had seats in the Eldership, and an hour of a sitting was given to its work, besides one evening was allotted to it. The pastors were also "requested to act as organizers on their fields of labor, and that a State Organizer be elected." The Eldership convened at Harrison Chapel, Wilson county, September 26, 1898. On constituting the Eldership thirty-three "members were present," of which number seven were women. The balloting for officers resulted in the election of **J. W. Kingston**, President; **L. C. Barnard**, Clerk, and **J. V. Whisler**, Treasurer. The Funds were in gratifying condition, there being in the Home Mission Fund, \$50.44; General Mission Fund, \$55.54; College Fund, \$12.11; Church Extension Fund, \$213.25; Widows' Fund, \$145.87; Contingent Fund, \$14.14. The Eldership declared that "the temperance cause is suffering for the want of more thorough support and co-operation of the churches, and that by our example and vote we will do all we can against the monster of intemperance." It also "discouraged the use of tobacco." One evening was set apart for an ordinance meeting, when **J. W. Kingston** delivered a sermon in the Tabernacle, "after which the brethren and sisters repaired to the Bethel for the ordinance services." "Trashy literature" was denounced as "ruinous to be read." The Eldership found itself in debt to the General Eldership for Mission Fund, \$193.30; for Contingent Fund, \$50.00. Part of this debt was at once ordered to be paid. The trustees of the Eldership were instructed "to see after insurance on Bethels." The sale of the Tabernacle was ordered. The number of fields of labor were eleven. Six ministers were named "to assist in opening new points." There was also one "General State Worker," and "**Lizzie Dupree** General Worker with colored people in the State." The members "had a glorious time at the Eldership, which we pray may continue among us the whole year round."

19th Kansas Eldership.—The spiritual element was conspicuous in the Kansas Eldership in 1899. "We had a glorious feast of the love of God and the brethren" is the report of **L. C. Barnard**, Clerk. An aggressive missionary spirit is revealed in the arrangement of the fields of labor and the assignment of ministers. The Eldership convened at Arma, Crawford county, September 18, 1899. **W. H. Cross** delivered the Opening Sermon. **J. V. Whisler** was chosen President and Treasurer, and **L. C. Barnard**, Clerk. Theoretically, at least, every minister without a field of labor was a missionary, whose work consisted in "opening up new points." In constituting the Eldership the names of six ministers and fourteen delegates were enrolled. The published Report of the Stationing Committee shows that the ten charges were well supplied, except Topeka Mission and Phillips county circuit, which were unsupplied. One circuit was in Woods county, Oklahoma, and **P. L.**

French and W. E. Tuttle were appointed to Colorado. **Lizzie Dupree** was made a "General Worker among the colored people in Kansas," and **T. B. More** held the same office among the white people. The ministers living in Colorado, a total of five, were desirous to have an Eldership organized. **W. E. Tuttle** had formed "the first church of God in the State in the Summer of 1899, consisting of twenty-five members."

20th Kansas Eldership.—The work in Kansas was carried on with approved zeal and energy, under conditions not too favorable. Much of the success achieved was the result of individual energy and an intelligent application of means to desired ends. The Eldership at its session held at New York Valley, Woodson county, which began September 10, 1900, rejoiced when its Committee on Overtures reported that the letters from twenty different points showed that there were "950 members in the bounds of the Kansas Eldership, an increase of 335 in the last two years." There were "twelve houses of worship and twenty-nine preaching places." It was deeply felt that permanent church work was impossible without houses of worship. There were present eleven teaching elders, nine ruling elders and seven delegates. **J. V. Whisler**, a layman, was elected President; **L. C. Barnard**, Clerk. There were two accessions to the ministry by Transfer—**O. A. Newlin** and **J. N. Smith**—and **W. H. Cross** received a Transfer to the Illinois Eldership. A thoughtfully written Report on Temperance endorsed the Prohibitory law of the State, and in positive terms "condemned the system called the canteen system" and the exportation of "the vile stuff being sent out from this our Christian land to foreign fields even before the blessed gospel reaches them." A two years' reading course for ministers was adopted. All were required to take this course who had not already done so. Any one failing to do so was to "forfeit his Certificate of Ordination." There were ten circuits, all supplied but the Topeka Missions. One field was in Woods county, Oklahoma, and Clover Meadow, Colorado, was attached to the Ness county circuit, Kansas. **P. L. French** was designated as General Evangelist for Colorado, and **W. T. Turpin** for the State of Kansas. The Eldership was blessed in its close, for "the Spirit of the Lord prevailed, and the Eldership closed with a soul-refreshing meeting in which six souls found peace with God, and were added to the church, and four at the altar of mercy seeking salvation."

21st Kansas Eldership.—The Eldership in 1901 was entertained with a lecture by **O. A. Newlin**, whose enthusiastic reception was more significant than resolutions. The subject was: "Red Hot Temperance Shot and Shell." It was published with the Journal by action of the Eldership. **Newlin** also delivered the Opening Sermon, from Ezek. xxii, 30. Subject: "God's Gap-fillers." The body convened with the Fairview church, Pratt county, September 30, 1901. Eleven teaching elders and thirteen ruling elders and delegates were present. Officers chosen were: President, **J. V. Whisler**; **A. J. Leonard**, Clerk; Treasurer, **J. V. Whisler**. The Treasurer was directed "to look after the insurance of bethels." At the annual Ministerial Association, prior to the Eldership, the ministers were required to appear for examination in the prescribed Course of Studies. A third year's course was added. One minister, **G. E. Dunn**, "passed from this stage of action" during the year, and his loss was lamented. As there were "many calls for help," the ministers resolved "to return from this Eldership more determined than ever to carry the word of life to all." The doors were closed against **Mrs. M. B. Woodworth**, on the ground that she "no longer affiliates with the churches of God," and ministers were "required to see that she does not labor on their fields, or within the bounds of this Eldership." The names of eighteen ministers were on the Roll. There were twelve fields of labor, all supplied except Topeka. While the boundaries of the Eldership had not been changed, one circuit was located partly in Colorado, and Quapau Station was in the Indian Territory. Three of the ministers resided in the Indian Territory; two in Colorado, and one in Oklahoma. The Clerk had announced that "the twenty-first Kansas Eldership of the Churches of God in Kansas and Colorado will convene September 29, 1901."

22nd Kansas Eldership.—The Ministerial Association was practically part of the Eldership session. It began on September 12, 1902, the Opening Sermon of the Eldership having been preached the previous evening, by **A. J. Leonard**, from Eph. v. 15, 16. The session was held with the church at Central View, Barber county, and opened September 15th. **J. V. Whisler** was elected President; **A. J. Leonard**, Clerk; **W. H. Sheets**, Financial Clerk. **A. Miller**, State Evangelist, received the "hand of congratulation for the successful work done the past year,"

and was "requested to give an outline for the conducting of a revival." The Ft. Scott Collegiate Institute received "heartly sanction" and the promise of "a generous support." The Eldership also stated that "the General Eldership voted a fund of \$1,862.00 for mission school work in the West on the condition that such school should not become a permanent charge to the General Eldership or any of its Boards." It therefore expressed it as "the sense of the body that the Board of Missions should accept the school, assured that it will require no further financial aid." The spiritual interests of the Eldership were in a reasonable state. There were 19 preaching points, 13 church organizations, 11 houses of worship, 233 conversions, 425 fellowshipped, 133 baptized, \$882.00 received for preaching." Other funds were also low, as the total amount was \$88.00. Appointments were made to twelve charges, two of them receiving an appropriation from the Board of Missions of the General Eldership.

23rd Kansas Eldership.—The Ministerial Association which preceded the Kansas Eldership in 1903 discussed certain questions appropriate for the Eldership itself. Among these was "Our Mission Work, Home and Foreign," by O. A. Newlin, who had been a delegate to the General Eldership in 1902, and was familiar with the action taken at Findlay, Ohio, by the Convention to organize the new W. G. M. S. The Eldership stood loyally to the action of both the General Eldership and the Convention. The body met with the church at Mulberry, Crawford county, September 28, 1903. On the preceding Sabbath evening the Opening Sermon was preached by P. L. French. The organization was effected by electing J. V. Whisler, President; Myrtle Sheets, Clerk; J. V. Whisler, Treasurer. Eight ministers and twenty delegates were in attendance. What was known as "A Mid-year Preachers' Association" was arranged for, to hold its session at Ft. Scott. The territory of the Eldership was too extensive; the churches too widely scattered, and the means too limited to do the best permanent work. The Eldership was chiefly concerned about these questions, and felt far less interest in subjects frequently discussed and acted upon by ecclesiastical bodies. It seemed oppressed with a sense of the magnitude of the work, and its inability to do it justice. There were twelve charges, located not so far from the four corners of the State, which is 408 miles long, and 208 miles broad, rectangular in shape, and including one circuit in Oklahoma, and points in Colorado.

24th Kansas Eldership.—The confident and sanguine spirit of the Kansas Eldership in 1904 found expression in these words of the Clerk: "The recent session of the Kansas Eldership was without doubt the brightest in the history of the churches of God in Kansas." The principal reason was "the advent of several young men from other Elderships, and the ordination of four more from our own churches." The session was held with the church at Harrison Chapel, Wilson county, with the Opening Sermon on the previous evening, by W. E. Tuttle, from Job ix. 33. The organization was effected on the morning of September 19, 1904, by the election of John Hendricks, Speaker; W. E. Kelly, Clerk; W. H. Sheets, Financial Clerk; J. V. Whisler, Treasurer. Eleven ministers were present out of twenty-six on the Roll, and twenty delegates. One new "church, at Cleo, Oklahoma, was received into the Eldership." The finances were in better condition, \$100.00 having been received from the sale of the bethel in Ness county. But the Eldership was much in arrears to the Contingent and Mission Funds of the General Eldership. Plans were matured "to raise \$150.00 during the coming year to liquidate the indebtedness to the General Eldership." Instead of "a delegate from each church" to be entitled to membership in the Eldership, the Constitution was amended so as to read, "a delegate for each fifty members, or fraction thereof." The support of the pastors on the twelve fields of labor was \$1,420.12; the church organizations 15, and total membership 575. The delegates to the General Eldership were instructed to invite said body to convene with the church at Ft. Scott, Kansas, in 1909. The counties in the north-eastern and north-western parts of the State were omitted from the report of the Stationing Committee, and were to supply themselves.

25th Kansas Eldership.—In 1905 the Kansas Eldership held its annual session outside of the State, at Bartlesville, Ind. Ter. The phraseology of its Act of Incorporation raised a doubt in the minds of a majority whether its acts were legal, having been taken beyond the boundaries of the State. Accordingly an extraordinary session was called to meet at Ft. Scott, Kansas, December 15, 1905, when one of its first acts, and the main act, was to appoint a committee, consisting of J. V. Whisler, O. A. Newlin and C. H. Berry, to investigate the matter, consult an

attorney as to the legality of the business transacted, and report. The conclusion was, "that there is no question as to the legality of all business transacted by the Eldership at Bartlesville, Ind. Ter." The date of the regular session was Monday morning, September 18, 1905. The previous Sunday evening **O. A. Newlin** preached the Opening Sermon. On Friday and Saturday, September 15th and 16th, the Ministerial Association held its meeting, and again the day preceding the extraordinary session. The officers of the Eldership were: President, **J. V. Whisler**; Clerk, **F. E. Hamlin**; Treasurer, **J. V. Whisler**. Fifteen ministers and nine delegates attended the session. There were fourteen fields of labor, besides "Ft. Scott Institute and General Missionary," **O. A. Newlin**, and General Worker, **A. Miller**. The second church, Ft. Scott, and **Newlin**, were subject to an appropriation by the Board of Missions of the General Eldership. An important accession was that of **J. W. Bloyd**, by transfer, who took charge of Bartlesville under the Board of Missions of the General Eldership. The Eldership sought to protect itself against unworthy men who had received Certificates of Ordination by directing that "annual Certificates of Standing" be issued to each minister, and that there be stamped on the Life Certificates the words, "Not good unless accompanied by an Annual Certificate."

26th Kansas Eldership.—A Dormitory had been built for the Ft. Scott Collegiate Institute during the Summer of 1906, which was to be formally dedicated October 9th. To have the Eldership hold its annual session coincident with this event, the date of the session was changed, and the Eldership met at Ft. Scott, Monday morning, October 8, 1906. Seventeen ministers and eighteen delegates were present. On Sunday morning, October 7th, **J. W. Bloyd** delivered the Opening Sermon. The Eldership was organized by the election for President of **J. W. Bloyd**; **F. E. Hamlin**, Clerk; **J. V. Whisler**, Treasurer. The dedication of the Dormitory was an Eldership event, and took place on Tuesday, October 9th, at 2 p. m., the services being held in the Chapel of the Institute. **O. B. Huston**, of Illinois, preached the sermon and made an appeal for funds. Tuesday evening was given to **Clara Landes**, returned missionary from India, who lectured on India. While every one had the kindest disposition toward **Clara Landes** personally, the Eldership at all times maintained its loyalty to the General Eldership and conformed to its actions. The actions on temperance were in unison with Kansas sentiment, sometimes a little extreme compared with views eastward. On education the Eldership was progressive, inspired by the enthusiastic spirit of the Principal of Ft. Scott Collegiate Institute, **O. A. Newlin**. There were fourteen charges, including Bartlesville, Ind. Ter.; two in Ft. Scott, and one in Prowers county, Colo. **J. W. Primrose** was the State Evangelist, and **O. A. Newlin**, General Missionary, as well as Principal of Ft. Scott Institute. His motto seemed to be "Perseverance and Victory," and he infused much of his spirit into others. **W. W. Richmond** and **J. W. Primrose** earnestly seconded his projects for larger things.

27th Kansas Eldership.—One of the most advanced steps was taken by the Kansas Eldership in 1907, when it appointed one of its ministers a "State Temperance Worker." The Ministerial Association held its meeting on Friday and Saturday before the convening of the Eldership. Temperance agitation was much stimulated by the prospective World's Temperance Centennial Congress, to be held at Saratoga Springs, New York, June 14-30, 1908. Temperance organizations and religious bodies of every name and nature were invited to participate. The session of the Eldership was held at Englevale, Crawford county, Kansas., beginning Monday, September 16, 1907. The preceding Sunday evening **J. W. Primrose** delivered the Opening Sermon. On Monday evening the Missionary Sermon was preached by **O. A. Newlin**. On Wednesday evening the ordinances were observed. **John Hendricks** was elected President; **J. V. Whisler**, Clerk; **W. H. Charles**, Financial Clerk; **J. V. Whisler**, Treasurer. The attendance was disappointing; but the session was harmonious, without "a ripple to mar the general good feeling." The loyal attitude of the Kansas Eldership toward the General Eldership was appropriately expressed by official action, in view of the meeting of the latter at Ft. Scott in 1909. It "advised the W. G. M. S. of 1890 to accept any reasonable adjustment of the questions involved, even at a sacrifice, in order that peace and harmony might be restored." When the appointments were made to the twelve fields of labor, Ft. Scott station was unsupplied. **O. A. Newlin** was appointed to the Collegiate Institute. The second church in Ft. Scott was omitted from the list. Besides Bartlesville in Oklahoma, the fields of **P. L. French**, **J. N. Smith** and

J. E. Barbour were partly in Oklahoma. **Ossman** and **Long** were appointed to Lamar, Colo. The arrangement suggested the contraction of the occupied territory in the State of Kansas.

28th Kansas Eldership.—Of the twelve charges enrolled in 1908 to constitute the Eldership, six were "not represented," or "not reported." A few others had no teaching elders. The personnel of the Eldership consisted of three pastors; five delegates, one of them a woman; the Principal of the Collegiate Institute, the General Worker, the State Temperance Worker, three local ministers and three members of the W. M. S. Upon balloting for organization **J. W. Bloyd** was elected President; **J. V. Whisler**, Clerk; **W. H. Charles**, Financial Clerk; **J. V. Whisler**, Treasurer. The session was held at New York Valley, Woodson county, Kansas, September 7 and 8, 1908. There was in the Treasurer's hands a total of \$664.87, of which \$526.18 belonged to the Widows' Fund. A more systematic "plan for Eldership collections" was to be devised by a committee. While the Eldership "rejoiced over the valuable addition to the body of **T. M. Funk** and **John H. Gross**," it recorded with emotions of unfeigned sorrow the fact that "God in his all-wise providence has called our beloved brother, **David Keplinger**, from our Eldership to the home above." He "was a charter member of the Kansas Eldership." He was a native of Virginia, born September 1, 1823. He died at the home of his son in Kansas, when there on a visit from the Soldiers' Home in California, on November 13, 1907, aged 84 years, 2 months and 13 days. He was ordained by the Ohio Eldership in 1849. Thence he went to Indiana, in which Eldership he was a prominent, active member until he went to Missouri, and thence to Kansas, and later to California. He was a man of great endurance, a self-sacrificing minister, faithful through storm and sunshine. His brethren delighted to honor him. He was a man of guileless humility, the first test of true natural greatness. On temperance the Eldership was more explicit than before, in view of the meeting of the Legislature to act on important liquor legislation. It included Sunday theaters, Sunday baseball and other evils in its protest for public reforms addressed to the Legislature, "making possible the enjoyment of a more sane and modest Sabbath day." Its resolutions were to be "placed in the Topeka Capitol during the session of the Legislature." The Eldership viewed with serious urgency the matter of "having our children taught the distinctive doctrines of the Church," and therefore advised the dissemination of Church literature through the Sunday-schools and in the homes, and the sending of the children to Church of God schools. It also granted the request of the Oklahoma Eldership, to "relinquish its right to that portion of the territory included in the bounds of Oklahoma." Desirous that the work in Ulubaria, India, should be continued, it nevertheless insisted that the laborers there must come into harmony and co-operation with the General Eldership. The W. M. S. of Kansas was commended for its loyalty under the difficulties which surrounded it. There were nine charges, three of them wholly or partly in Oklahoma, with three General Workers and one General Missionary.

29th Kansas Eldership.—Saturday, September 18, 1909, was to be a day for the Ministerial Association to hold its meeting. "Some of the brethren assembled" for that purpose. Preaching services were held on Saturday evening and Sabbath morning, when **T. B. More** and **P. L. French** officiated. **Charles Manchester** had become Principal of Ft. Scott Collegiate Institute, and on Sabbath evening was pressed into service, in the absence of the appointee, to preach the Opening Sermon of the Eldership. On Monday morning, September 20th, at Mulberry, the Eldership was constituted, with ten fields of labor, one of them in Colorado; one pastor and nine "ministers without appointments," nine delegates, two of them women, and three officers of the W. M. S. When the Ministerial Roll was made up at the adjournment, twenty-two names were on it. In addition to the ministers, delegates and officers of the W. M. S., there were also enrolled the laymen who were officers of the Eldership of 1908, and five other members of the W. M. S. Thus constituted, the Eldership chose **T. B. More**, President; **Chas. Manchester**, Clerk; **W. H. Charles**, Financial Clerk; **J. V. Whisler**, Treasurer. The President favored the women with the three places on the Committee on Temperance, placing thereon **Mrs. Valeria Gayhart**, **Mrs. W. H. Charles** and **Mrs. Maggie More**. Their report not only declared it "an honor to live in the great State of Kansas, because it has taken precedence in enacting laws prohibiting and abolishing the liquor traffic;" but it denounced "theaters, five-cent shows and Sunday baseball, because they desecrate God's holy day and degrade public morals." The

management of Ft. Scott Collegiate Institute under **C. Manchester** received generous endorsement by the Eldership. The work of the General Eldership was strongly approved, and the Eldership "put itself on record as opposed to all divisions in our Missionary Forces," and emphatically sustained the "Final Action" of the General Eldership on this subject. Provision was made for the revision of the Eldership Constitution and By-Laws. The state of religion was not satisfactory. The work did "not come up to the standard that we should like to see." Some churches had gone down. Yet "some good work has been done." There were 116 conversions, 82 accessions, 62 baptisms. Oklahoma Eldership having received the territory south of the State line, yet the appointments as to numbers remained the same, with one in Colorado. The Standing Committee had revised the Course of Studies for the younger ministers, and it now covered a period of three years, and an Entrance Examination in the common branches.

30th Kansas Eldership.—Nominally some fields in the Kansas Eldership were still large, though a few of them were single churches. Thus in 1910 there was one field designated as "Pratt county and the western part of the Kansas Eldership." One, "Stafford and Edwards counties." One, "Southern Texas." The missionary spirit was deeply rooted in the ministry. They could not be chided with Lowell's thought, that "not failure, but low aim is crime" in their case. Their purposes were lofty and true; but the mountains of difficulties lay athwart their path. When the Eldership convened at Fort Scott, Kansas, August 29, 1910, it had already listened to the Opening Sermon the Sunday evening previous, by **T. M. Funk**, from I. Cor. i. 10-17. There were present eleven ministers, six delegates, three officers of the W. M. S., and the Financial Secretary. **T. B. More** was elected President; **C. Manchester**, Clerk; **W. H. Charles**, Financial Clerk; **J. V. Whisler**, Treasurer. In the Treasurer's hands were funds to the credit of the Church Extension Fund, \$20.59; the Home Mission Fund, \$62.19; the General Mission Fund, \$25.75; the Widows' Fund, \$644.64; the Contingent, \$32.25. The Eldership was jealous of the reputation of its ministers, and when the name of a minister was called for his report, it was referred to a special committee because he had "issued a circular letter, and caused it to be sent to members of the Eldership, calculated to do injury to" another minister of the body. Acknowledging his wrong and asking pardon, his license was granted him. This Eldership knew the value of silence in baseless matters relating to ministerial reputation. "Lay thine hand upon thy mouth" was its motto. They had seen the statue of Harpocrates, in which he, the god of silence, is represented with his fingers pressed upon his lips. The Eldership was beforehand in its action in favor of the enactment of "federal laws to make it a crime to ship liquor into States that have prohibitory laws." It was responsive to every effort to enlarge the Endowment Fund of Findlay College, and heartily approved the measures inaugurated to secure the new endowment of \$50,000. It manifested special interest in Fort Scott Institute, which, having no endowment, needed the more the contributions of its friends and collections on Collegiate Institute Day. Loyally it linked these two educational institutions together in commending them to the churches in Kansas, and required "each minister holding a charge to preach at least one sermon on educational lines during the year." Permission was "granted the Fort Scott church to move the bethel to a point nearer the center of the city," but without expense to the Eldership. The results of the year's work were not up to expectations, as the number of conversions was 126; baptisms, 51; accessions, 10.

31st Kansas Eldership.—As per arrangement of the Eldership in 1910, Saturday preceding the Eldership in 1911 was taken up by the Ministerial Association, with "a sermon on Friday night." Saturday evening the W. M. S. held its annual meeting, with a carefully prepared program. On Sunday evening **Charles Manchester** preached the Eldership Opening Sermon, from Ex. iv. 24-26. The session was held at Sharon, Central View Bethel, Barber county, and the Eldership was constituted on Monday morning, August 28, 1911, when there were present five ministers, four ruling elders, five delegates, the Financial Clerk and one representative of the W. M. S. These elected **S. W. Konkell**, President; **C. Manchester**, Clerk; **W. H. Charles**, Financial Clerk, and also Treasurer. Committees were appointed by the President and Clerk, and the Eldership did its work according to a regular Order of Business. It ordered its dues to the General Eldership to be paid in full, and in other ways gave evidence of a spirit of loyalty and co-operation. The spiritual interests of the Eldership were in fair condition. There were ten organized churches, twelve houses of worship and seventeen

preaching places. Conversions, 159; baptized, 69; accessions, 66; churches organized, 2; number of members, 268. The Bethel in Sumner county was authorized to be sold, as it was not being used by the ministers of the Eldership. The efforts of **C. Manchester** "to secure larger gifts for Fort Scott Collegiate Institute" were "heartily encouraged," and the Institute Day was directed to be observed. The "tireless workers who have succeeded in completing the Carnegie Fund of Findlay College" were commended, and the Eldership "rejoiced with them in the enlarged opportunities awaiting the faithful workers at Findlay." Assessments were made on the churches for various funds, and they were to be "notified by the Clerk two months before the meeting of the next Eldership."

32nd Kansas Eldership.—On Saturday, August 24, 1912, the W. M. S. of the Kansas Eldership held its thirteenth annual session, and the faithful band of women were greatly encouraged in their tireless labors by the commendations of the Eldership. **Viola G. Hershey**, returned missionary from India, had met with the Society in May, and stimulated it to greater efforts for the foreign work and to extend the work in Kansas. The Opening Sermon of the Eldership was delivered on Sunday, by **Chas. Manchester**, from Luke v. 4. When the Eldership was constituted it consisted of four ministers, three ruling elders, three delegates, and five officers of the W. M. S. The latter were placed on committees and had the other rights of members. The Committees on Temperance and on the State of Religion were wholly composed of women, and there was one on each of the Committees on Journals, Education, Resolutions and Business. The session was held at New York Valley, Woodson county, Kansas, and began on Monday morning, August 26, 1912. **A. J. Leonard** was elected President; **Chas. Manchester**, Clerk; **A. H. Shuman**, Financial Clerk; **W. H. Charles**, Treasurer. The State of Religion was not characterized by the Committee; but it gave facts, to wit: Number of appointments, 13; churches, 9; houses of worship, 12; conversions, 99; baptized, 57; accessions, 56; membership, 253. The new church at Gerlane, Kansas, was received, and yet the Committee stated that "we have fewer appointments than last year, and less members converted and baptized." An undertone of solicitude is heard in the words: "We still believe that God is willing to bless earnest and faithful labor." They may have known that other religious bodies working in rural districts had similar experiences. There was much general anxiety in ecclesiastical circles over the twelve hundred country churches in the State which had been abandoned and deserted because of a lack of interest in church work, and other causes. Perhaps ministers shared in the responsibility. Barber county circuit was mentioned by the Committee as having had the most encouraging work during the year. Yet the "circuit was not supplied with a minister" at this Eldership. It was "a work with three churches, all thoroughly alive to the work, and able to pay \$500.00 or \$600.00 a year," guaranteed. The broader view of National Prohibition was taken by the Eldership, and for this the Eldership declared it "will do all in our power." It heartily endorsed, and rejoiced in the movement to prohibit the shipping of intoxicating liquors into prohibitory States." At the Monday evening sitting, besides acting on a strong report on Education, **C. Manchester** preached the Annual Ordination Sermon, from John xiv. 15. **C. Manchester**, **A. H. Shuman** and **W. H. Charles** were elected the Standing Committee, **Charles** being a lay elder. The Stationing Committee were **C. Manchester**, and **T. B. More**, ministers, and **W. H. Charles**, **C. M. Hiestand** and **S. W. Konkel**, lay elders. Trustees, **J. N. Smith**, minister, and **W. H. Sheets**, **J. V. Whisler**, **R. A. Porter** and **W. H. Charles**, lay elders. The Widows' Fund had increased to \$755.68. The Home Mission Fund was \$76.06; General Mission Fund, \$70.00; Contingent Fund, \$49.11; Church Extension Fund, \$45.59. The Stationing Committee made appointments to three charges, leaving "Barber county circuit and Crawford county circuit in the hands of the Standing Committee to be supplied." It appointed **G. W. Wyatt** to Crawford county, and "asked the Board of Missions of the General Eldership to appropriate \$200.00 to his support."

XVIII. THE WEST VIRGINIA ELDSHIP, NORTH.

1st West Virginia Eldership, North.—That order which is Heaven's first law,
and which Milton extols as

“—a glorious law
Seen in those pure and beauteous isles of light
That come and go, as circling months fulfill
Their high behest,”

never characterized any Eldership more perennially than it did the West Pennsylvania Eldership. And when the time seemed now to have fully come to sever part of its membership and territory from the main body, not only was every thing done orderly, but with a dominant brotherly feeling. Whatever consultations and caucuses may have preceded, the project of organizing a new Eldership was suddenly sprung at the session of the West Pennsylvania Eldership held at New Brighton, Beaver county, Pa., beginning October 5, 1882. On Tuesday afternoon,



Gravel Street Bethel.

October 10th, **T. Woods** submitted a resolution, declaring it “to be the sense of the body that a new Eldership should be formed, to be known as the West Virginia Eldership.” “North” was not at this time part of the title. It also directed that proper steps be taken to carry this resolution into effect. The resolutions were adopted by a rising vote. A special committee was named, consisting of **J. Grimm, T. Woods** and **A. R. McCahan**, to determine the boundaries of the new Eldership, and report in 1883. The Report as then made, at the Eldership held at Union Bethel, Somerset county, Pa., recommended that the territory embrace Greene county, Pa., the State of Virginia except Preston county, and all that part of the State of Ohio belonging to the West Pennsylvania Eldership. The ministers present who had determined to cast their lots with the proposed Eldership were **T. Woods, W. R. Craig, W. B. Long, J. S. Marple, N. M. Anderson, J. L. Lucas, H. D. Grimm** and **J. C. Cunningham**. They held a preliminary meeting, elected Standing and Stationing Committees, and “adjourned to meet at Green Valley, Pa.,” on November 16, 1883. When they convened as per adjournment, an Opening Sermon was preached by **J. S. Marple**, from Jer. iii. 4. The members in attendance were **J. S. Marple, W. B. Long, J. C. Cunningham, N. M. Anderson, J. L. Lucas, H. D. Grimm, W. G. Steele**, teaching elders. Five teaching elders were ab-

sent. Delegates present were **N. Vanaman**, **S. Bartrug**, **W. H. Rose**, **E. Dowler**, **Z. H. Yoder**, **T. S. Gallatin**, **G. W. Planks**, **P. Morris** and **A. Ryan**. **W. B. Long** was chosen Speaker; **J. C. Cunningham**, Clerk, and **E. Dowler**, Treasurer. The Treasurer was required to give bond in the sum of \$1,000.00. The Rules of the West Pennsylvania Eldership were adopted, and the collections provided for therein were ordered to be lifted. A committee, consisting of **J. C. Cunningham** and **N. M. Anderson**, was named to draft a Petition to the General Eldership, asking for authority to organize the West Virginia Eldership. The Petition was drawn up and reported, and was agreed to. Then the following delegates were elected as bearers of the Petition to the General Eldership to meet in Wooster, Ohio, in May, 1884: **W. B. Long** and **J. C. Cunningham**, ministerial delegates; **N. Vanaman** and **E. Dowler**, lay delegates. A mission was created in Calhoun county, W. Va.

The Petition to organize the new Eldership having been granted by the General Eldership, the boundaries fixed and the name, style and title determined as per Petition, the newly chartered Eldership was called to meet at Gravel Street, W. Va., October 10, 1884. There was no Opening Sermon; but religious exercises were conducted by **R. H. Bolton**, of Ohio, General Missionary Secretary. The Eldership was constituted by the Speaker and Clerk of the "temporary organiza-



Thomas Woods.

tion," and the following enrollment made: Teaching elders—**J. C. Cunningham**, **W. B. Long**, **N. M. Anderson**, **S. B. Craft**, **G. A. Bartlebaugh**, **J. L. Lucas**, **W. R. Craig**, **T. Woods**, **W. G. Steele**, **H. D. Grimm** and **J. R. Wilson**. **J. S. Marple**, absent. Delegates—**N. Vanaman**, **Perry McMann**, **W. P. Crosier**, **W. T. Smith**, **B. Eagan**, **H. Earnest**, **H. McCabe**, **E. Dowler** and **E. H. Lambes**. An election for officers followed, and resulted in the choice of **T. Woods**, Speaker; **N. M. Anderson**, First Clerk; **W. B. Long**, Second Clerk; **G. A. Bartlebaugh**, Financial Clerk, and **E. Dowler**, Treasurer. Realizing that "much of the territory within the boundary lines of the Eldership is unoccupied by the Church," the Committee on Missions reported that "our prayer to God is that he may raise up good men to preach the gospel," and recommended the appointment of "a General Evangelist to operate on our unoccupied territory." A missionary meeting was also recommended "to make an effort to secure funds with which to carry on the good work." The Eldership also expressed its hearty sympathy with the mission work of the General Eldership, and urged annual collections for frontier missions. It endorsed the measures adopted by the General Eldership "to plant the standard of the Church in foreign lands." It was voted "to hold a Ministerial Association one day before the annual meeting of the Eldership." The body emphatically "discountenanced the selfishness manifested among our local churches and cir-

cuits in the selection of preachers," and charged that "there is not as much co-operation as there should be." The Treasurer had received \$40.57, and paid out \$31.90. A Sabbath-school Convention was decided upon. **Anderson, Cunningham and Woods** were elected as the Standing Committee. The Stationing Committee made appointments to Wheeling circuit, Dry Ridge, Bellaire (Ohio), Sugar Grove (Pa.), Greene circuit (Pa.), Marshall circuit (W. Va.), Pipe Creek circuit, and Jackson and Kanawha mission. **T. Woods** was made "Supervising Evangelist." Items in the Financial Secretary's Report: Appointments, 37; organized churches, 23; Bethels, 15; membership, 639; conversions, 228; additions, 197; collected for missions, \$23.30; Contingent Fund, \$7.00; delegates to G. E., \$39.57; Sabbath-schools, 15; scholars, 419; salaries received by ministers, \$1,727.72. A committee was appointed to secure a Charter from the West Virginia Legislature.

Thomas Woods, along with **W. B. Elliott**, was ordained at Benwood, Marshall county, W. Va., on Monday forenoon, October 7, 1877, by the West Pennsylvania Eldership there in session. He attended the session of 1878, but at neither was he appointed to a charge. In 1879 he was appointed to Proctor, Wetzel county, W. Va. He served that charge one year, when he was sent to the "Old Indiana" circuit, Pennsylvania, at the Eldership in 1880. In 1881 he was appointed to Kanawha River circuit, W. Va., which field he served for three years, or until the first session of the West Virginia Eldership, in 1884. He was absent from the Eldership in 1883. It was in 1882, when down in Kanawha county, West Va., that he fully realized the long distance between the extreme southern sections of the Eldership territory and its central and northern parts. This was the main consideration which prompted him to introduce a resolution in favor of a division of the Eldership. Besides, the Church was prospering in West Virginia, and there were preachers enough in that section to make a respectable Eldership. His desire, not to say ambition, was accomplished, when in 1884 his plans were consummated in the organization of the West Virginia Eldership, October 10, 1884, of which he was the presiding officer. He, however, did not remain a member long, for in the Fall of 1886 he asked for, and received, a Transfer to the West Pennsylvania Eldership. He was an efficient minister when in the active work. There was some charming fascination in his ministrations. He was not brilliant, but forceful, and his fervent appeals for righteousness and truth, urged in pathetic and wholesome terms, often met responses in many hearts.

2nd West Virginia Eldership, North.—The West Virginia Eldership, North, had some stormy sailing early in its history. It found it necessary to exercise discipline in the case of several ministers at its second regular session, which convened at Franklin, Ohio, September 2, 1885. There were thirteen ministers in attendance, and six delegates. **N. M. Anderson**, who has always been an honored leader in the body, was elected Speaker; **W. B. Long**, First Clerk; **T. Woods**, Second Clerk, and **W. G. Steele**, Financial Clerk. The name of one minister "was stricken from the Journal." Charges were preferred against another, which were "settled on conditions" that the accused "acknowledge that he circulated false reports against" his accuser, "which was injurious to his moral standing," and that "it be published" that his accuser "is not guilty of what he was charged." The ministers without charges were required "to pay fifty cents of assessments made on us by the General Eldership." In addition to action against "the great evils of intemperance in the land," the Eldership recommended "the propriety of an organized effort among the preachers and members of every church to bring about a system whereby we as a body may be able to do more for the cause of temperance." A committee was appointed "to wait on the Secretary of State and procure a charter for this body." "Various places for missionary operations" were recommended, "with the request that the Board of Missions of this body devise a plan to procure money by which this noble work may be carried on within the bounds of this Eldership." The mission work of the General Eldership was also strongly endorsed, and each pastor was directed to preach one sermon annually on it "and take up a collection." Assessments on the various fields were made to raise the amounts apportioned to the Eldership by the General Eldership. The fields of labor consisted of two stations—Wheeling and Gravel Street—, eight circuits and four missions. Each pastor was instructed "to collect fifty cents from each member to purchase a tent to hold meetings in."

3rd West Virginia Eldership, North.—Under the provisions of actions taken in 1885 the work of missions was extended southward in West Virginia; but funds

were not coming in, so that it was difficult to keep missionaries in the field. The condition of the treasury does not disclose this fact, as no report is given at the Eldership which held its annual session at Mt. Carmel, Greene county, Pa., beginning October 1, 1886; but in the actions taken. There was a Committee on Missions, which declared that there was "a great field open within the boundaries of this Eldership which has not as yet been visited by any of our ministers." It also strongly urged pastors to make "special efforts to secure means to replenish the treasury, that the Board of Missions may make appointments and appropriations for mission work." An evening was set apart for a missionary meeting, but only \$32.53 was collected. Applicants for license were required to "have a recommendation for religious standing where membership is held, signed by the pastor and ruling elders." For the following year the Standing Committee was granted "power to transfer a minister of good standing in this Eldership to any other Eldership of the Church of God." Intemperance was viewed as the outgrowth of "a dangerous and evil heart, with many heads and many horns," and in highly figurative language the Eldership resolved to "lift up our voice and declared that" its destruction must be accomplished "by the ballot box." **Woods**, the putative father of the Eldership and President of its first session, took a transfer to the West Pennsylvania Eldership. There were thirteen fields of labor, but three were unsupplied. Wheeling and Gravel Street stations disappeared in the Wheeling circuit. The officers of this Eldership were **S. B. Craft**, Speaker; **T. Woods**, Journalizing Clerk; **N. M. Anderson**, Transcribing Clerk; **W. G. Steele**, Financial Clerk, and **E. Dowler**, Treasurer.

4th West Virginia Eldership, North.—For the purpose of distributing official positions as much as possible the West Virginia Eldership enacted a Rule, that "no member shall fill more than two positions at one session of this body." This made quite a difference in the composition of the committees of the session held at "Lower School-house, on Davis Creek, Kanawha county, W. Va.," the Opening Sermon of which was preached on Wednesday evening, September 28, 1887, by **W. G. Steele**, from 2 Tim. ii. 15. The organization was not effected until September 30th because of the absence of the Clerk, "with the books and papers," when **W. G. Steele** was chosen Speaker; **N. M. Anderson**, First Clerk; **J. C. Cunningham**, Second Clerk; **W. C. Leonard**, Financial Clerk, and **E. Dowler**, Treasurer. Fifteen ministers and six delegates were present. The Eldership so positively insisted on ministers of other Elderships presenting transfers before they can serve charges that it approved the action of the Standing Committee in removing **D. T. Leach** from the circuit assigned him by the Eldership because "he failed to get and hand to us his transfer." After requiring "the young ministers for this Eldership year" to be examined, the Eldership adopted a rule "that all the ministers of this body be placed in the class for examination." Six brethren were licensed to preach, whose ages ranged from thirty-six to forty-seven years. A Ministerial Association was arranged for, to immediately precede the Sunday-school Convention. The total amount for all purposes received by the Treasurer was \$89.44. A new committee was appointed to secure a State Charter. There were fifteen fields of labor, three of which were missions.

5th West Virginia Eldership, North.—With ten ministers present, and nine absent, and eight delegates, the fifth West Virginia Eldership, North, met with the church at Woodland, Marshall county, W. Va., September 20, 1888. The preceding evening **S. B. Craft** delivered the Opening Sermon, from Acts xx. 28. **N. M. Anderson** was elected Speaker; **Geo. E. Komp**, First Clerk; **I. D. Cousins**, Second Clerk; **W. G. Steele**, Third Clerk. While the report of the committee to secure a State Charter does not indicate whether it was granted, the Eldership proceeded to elect "five trustees to hold the property of the Eldership." The church at Peter's Run was "received into the Eldership." Licenses to exhort were now granted by the Eldership, but there was no formal ordination, as in the case of ministers. The Standing Committee was given power to grant licenses and transfers "the coming year." The large and inviting fields for mission work appealed strongly to the Eldership, and it resolved to "do all we can to extend the borders of the Church of God, and that the missionary money be used where most good can be done." There were fifteen fields of labor; but **George E. Komp**, appointee to Greenfield and Greenwood, was also General Evangelist.

6th West Virginia Eldership, North.—The death of "a devoted and efficient servant of God," such as was **W. G. Steele**, of the West Virginia Eldership, North, naturally recalls the death of Paul in contrast with that of Augustus Caesar. The

latter died as a play-actor, at the heights of fame, his jeweled hand grasping a bubble; the former "comes to a martyr's death, his manacled hand grasping an Amaranthine crown." **Steele** had been but nine years in the ministry. He died some time prior to the meeting of the Eldership at Grandview, Putnam county, W. Va., September 20, 1889. On Education the Eldership took the position "that we as an Eldership will make every possible effort to secure a liberal education, knowing that it is impossible to teach without being informed." The General Eldership missionary assessment was apportioned to the fifteen fields of labor, but no apportionments were made for its own funds. The total receipts reported by the Treasurer were only \$45.27. A new Treasurer, **L. F. Murray**, was elected, who during the year was received by transfer from the West Pennsylvania Eldership. The other officers were: Speaker, **N. M. Anderson**; **Geo. E. Komp**, First Clerk; **I. D. Cousins**, Second Clerk, and **H. W. Marty**, Third Clerk. The Eldership sought to be relieved from assessment for General Eldership Missionary Fund, as there were "open fields around them; the harvest white already, and many are perishing, while earnest, consecrated laborers are few. In order to bear the gospel to the unsaved, financial aid is needed, and must be had, to support the work here." A Rule was adopted, "that when a new point of organization is reported to the Eldership by a preacher or delegate, that it be received or rejected by the Eldership." Another new Rule was one to make "the Stationing Committee a Committee on Salaries, to make an assessment on each circuit, station and mission in this Eldership, in order to the gain of ministers' salaries." Three ministers were required to appear for instructions before the Licensing Committee. One was to receive "instructions in doctrinal matters;" one, "as to the duties of a minister of the gospel, and what is required as a member of the Eldership," and one, to be admonished "to be more careful in his financial dealings and manner of life." Appointments were made to sixteen circuits and missions.

7th West Virginia Eldership, North.—The Opening Sermon of the West Virginia Eldership, North, delivered on the evening of October 1, 1890, by **H. W. Marty**, was so well appreciated that it was ordered to be sent to The Advocate office for publication. The Eldership met October 1st, and was organized by electing **L. F. Murray**, Speaker; **Geo. E. Komp**, First Clerk; **I. D. Cousins**, Second Clerk; **J. R. Campbell**, Financial Clerk, and **Jackson Bayles**, Treasurer. The session was held at Big Run, Jackson county, W. Va. "A Ministerial Association was ordered to be held in May, in connection with the Sunday-school Convention." The Eldership had a Home Mission Fund, into which "every Church member was solicited to pay at least ten cents annually." Also a Superannuated Fund, and "**W. C. Leonard's** name was placed on the Superannuated list." As the deeds of many church houses in the Eldership were held by the West Pennsylvania Eldership, said body was requested to turn them over to the Clerk of the West Virginia Eldership. The cause was reported as advancing, as was also indicated by the appointments. There were seventeen circuits, all but two supplied with pastors.

8th West Virginia Eldership, North.—The coincidence of dedication and Eldership gave the session of the West Virginia Eldership of 1891 more than usual interest. The Centennial Bethel, Greene county, Pa., was to be rededicated on Lord's day, October 11th, and the Eldership convened October 7th. On the evening of October 6th **Geo. E. Komp** preached the Opening Sermon. **S. B. Craft** was elected Speaker; **Geo. E. Komp**, Journalizing Clerk, and **Clarence J. Marple**, Financial Clerk. After the Report of the Treasurer was acted on, **Jackson Bayles** was re-elected to that office. While nothing of a serious character disturbed the serenity of the session, yet there was publicity on some transactions "doubtless to a greater extent than was fruitful of good." Three young men "were formally ordained to preach the word." The Stationing Committee made seventeen circuits, all of which were supplied with pastors. A General Evangelist and Financial Agent was also appointed, who was "to secure moneys and notes for Eldership purposes."

9th West Virginia Eldership, North.—While the West Virginia Eldership, North, with few exceptions, was a quiet, harmonious body, the session of 1892 had "some rough places;" but they "were made smooth by the Spirit of Christian preferment and brotherly love." The session was held with the church at Gravel street, Benwood, Marshall county, W. Va., beginning October 5th. On the evening of the 4th **N. M. Anderson** preached the Opening Sermon. An organization was effected by the choice of **S. E. Stewart** for Speaker; **Geo. E. Komp**, First Clerk; **W. S. Shimp**, Second Clerk, and **E. Dowler**, Treasurer. An amendment to the

Constitution provided for a "Vice Chairman," and **L. F. Murray** was elected. An assessment for missionary and delegate funds was ordered. **B. F. Howell**, who "came with credentials of ordination from the Baptist Church," received license. The circuits were reduced to fourteen, two of which were unsupplied. There was, however, one General Evangelist, one Evangelist and one General Missionary. All other ministers were "to assist in the work wherever possible, and to open new appointments."

10th West Virginia Eldership, North.—One of the various hindrances to the progress of the work in the West Virginia Eldership was the almost constant transfers of ministers to other Elderships. In 1893 five efficient laborers left for the Ohio and Indiana Elderships, while one was previously transferred by the Standing Committee to West Pennsylvania. The Eldership met at Mt. Taber, Kanawha county, W. Va., October 5, 1893. The Opening Sermon was preached by **L. F. Murray**. Twenty ministers and six delegates were enrolled. Balloting for officers resulted in the election of **S. E. Stewart**, Speaker; **I. D. Cousins**, Journalizing Clerk; **W. S. Shimp**, Financial Clerk, and **B. F. Doyle**, Treasurer. The Eldership named a layman for trustee of Findlay College, and "all ministers pledged themselves to work for the interest of the College." During the year death broke the ranks of the ministry by the removal of **N. H. Messenger**, an "aged man of God," but licensed in 1885. Notwithstanding the loss by transfers and death, the Eldership had enough men, including several valuable accessions of young men, to supply its twenty fields of labor.

11th West Virginia Eldership, North.—Until this year the term "North" had not been an official part of the title of the West Virginia Eldership. But at this session the necessary steps were taken to form an Eldership in the more southern parts of the State, to be known as the "West Virginia Eldership, South," or "The Southern West Virginia Eldership." The question was carefully considered, and **L. F. Murray** and **B. F. Howell** were appointed and "authorized to call a session of said Eldership" for the purpose of forming a temporary organization and conducting the business until the meeting of the General Eldership in 1896. The session of the West Virginia Eldership, North, was held at Franklin, Ohio, beginning October 4, 1894. **G. C. Thompson** delivered the Opening Sermon the previous evening. **I. D. Cousins** was chosen Speaker, and **B. F. Howell**, Clerk. Two brethren received exhorters' licenses. The term "local preachers," it was decided, "should be defined to mean an unordained preacher." The possible existence of some unsound views led the Eldership to declare, that "any preacher in this body failing or refusing to preach and practice the doctrine of the Church of God as a whole shall be considered deficient in doctrine, and shall be disfellowshipped at the end of one year." Each pastor was instructed to hold four ordinance meetings a year on his charge, and each church was advised to "hold a weekly prayer-meeting on each Wednesday night." The departure to his final reward of **J. C. Wright**, and also of ——— **McKinney**, was recorded. Some "grievances" between two ministers resulted in the withdrawal of **S. E. Steward**, who had been a prominent and efficient worker in the body. By reason of the organization of the West Virginia Eldership, South, the number of circuits was reduced to nine, all but one supplied with pastors. "All the unoccupied territory within the bounds of the West Virginia Eldership" was given in charge of a General Evangelist.

12th West Virginia Eldership, North.—With rare exceptions the West Virginia Eldership, North, has been a very harmonious body. Even questions provoking disputations and developing antagonistic views were discussed with serenity and disposed of without irritation or chafing. This was exemplified at the session of 1895, held at Maynard Hall, near Blaineville, Belmont county, Ohio, beginning October 2nd. The officers elected were President, **I. D. Cousins**, who had preached the Opening Sermon on Tuesday evening, from 2 Chron. ix. 18; **J. C. Beam**, Recording Secretary; **W. S. Shimp**, Financial Secretary, and **B. F. Coyle**, Treasurer. There was a good deal of discussion of questions to be acted on by each Annual Eldership. **N. M. Anderson** had taken part in the discussion of these questions in The Advocate, and he was a leader whom the body readily followed. There were eight ministers present, and when a vote was reached they, with the few lay representatives present, voted unanimously for "Association" in place of "Eldership." Also for "Churches" in place of "Church," and against ordination with the imposition of hands. It also placed the granting of exhorters' licenses in the hands of the local churches. An action tending to promote harmony was adopted under which "no certificate of license be delivered to any who are at variance." The

right either to grant or receive transfers of ministers was denied to the Standing Committee. An effort to instruct preachers and churches to hold the ordinance services in private, "none but church and Christian people being permitted to be present, the world to be excluded," failed of adoption. The Eldership observed the ordinances in public on the last evening, and "it was a time long to be remembered by those who were present on account of the deep solemnity that prevailed and the gracious outpouring of the Spirit."

13th West Virginia Eldership, North.—In her tour among the Elderships Clara Landes went to Martin's Ferry, Belmont county, Ohio, where, on October 7, 1896, convened the West Virginia Eldership, North. She not only "entertained a large and appreciative audience on the subject of missions and her prospective work in India;" but also addressed the Eldership on "the urgent necessity of the organization of local missionary societies." The Eldership, however, did not seem to catch her spirit, for it only declared that "the territory is large, extensive and unoccupied, and we lack means to employ missionaries." **N. M. Anderson** preached the Opening Sermon, from Mark xvi. 15. He was elected President; **J. C. Beam**, Journalizing Clerk; **B. D. Eden**, Statistical Clerk, and **B. F. Coyle**, Treasurer. The Constitution and By-Laws were revised and carefully considered, under the leadership of **Anderson**. An attempt "to throw ministers loose, giving them privilege of hiring and being hired by churches" was made, under the spirit of unrest abroad, but was not successful. The state of religion was "far below the standard, and ministers of the body were recommended "to make a more vigorous effort to promote the cause of Christ and the upbuilding of his kingdom." The new Constitution provided for an Executive Board, which consisted of **W. S. Shimp**, **J. L. Lucas** and **R. Vanaman, Jr.** A Ministerial Association was to be held in June, the Standing Committee to prepare the program. There were eleven fields of labor, and all were supplied but one. In three instances the pastor was appointed "with discretionary power," which is to be interpreted "with the privilege of refusing to accept his appointment" without subjecting himself to any discipline.

14th West Virginia Eldership, North.—The vein of pessimism may be discerned in some items of business at the Eldership in 1897. The attendance was not large. On account of "deaths, emigration and other causes, many church organizations have gone down." The church property at Metz's Crossing was ordered to be disposed of. And the "Standing Committee was authorized to communicate with an evangelist for the purpose of reviving the work of the churches in general." The session was held at Mt. Carmel, Greene county, Pa., beginning October 6th. **J. L. Davis** delivered the Opening Sermon. **J. L. Lucas** was elected President, and **W. M. Miller**, Vice President; **B. D. Eden**, Journalizing Clerk; **J. C. Beam**, Financial Clerk, and **B. F. Coyle**, Treasurer. On temperance the Eldership was conservative, resolving that "each minister of this Eldership use his influence towards the suppression of the manufacture and sale of intoxicating liquors as a beverage." To increase the attendance and efficiency of the Ministerial Associations appointed by the Eldership, it was decided ministers not attending them "shall be fined not more than \$3.00, nor less than \$1.00, unless satisfactory reasons can be given." An easy course of studies for four years was adopted, intended mainly for applicants for license. An earlier date was fixed for the meeting of the Eldership so that pastors could move on to new fields and begin the Winter's work under more favorable conditions.

15th West Virginia Eldership, North.—The West Virginia Eldership, North, kept a record of deaths of lay members, and these at the end of the year were reported by the Committee on Obituaries, with appropriate resolutions. During the year 1897-8 twelve brethren and sisters joined the invisible hosts. The session of the Eldership was held at Windy Gap, Greene county, Pa., beginning on Wednesday morning, September 7, 1898. The previous evening **B. D. Eden** preached the Opening Sermon. Only four ministers were absent. **J. L. Lucas** was chosen as President; **B. D. Eden**, Clerk; **J. C. Beam**, Financial Clerk, and **B. F. Coyle**, Treasurer. There was a demand for changes in circuit boundaries, which resulted in the reduction of the number of fields to ten, all supplied with efficient ministers. The Eldership limited itself to the moral phase of the temperance question, recommending ministers and churches "to use their utmost ability in the fear of the Lord to accomplish the overthrow of the saloon system." And "any member of this Eldership violating the law and virtue of temperance shall be brought to account on ten days' notice." Church members refusing to testify, if they have knowledge of such violation, "shall be dealt with as insubordinates." Persons

who are "not members shall be used as witnesses who are willing to be qualified before a notary public." To reduce to a better system the finances of the churches, each member is directed "to subscribe to the church council what he or she is willing to pay," and this amount shall not be less than \$1.00. This is to "become an assessment, payable in monthly installments." A Widows' Fund was created, for which "each member of the local churches (pastors not excepted) shall pay ten cents annually." The Green Valley (Pa.) church property was authorized to be sold. The Eldership arranged for "a Camp-meeting Association," with **W. H. Marple**, President, and "a representative from each local church." The state of religion was not satisfactory; "many things are not up to the standard of love and piety." But on the whole, "the cause of Christ is on the increase."

16th West Virginia Eldership, North.—A further rearrangement and consequent reduction in the number of circuits was made in 1899, the number being eight, and one of these unsupplied by request. The session was held at Blainesville, Ohio, and the Opening Sermon was delivered on the evening of September 6th. Choice was made of **J. C. Beam** for President; **B. D. Eden**, Clerk. Two ministers were absent. It was a "quiet and orderly" Eldership. One minister was received by Transfer from the West Pennsylvania Eldership. An "applicant for license was **Rev. L. C. Kerr**, formerly of the Baptist denomination." He was accepted and a license granted. He was regarded as "a man of ability, experience and veracity, who will prove very serviceable in the future." The Life Certificates ordered by the General Eldership were given to the ministers of the Eldership. The session was of shorter duration than usual, and "the Eldership seems to be outgrowing some of the evils which have retarded its progress in the past." The session closed with an ordinance meeting on the last evening.

17th West Virginia Eldership, North.—Two matters developed during the ecclesiastical year 1899 and 1900 which gave the West Virginia Eldership, North, some concern. The most important was the protection of the moral character and standing of ministers, and so of the Eldership. To protect pure and innocent men and bring to light evil deeds of unworthy men was the problem, and the Eldership which convened at Woodland, W. Va., September 6, 1900, gave serious thought to its solution. It concluded to require each pastor "to secure from the elder or elders of each church he serves a certificate of good moral standing before he ends his labors for the year." Then a practice grew up of preachers in charge of fields of labor to give "permits" to lay members to preach, which "documents" began to have the force of licenses. The Eldership not only declared "such documents null and void;" but denied to all the ministers the authority "to issue such licenses, or permits, on penalty of suspension for three months." All the ministers except four were present; two were "dropped," and two applicants for license were received, foreigners, **Leo Sovieski** and **Mary Agnes Sovieski**, his wife. **J. C. Beam** was elected President; **W. S. Shimp**, Vice President; **B. D. Eden**, Clerk; **J. L. Lucas**, Financial Clerk. **Beam** preached the Opening Sermon on the evening of the 5th. The wisdom of requiring certificates of character was emphasized during the session when it was found necessary to purge the body by disfellowshipping one minister for "intoxication and frequenting a saloon." Advancement in other lines of Church work was planned for, so that on the whole it was a session pervaded with progressive ideas, and in all particulars great "harmony and unity prevailed among all the brethren." There were ten charges, **Leo Sovieski** being assigned to McMechen, and **Mary Agnes Sovieski**, to Elm Grove and Blainesville.

18th West Virginia Eldership, North.—Quite a proportion of local church properties in the West Pennsylvania Eldership territory was deeded to said body. When the West Virginia Eldership was chartered and organized in 1884, all its territory belonged to the West Pennsylvania Eldership, and properties therein deeded to said Eldership were to be redeeded to the West Virginia Eldership. But up to the meeting of said body in 1901 these deeds had "not yet been made as agreed upon by the West Pennsylvania Eldership." The matter was agitated somewhat during the year, and then brought up at the session which was held with the church at Mt. Carmel, Greene county, Pa., beginning September 5th. The officers elected were **W. S. Shimp**, President; **N. M. Anderson**, Vice President; **J. C. Beam**, Journalizing Clerk; **W. A. Jones**, Financial Clerk; **B. F. Coyle**, Treasurer. On the matter of the deeds for church properties held by the West Pennsylvania Eldership, an appeal was taken to the General Eldership, "to know whether that body will approve of a neglect, or refusal, of the West Pennsylvania

Eldership to make those deeds." In the light of the action of the General Eldership and its Constitution it was an apparent contradiction to make such appeal, and then "authorize the churches for the year to employ their own pastors." Perhaps the Eldership "laid hands suddenly" on the foreigner and stranger when it ordained **Sovieski**, for at this session his "case was submitted to the new Standing Committee, with discretionary power."

19th West Virginia Eldership, North.—As a result of the investigation made by the Standing Committee in the **Sovieski** case, following the session of 1901, the names of both **Leo** and **Mary Agnes Sovieski** "were dropped from the Roll of membership, and their Certificates of Ordination were demanded." The Opening Sermon of the session in 1902 was delivered by **S. B. Craft**, at Rush Run, Wetzel county, W. Va., on Saturday evening, September 6th. On Monday morning **N. M. Anderson** was chosen President; **W. S. Shimp**, Vice President; **J. C. Beam**, First Clerk; **B. F. Coyle**, Treasurer. The Eldership decided to grant "provisional licenses for three years before a Life Certificate of Ordination is granted." "The congregational system adopted for 1901 was continued, the churches selecting pastors this year." But it was provided that "churches not having hired preachers within thirty days shall fall into the hands of the Standing Committee." Each pastor was enjoined "to do his utmost to organize a Y. P. S. C. E. in each local church on his charge." The Eldership year was fixed to begin and end with October 1st. The Eldership informed the Treasurer of the General Eldership that it "cannot pay delinquencies, because we do not have the money, and because we have been forgiven." It received assurances at the General Eldership in 1902, on its appeal to said body, that "deeds for church property in this Eldership held by the West Pennsylvania Eldership shall be made on demand." To correct an innovation likely to spread it was resolved "that it is the imperative duty of the local churches of this Eldership to observe the washing of the saints' feet and the Communion in the one and same meeting, and any preacher or local church observing Communion without the washing of the saints' feet, or vice versa, shall be considered guilty of heresy and insubordination, and dealt with accordingly." In granting churches the right to employ their own ministers, they were restricted to members of the West Virginia Eldership. And no minister or evangelist was to be employed "to hold, or assist in, a revival meeting except such as preach the doctrine of the churches of God."

20th West Virginia Eldership, North.—Seventeen members, nine ministers and eight delegates, constituted the twentieth West Virginia Eldership, North. It required two and one-half days to transact the business. The session was held at Mt. Carmel, Greene county, Pa., the members meeting on Saturday, September 19, 1903. The Opening Sermon was delivered on Sabbath morning, by **N. M. Anderson**. On Monday morning the body was organized by electing **B. C. Bartlebaugh** President; **J. L. Lucas**, Vice President; **N. M. Anderson**, Secretary; **N. Vanaman**, Treasurer. There was an "Incorporate Board organized" to which property was to revert when a church should become extinct. As to the state of religion, the Committee "discovered room for improvement." While "speaking strongly against intemperance in all its phases," the Committee "included narcotics." The Rule to require "three consecutive years annual license before granting Life Certificates" was made to harmonize with the constitutional provision of "a special course of study for three years." There were ten fields of labor, and on each church an assessment was laid for Contingent, General Mission and Superannuated Funds, aggregating \$52.50 for the three Funds.

21st West Virginia Eldership, North.—Going outside the West Virginia Eldership, North, in calling a pastor, the church at McMechen secured the services of **W. R. Covert**, of the Southern Indiana Eldership. He was received on Transfer when the Eldership convened in 1904. "Preliminary exercises" were held on Saturday evening, September 17, 1904, consisting of an address of welcome and "memorial services in honor of **G. C. Thompson**, who had formerly been a member of this Eldership, but had received a Transfer to the West Virginia Eldership, South." Three preaching services were held on Lord's day, at which sermons were delivered by **W. S. Shimp**, **N. M. Anderson** and **B. C. Bartlebaugh**, followed in the evening by the observance of the ordinances of God's house. The session was held at Woodland Bethel, Marshall county, W. Va. There were present fifteen ministers and ten delegates. An exceptional action was taken following the organization, which provided that "the entire supervision of the West Virginia Eldership, North, for the coming year be placed in the hands of **W. R. Covert** and **N. M. Anderson**, they having the privilege to select the third man to constitute a com-

mittee to be known as the Supervising Committee of the West Virginia Eldership, North, which shall have all the power hitherto vested in the Stationing and Standing Committee." The President of the Eldership was **N. M. Anderson**; Vice President, **W. R. Covert**; Clerk, **J. C. Beam**; Financial Clerk, **J. C. Marple**; Treasurer, **N. Vanaman, Jr.** During the year an "Elders' Association" had been organized, and it was "given privilege to explain its aims and objects" to the Eldership. It was "organized as an auxiliary body to the Eldership, claiming no jurisdiction or authority, and seeking none; but its object is for the ruling elders to meet together, exchange views on church work, consult and advise one another on the best methods of taking care of those intrusted to their care, and promote spiritual growth, peace and harmony in the churches." On Tuesday noon, September 20th, the Eldership, on a motion by **W. R. Covert**, "adjourned to meet again the first Tuesday in October, 1904, in an adjourned session of this regular meeting. . . . to finish its work of whatever nature that now remains unfinished." It can be inferred that one purpose of this recess was to give time for the preferring of charges, as it was provided "that all reports and charges must be put in writing and a copy served on the parties complained of eight days before said Eldership time of meeting." When the Eldership reconvened, on October 4th, at McMechen, Marshall county, W. Va., **M. S. Newcomer** and **Mrs. M. B. Newcomer** were received as advisory members. A "permanent financial system, which will build up the Eldership's resources and make it to spread its borders by energetic, practical work" was to be formulated by a committee. Work was to be opened at Yorkville and McLainville, Belmont county, Ohio. Pastors were instructed to advise and co-operate with local churches so that the mistake may be avoided of "appointing novices as officers in the local churches." Stringent measures were adopted to suppress "the practise of slandering, vilifying and abusing the ministers of the Church of God by officers and members of local churches." A committee to revise the Constitution was created, consisting of **W. R. Covert**, **J. C. Beam** and **James E. Doyle**. This committee reported on October 6th, and the revised Constitution was adopted. The Preamble provided that "all rules and regulations to the contrary of this Constitution are hereby repealed." The "Supervising Committee" had been previously provided for, and was therefore considered by many to have been abolished. But it acted on some questions, thus creating a seriously disturbed condition in the body. The Indiana Assembly was favorably acted upon, and all were urged "to do everything possible to make it a success." The Supervising Committee was instructed to have the Eldership "properly incorporated, so that said Eldership can co-operate, but not be coerced by the General Eldership." The action of the Eldership on the W. G. M. S. question was distinctly adverse to the action of the General Eldership in 1902 in providing for a Convention to be held in June, 1903, to organize a new W. G. M. S., and against this new Society. It claimed that "the acts of the late General Eldership at Idaville, Ind.," and other acts following "led to the division of said W. G. M. S. of 1890, and to legal proceedings, a spirit of strife, etc." The former W. G. M. S. was declared to be "in the right in this dispute and conflict and legal proceedings." These antagonistic resolutions were offered by **W. R. Covert**, and, revolutionary in character, were adopted. There were fourteen fields of labor, all supplied with pastors.

22nd West Virginia Eldership, North.—That actions of the Eldership of 1904 on vital questions did not express the deliberate judgment of the ministry and churches soon became evident. This was true of the action creating the Supervising Committee, and that concerning the General Eldership's action calling a convention to organize a new W. G. M. S. And while the Supervising Committee did some business before the third member was elected, **J. B. Lafferty**, of Bellaire, Ohio, these actions were considered illegal by "a number of the brethren, who denied the legality of the Committee, and refused to be governed by it." On April 9, 1905, **Albert McMahon**, **James Doyle** and **Thomas Sharp**, a Committee representing the elders, made strenuous complaint against certain decisions rendered by **Covert**, Chairman of the Supervising Committee, and for "refusing to call a special session of the West Virginia Eldership to adjust" existing differences. This Committee served notice of an appeal to the General Eldership to convene at Mt. Pleasant, Pa., May 25, 1905, "to hear our grievances." But though matters seemed to have been adjusted at the General Eldership, the dissatisfaction increased, fanned by certain actions of a disquieting character, in the name of the Supervising Committee, and signed by **W. R. Covert** and **J. B. Lafferty**. These actions seemed to many members of the Eldership to be

prophetic of disaster, and of a mischievous tendency. They had the appearance of a personal and arbitrary character, instead of being an orderly and constitutional method to carry into effect a deliberately adopted policy. Accordingly a Petition was prepared in August, 1905, signed by "officers of the Eldership, ministers of the gospel and delegates of the Eldership of 1904, twelve in number," and addressed to "the President of the Eldership and Secretary of the Supervising Committee," requesting him "to call an extra and special session of said Eldership, to meet at Gravel Street, McMechen, W. Va., on Wednesday, August 30, 1905, at 9 a. m." The Constitution required the officers of the Eldership and the Standing Committee to call an extra session. But "the powers of the Standing Committee were merged in the Supervising Committee, which action was repealed, and the only remedy was a Petition, which a majority of the Eldership of 1904 presented to the President." The President was **N. M. Anderson** who, if he had faults of judgment, was universally esteemed as an honest man; whose integrity of purpose had never been questioned. His services in this crisis of the Eldership's history in conducting the policy of the body were characterized with rare discretion, skill and knowledge, and every act revealed a sense of dignity and duty, of high purpose and perfect integrity, which won for him the by-name of "the Grand Old Man." He called the "special and general session" to meet at the time and place specified in the Petition. The Opening Sermon was delivered by **N. M. Anderson**, on Tuesday evening, from Ps. xcii. 12. Nine ministers and twelve delegates were present. Reorganization was effected by the election of **N. M. Anderson**, President; **W. S. Shimp**, Vice President; **J. C. Beam**, Secretary; **B. D. Eden**, Financial Secretary and Official Correspondent; **B. F. Coyle**, Treasurer. Notice was served on the Eldership by **W. R. Covert**, "declaring the session irregular and illegal." A committee was appointed to call on **Covert** and "request him to be present and make report of the work done by him during the year as Chairman of the Supervising Committee." This he failed to do. The Eldership then proceeded to act on the special items of business. It "declared null and void what the so-called Supervising Committee had done." It also rescinded the action of the Eldership of 1904 on the W. G. M. S. question, and "endorsed the action of the General Eldership of 1905, and invited the representatives of the new W. G. M. S., organized in 1903, to come into our midst and organize a W. M. S." Having eliminated all the work of the vehement and disturbing revolutionaries, "the Eldership resolved itself into the Annual Meeting." The Articles of the Constitution which proved so obnoxious were stricken out. It absolved those members of the Eldership which the so-called Supervising Committee had put on trial "from all charges and specifications against them." "**W. R. Covert**, **B. C. Bartlebaugh**, **J. C. Marple** and **J. L. Davis**, members of the West Virginia Eldership, North," were charged with "having treated said Eldership with contempt by not attending the session, and failing to report, without offering an excuse," and "their withdrawal from membership at an early date" was "urgently requested." Appointments were made to eight charges, and McMechen was unsupplied. The Life Certificate of **J. C. Marple** was "demanded from him, as it was granted to him unconstitutionally." **Covert**, however, was disposed to contest the actions of this session of the Eldership, and so added greatly to the gravity of the situation, and placed an additional strain upon the already tense relations between the General Eldership and the insubordinate element in several Annual Elderships. He decided to call a session of the Eldership, in connection with **B. C. Bartlebaugh**, **J. L. Davis** and **J. C. Marple**, to meet at Bellaire, Ohio, September 27, 1905, "to organize what they called the real West Virginia Eldership, North." At this meeting "charges of conspiracy were preferred against the ministers who had attended the Eldership at McMechen on August 30, 1905, and after a mock trial they were expelled, together with a number of members of the churches at McMechen, W. Va.; Martin's Ferry, Ohio; Elm Grove and Parkview, W. Va." An appeal was also taken to the Executive Board of the General Eldership, asking said Board to determine which of the two bodies is the real West Virginia Eldership, North. The four ministers at the Bellaire (or Riverview) meeting were appointed respectively to McMechen, Elm Grove, Blainesville and Woodland, and Moundsville. But with the "exception of Bellaire and Georgetown, Ohio, the churches all showed a disposition to remain loyal to the Eldership which met at McMechen, August 30, 1905."

23rd West Virginia Eldership, North.—Strenuous times followed official actions taken during and after the Eldership in 1905. **W. R. Covert**, representing the opposition, appealed to the civil courts. He sought to obtain possession of the

pulpit of the McMechen church by applying to **Judge Harvey** for an injunction against the officials of the church. The judge refused, and the matter was then taken to the Supreme Court, **Judge Henry Brannon** presiding. But this Court affirmed the action of the lower court. The real question at issue was as to which of the two Elderships is the legally constituted body. The Standing Committee had also investigated a number of charges against **Covert**, **B. C. Bartlebaugh**, **J. L. Davis**, **J. C. Marple** and **S. M. Parry**, and "found them guilty as charged." These were "suspended from the ministry until the next annual or extra, called session," with a recommendation "that the Eldership expel them from the body." Meanwhile the interference of the Executive Board of the General Eldership was invoked, which on March 27, 1906, "decided that the meeting of August 30, 1905, was the constitutional West Virginia Eldership, North," and "sustained all its actions, including those of its Boards and Committees." From this ruling of the Executive Board an Appeal was taken by **Covert** to the General Eldership to meet in 1909. The General Eldership approved the action of the Executive Board, and so confirmed all the actions of the West Virginia Eldership, North. Several other lawsuits were instituted by **Covert** at later dates, but they have proved futile. The storm had spent itself, and in comparative peace and harmony the twenty-third annual session was held at Rush Run Bethel, Wetzel county, W. Va., beginning Wednesday evening, September 5, 1906. The preceding evening **N. M. Anderson** preached the Opening Sermon. The officers chosen were, President, **N. M. Anderson**; **W. S. Shimp**, Vice President; **J. C. Beam**, Secretary; **Frank Marple**, Financial Secretary; **B. F. Coyle**, Treasurer. Nine ministers attended the session. So absorbed was the Eldership in the local difficulties growing out of the schism and the disaffection of a few churches that its resolutions touching the publications of the General Eldership, Findlay College and other public questions became subordinate. But an intense spirit of loyalty permeated these and other actions. **Covert**, in a letter dated June 21, 1906, asked for a transfer to the Indiana Eldership, thereby, as he stated, "cutting off my right to appeal;" yet this request was refused by the Standing Committee, and its action approved by the Eldership, on the ground that "it would interfere with the previous action of the Standing Committee, October 23, 1905; the action of the Special Session of December 4, 1905, and the actions of the Executive Board, March 27, 1906, and June 7, 1906." The Eldership was ready to receive back into its fellowship any churches which had been alienated. And when the church at Georgetown sent a delegate with "a petition signed by the elders and fifteen members, being a majority, praying for admission," the Eldership accepted the delegate and "received the church at Georgetown into fellowship."

24th West Virginia Eldership, North.—Perhaps even of a religious body, by paraphrase, the sentiment of **Ella Wheeler Wilcox's** poem may be true:

"Through strife the slumbering soul awakes."

It is sometimes by bounds and leaps, but more generally and naturally by orderly development, that we get away from the wheel of routine, the weight of custom and of duty, or the fabricated net of established relations. So in West Virginia, North, the Eldership at its session held at Elm Grove, W. Va., beginning September 27, 1907, agreed to a number of important actions, some "in a direction in which nothing had been done before." The "field here is a most promising one." "Prosperous towns all around us are ripe unto harvest." An entirely new Constitution was ordered to be drafted, which was expected to form a co-operative, working basis. The appointment of a Missionary Agent was the result of an awakened interest in missions. Eight ministers attended the session, including a valuable accession from Ohio in the person of **Z. H. Yoder**. And one received license. Officers elected were **N. M. Anderson**, President; **W. S. Shimp**, Vice President; **Z. H. Yoder**, Secretary; **W. A. Jones**, Financial Secretary; **B. F. Coyle**, Treasurer. The General Eldership and its Boards were heartily endorsed in all their actions with reference to the W. G. M. S. contentions. The teaching of the generally accepted doctrines of the Church received considerable attention, and ministers were directed to enforce the "discipline," to "teach" and "instruct" in all doctrine with God-given authority. The delegates were "instructed to carry these important actions of the Eldership to the local churches." The observance of Children's College Day by all the churches was recommended. There were eight fields of labor, one of them unsupplied, and Moundsville Mission placed under the super-

vision of the Standing Committee. The Eldership closed with an Ordinance Meeting, when "a plain, practical, forceful sermon" was delivered by **N. M. Anderson**.

25th West Virginia Eldership, North.—The session of the West Virginia Eldership, North, in 1908, had a reassuring beginning. **W. W. Anderson**, of the West Pennsylvania Eldership, was present with a view of serving a charge. He preached "a most spiritual sermon on Saturday night" before the Eldership session began. **N. M. Anderson** delivered the Opening Sermon on Sunday morning, and **Z. H. Yoder** preached the Ordinance Sermon on Sunday evening. The Eldership convened for business at Mt. Carmel, Greene county, Pa., Monday morning, September 28, 1907, when **N. M. Anderson** was elected President; **Z. H. Yoder**, Secretary; **W. H. Pierson**, Financial Secretary; **S. H. Earnest**, Treasurer. Nearly one whole day was taken up in most careful and unbiased discussion of the new Constitution, guided by the experience of the preceding three years. The territory of the Eldership was defined as embracing all of West Virginia north of the Little Kanawha River except Preston county, which belongs to the Maryland Eldership; also Greene county, Pa., and Monroe, Belmont and Jefferson counties, Ohio. Appeals were recognized "from the lowest to the highest court among us." Each local church was entitled to "one delegate for every twenty-five active members," but each church had a right to one delegate. These delegates had equal rights in the transaction of business. Besides the usual powers of Standing Committees, that of this Eldership "shall be the Board of Missions." Two ministers and three delegates were to be elected to constitute the Stationing Committee. An Executive Board of one minister and two delegates, neither an officer of the Eldership, was to be elected, which was a court to try officers of the Eldership. Its members could only be tried by an extra session of the Eldership, which was to be called by the President upon petition of a majority of the members of the last annual meeting. For three years an applicant for license was to receive an annual license before a Life Certificate of Ordination could be granted. A Course of Studies was prescribed. Nine regular Funds were provided for. This Eldership had some very commendable features. The churches were well represented. The spirituality indicated a decided improvement. There was an increase in funds, better salaries for ministers, an increase in the number of conversions, baptized and received into fellowship. Missionary possibilities were most encouraging. Nine fields of labor were supplied with pastors, and **N. M. Anderson** was named as the General Worker.

26th West Virginia Eldership, North.—At the General Eldership in 1909 the West Virginia Eldership, North, was unanimously sustained in its actions relative to the so-called "West Virginia Eldership, North, Incorporated." At its session in the Fall it expressed its gratification by adopting "resolutions in support of, and expressing loyalty to, all the interests of the General Eldership." It also elected a "Missionary Correspondent and Organizer." There was rejoicing over results reported and prospects portrayed, especially when at the Ordination services two bright and promising young men, **Loring Howell**, of Elm Grove church, and **William Shaw**, of McMechen church, were ordained to the gospel ministry. The session was held at Elm Grove, Ohio county, West Virginia, beginning Monday morning, September 27, 1909. On Saturday a session of the Ministerial Association was held, when "some live questions pertaining to the Master's work were discussed," including "the needs of the various fields of labor and the best methods to supply them." On Sunday morning **N. M. Anderson** preached the Opening Sermon, on the theme:—"The Kingdom of Christ." Ten ministers and eighteen delegates were present at the organization on Monday morning, when **N. M. Anderson** was elected President; **J. C. Beam**, Vice President; **E. W. Moyer**, Stated Clerk; **S. H. Earnest**, Treasurer. Conditions generally were satisfactory. The pastors on the nine fields of labor had received \$2,351. There were 443 conversions; 182 baptized, and 293 accessions. Considering the fact that there are about 250,000 church buildings in the United States, with a seating capacity of over 50,000,000, the number of bethels and church membership in the West Virginia Eldership, North, was insignificant. There were four bethels in Greene county, Pa.; in West Virginia, eight, and in Ohio, six. The total membership was about 700.

27th West Virginia Eldership, North.—The period of contention had ended, and pleasant and harmonious sessions were being enjoyed. Under such auspices the twenty-seventh annual meeting of the West Virginia Eldership, North, was held with the church in Deep Valley, Greene county, Pa., beginning Monday morning, September 19, 1910. There were present nine ministers and fifteen delegates.

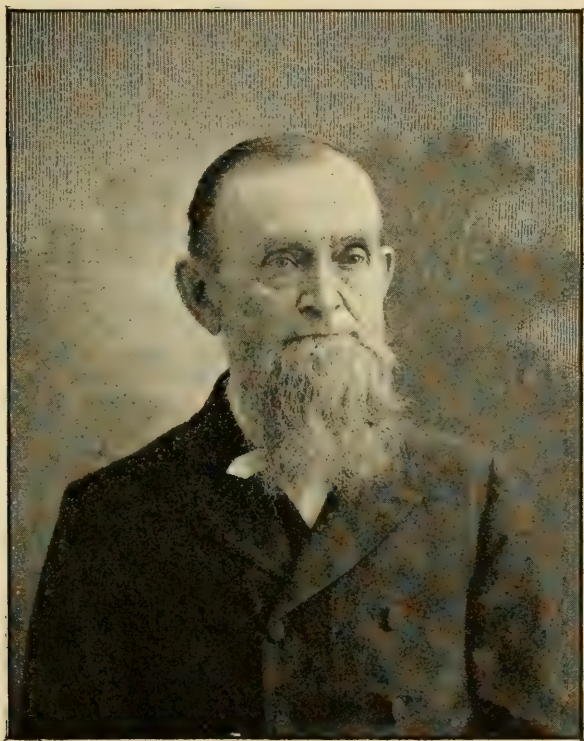
Balloting for officers resulted in the choice of **N. M. Anderson** for President; **W. W. Anderson**, Vice President; **E. W. Moyer**, Stated Clerk. A new movement to secure Articles of Incorporation was started, by the election of trustees who could serve as incorporators. **J. C. Beam**, **D. E. Doughty** and **B. F. Coyle**, Ohio; **W. H. Marple**, Ohio, and **George Main**, of Pennsylvania, were chosen. A majority living in Ohio, Articles of Incorporation could be secured from the Ohio State Department. A decided step forward was taken in creating a Mission Fund, to carry on missionary work in the territory of the Eldership in the future. From the different fields during the year there were reported 459 conversions, 149 baptized, 181 additions, and an increase of \$814.00 in the salaries of ministers. The ten fields of labor were supplied with pastors, and four ministers were named as General Workers.

28th West Virginia Eldership, North.—On top of the hills of Wetzel county, four miles from the village of Proctor, at a point called Highland, where **Meshach Yoho** had recently built a new bethel, the West Virginia Eldership held its twenty-eighth annual session. It began on Monday morning, September 25, 1911. On Sunday morning previous **W. W. Anderson** preached the Opening Sermon. Theme: "Pentecostal Baptism." Text: Acts ii. 1-4. Ten ministers were in attendance, and fourteen delegates. They elected **E. W. Moyer** President; **W. W. Anderson**, Vice President; **Loring Howell**, Clerk; **W. W. Anderson**, **D. E. Doughty** and **Z. H. Yoder**, Standing Committee; **W. W. Anderson**, **Z. H. Yoder**, **Geo. Main**, **G. C. West** and **O. L. Blake**, Stationing Committee. The only woman who was a member was **Sister E. J. Miller**, a delegate. The session consisted of five sittings, adjourning on Wednesday at 11 o'clock a. m. No actions of a special character were taken, outside of those relating to the permanent interests of the body, the publications of the General Eldership, missions and education. There were ten charges, each one supplied with a good pastor. Several of them were stations, not all of which could give a pastor a living support. A fine spirit pervaded the Eldership.

29th West Virginia Eldership, North.—The want of permanency of the ministry of the West Virginia Eldership was always a serious impediment to substantial progress. From the date of its organization it experienced this evil. Prominent workers would come into the body, serve a charge or two, and then leave. The Eldership was always ready to receive these men, as it needed their efficient services; but it could not prevent the sentiment that the evil was hardly overbalanced by the good when they failed permanently to identify themselves with the body and its interests. The reaction hurt the growth of the churches which they served, and the whole Eldership has suffered. A minister must live with the people he is to serve most efficiently, and participate in all their problems of government and general improvement, if the benefit of his labors is to be most beneficent. Hence the Eldership in 1912 was saddened when two ministers, who had labored for several years with good success, requested their transfers. The Eldership "was reluctant to grant them, because of their ministerial ability and high standing among us." And the prayer was, that "the Lord of the harvest will send us such men as are needed." The session was held at Long Run, Greene county, Pa., where, on September 15, 1912, the Opening Sermon was preached by **E. W. Moyer**, from Gal. v. 17. On the following Monday morning the Eldership was organized by the election of **N. M. Anderson**, President; **D. E. Doughty**, Vice President; **J. C. Beam**, Clerk. Responding to the call of the W. G. M. S., the Eldership directed "each minister having a charge to ask for a freewill offering for our foreign work, during the month of April." Earnestly insistent on extending its work, the Eldership required "more aggressive efforts to open up new places, and take advantage of opportunities where churches might be established." The Eldership was not disposed to minify its faults, nor to magnify its virtues, and so had reached the true basis of measurement. The liquor traffic was "condemned, declaring it to be sinful, and that it should not be tolerated by the children of God." It assured "those in authority at Findlay College and Fort Scott Collegiate Institute of its faith and confidence in the management of these institutions." One minister of the "so-called Bellaire Eldership" requested "restoration and fellowship with" the Eldership. For reasons which aggravated the first offense against the body by said minister and others with whom he fraternized, the Eldership decided to "ignore, or repudiate, those men, and refuse to entertain any application, motion, or disposition to restore them." Nine fields of labor were supplied with pastors, one remaining unsupplied, and four ministers were named as General Workers.

XIX. THE OREGON AND WASHINGTON ELDERSHIP.

The earliest immigrants of Church of God families into Oregon and Washington, sustained by those of following years, united in testimony to the splendid resources, the mild and equable climate, the agricultural possibilities and the educational and other facilities of these Pacific Coast States. The western parts of the country were unsurpassed in climate. Roses bloom in Seattle in December, pansies in Walla Walla in January, peaches blossom in Olympia in February, and snow banks on the mountains are frequently within sight of each place in August. The climate between the coast and the Cascade Mountains is like one produced by adding the mildness of Virginia to the moisture of England. These conditions appealed to ministers, so that when the religious conditions were represented to be of such a character as to make these States inviting fields of labor, a disproportion-



J. F. Schoch.

ate number of teaching elders of the Church were induced to remove to the Pacific. Yet when the first church of God was organized in either State, there were in Oregon over 8,000 Methodists, about 4,000 Baptists, 3,700 Presbyterians, 1,600 Episcopalians, 1,500 Congregationalists and a Catholic population of 17,000. When the first Eldership was organized there were at least six ordained ministers in the two States which responded to the call. They met "at Fir Grove school-house, School District No. 75, Washington county, Oregon, on Saturday, May 9, 1891." These six ministers were present: J. F. Schoch, Illinois Eldership; S. S. Sheldon, Kansas Eldership; G. W. Kemp, S. A. Mann and R. A. Slyter, of the Nebraska Eldership, and J. W. Force, of the Michigan Eldership. Four ruling elders were enrolled, one of them, J. Garrigus, being the Clerk, with J. F. Schoch, Speaker. The boundaries of the new Eldership were to be the boundaries of the State of Oregon; but "they agreed to give the brethren of Washington and Idaho 'a home with them' until such time as Elderships may be organized within their territories." They also elected a Treasurer, G. W. Kemp, and instituted measures "to raise some

funds for the use of the Eldership." A Ministerial Association was agreed to be held, to hold its meetings the day previous to the Eldership sessions. The Eldership at once placed itself on record in favor of "the total abolition of the traffic in strong drink." The appointments made were: General Worker, **J. F. Schoch**; West Portland and adjacent territory, **R. A. Slyter**; Yamhill and Washington counties, **J. W. Force** and **G. W. Kemp**; Clark county, Wash., **S. S. Sheldon** and **S. A. Mann**. It was anticipated that "these brethren can do a noble work for God and the Church in Oregon." The territory which was to be the field of operation by these ministers lies in the north-western section of Oregon and the south-western section of Washington, on both sides of the Columbia River, and from twenty to sixty miles from the Pacific.

The Speaker of the first Eldership was a native of Pennsylvania, having been born near Middletown, Dauphin county, August 14, 1828. He was converted on February 4, 1843; was baptized soon after, and united with the church at Middletown. With a limited education, though impressed that he ought to enter the ministry, he deferred the matter, meanwhile studying the Bible and some borrowed theological books. He emigrated to Illinois in the Spring of 1854, but soon returned again for a short time to Middletown. While East he began preaching in York county, organizing a church at York Haven. In reporting his labors he also stated that he was "going West shortly." This he did, and in the Fall of 1855 he attended the Illinois Eldership, held at West Bureau, or Enon, Bureau county, where he received his first license to preach. He served different appointments until the War of the Rebellion, when he entered the service of the U. S. Christian Commission. Upon his return he again served as a pastor. On three different occasions he was a delegate to the General Eldership. He is one of the very few ministers of the churches of God who have made a visit to the Holy Land. After his return he wrote "From the Hudson to the Jordan," giving not only an account of his travels, but most interesting descriptions of the many historical places which he visited. On December 23, 1912, looking back over a well spent life, and with a clear conscience, he wrote: "I am now in my eighty-fifth year. I realize that my days are passing away swiftly. I am satisfied that the Lord will abide with me always, even to the end of life's journey."

2nd Oregon and Washington Eldership.—To have the Eldership's annual session come in the Fall, the second meeting was fixed within six months of the first. During this time two ministers were at work on their fields in both States, and reported good openings. The second session was held at Fir Grove, Washington county, Oregon, and began October 15, 1891. The Ministerial Association preceded it, and was attended by all the ministers but one. The Opening Sermon was delivered by **J. F. Schoch**. Text: II. Tim. ii. 15. Theme: "The Minister's Work—Study." It was published in full in *The Advocate*, by direction of the Eldership. **R. A. Slyter** was elected Speaker; **S. S. Sheldon**, Clerk, and **G. W. Kemp**, Treasurer. The Treasurer "reported Eldership funds, \$5.05; Mission funds, \$8.00." Two Societies were organized, viz.: A Superannuated and Widows' Fund Society, and a Missionary Society. So sanguine of success were some of the ministers that they "expected in a few years to send missionaries, instead of asking missionaries to be sent to them." **J. F. Schoch** was the General Missionary appointed by the Board of Missions of the General Eldership. Provision was made to have a Constitution and By-Laws drafted for the Eldership. The boundaries were enlarged so as "to embrace all of the States of Oregon and Washington." In addition to declaring "opposition to the manufacture and sale of intoxicants as a beverage," the Eldership resolved "that the use of tobacco in any form is a filthy habit, especially very degrading for any minister of the gospel." Without specifying the object, each minister was instructed "to take up a collection twice in each year at each one of his appointments." Appointments were made to four circuits, two of them in Clark county, Wash.; one in Yamhill and Washington counties, Oregon, and one in Marion county, Oregon.

3rd Oregon and Washington Eldership.—The first defection in the ranks of the ministry of the Oregon and Washington Eldership occurred during the year 1891-2, when **S. A. Mann** "irregularly left us, and united with another body." His "name was stricken from the Roll" when the Eldership session was held at La Center, Wash., beginning September 30, 1892; but he subsequently returned to the Church and Eldership. The Opening Sermon was preached by **R. A. Slyter**, from Acts xvi. 9. Three new names were added to the list of teaching elders. A committee was appointed "to secure an Act of Incorporation" of the Eldership,

after adopting the Constitution and By-Laws. To meet the expenses, the committee was authorized "to obtain a loan from the Eldership funds," and "in refunding the money that may be loaned from the Widows' Fund, for every \$2.00 taken out \$2.50 shall be paid in." The action of the World's Fair Managers in closing the Columbian Exposition on the Lord's day "was heartily endorsed." Five fields of labor were mapped out, to which six ministers were assigned. Two of these were Salem Mission, and Woodburn Mission. **R. A. Slyter** was appointed "General Worker, with the understanding that the Eldership help to support him." The officers of the Eldership were **J. F. Schoch**, Speaker; **R. A. Slyter** and **S. S. Sheldon**, Clerks, and **G. W. Kemp**, Treasurer. **Kemp** was elected delegate to the General Eldership to meet at Findlay, Ohio, in June, 1893.

4th Oregon and Washington Eldership.—There had been no authority given for the organization of the Oregon and Washington Eldership. The General Eldership alone has power to grant charters to new Elderships. At its session held at Findlay, Ohio, in 1893, the Committee on Boundaries, without any reference to this irregularity, recommended that a "Charter be granted under the name, style and title of the Oregon and Washington Eldership of the Church of God, to include the boundaries of said States." Thus habilitated, the Eldership assembled at Salem, Oregon, October 19, 1893, when the Opening Sermon was preached by **J. F. Schoch**. Of the nine teaching elders of the body, eight were present, three ruling elders and one sister as a delegate. **S. S. Sheldon** was chosen Speaker; **R. A. Slyter**, Journalizing Clerk; **C. H. Hale**, Transcribing Clerk, and **G. W. Kemp**, Treasurer. An Act of Incorporation had been "secured in the Oregon and Washington State Departments." The total of the Funds was \$21.16. Four brethren were recommended for licenses, which were granted. The sisters were directed "to organize a Home and Foreign Missionary Society," which was done, the "Society to meet with the Eldership." While the work was prospering, there were many places which, for lack of funds, could not be supplied. "Some churches are without pastors." On the questions handed down by the General Eldership, these actions were taken, to wit: "The Eldership does not favor a change of 'name, style and title' of the annual Elderships." "It does not favor a license for life." "Ordination by the laying on of hands" was postponed one year. The organization of a Sabbath-school by every church was advised. The circuits were rearranged so as to make four, on three of which there were assistants to the regular pastor, and Buckley and Nooksack was added as a circuit. **R. A. Slyter** was appointed General Worker, and **J. F. Schoch**, General Evangelist.

5th Oregon and Washington Eldership.—As in some other Elderships, there was some instability on the part of ministers. The names of two "were dropped from the Roll" in 1894. The session was also not so largely attended. It was held at La Center, Wash., beginning September 13, 1894. **S. S. Sheldon** delivered the Opening Sermon, from I. Sam. xv. 22. **J. W. Force** was elected Speaker; **J. F. Schoch**, Clerk, and **S. S. Sheldon**, Treasurer. Under the Act of Incorporation the election of trustees was also required, and at this session **Jephtha Garrigus** was elected a member of the Board. The Eldership lamented its limited financial ability, as much more could be accomplished if it possessed the means to support the ministers and build houses of worship. Conversions and accessions were reported, and two new churches had been organized during the year. A Contingent Fund was provided for. The license of one minister was "placed in the hands of the Standing Committee, with the understanding that when he agrees to desist from preaching the doctrine of the unconscious state of the dead, both in public and private places, he shall receive it." Ministers were required "to preach at least one sermon a year on the suppression and total destruction of the rum power." The assessment on the Eldership by the General Eldership was ordered to be paid. There were seven appointments, one of them "to be cared for by the General Missionary until supplied." Local ministers were "to aid those in charge of appointments and to open new places for Church work."

6th Oregon and Washington Eldership.—In 1894 the license of one minister was withheld for preaching the unconscious state of the dead. He complied with the condition before the Standing Committee, and so in 1895 his name appears, his report was made and his license was renewed. The session in 1895 was held with the church at Goble, Oregon, beginning October 3rd. The Opening Sermon was preached the previous evening, by **J. W. Force**, from John xxi. 3. The officers chosen were President, **J. F. Schoch**; **George M. Frayery**, Clerk. The Eldership was gratified and encouraged by the presence and addresses of **Mrs. C. M. Ritchie**,

bearing the greetings of the Illinois Eldership. As a result of her presence, the Eldership "urged the ministers of the Oregon and Washington Eldership to encourage the organization of Woman's Missionary societies in all the churches." It also favored the organization of Christian Endeavor societies. When the field of labor in Los Angeles county, Cal., was under consideration, the Eldership decided "that the State of California be added to the Oregon and Washington Eldership," notwithstanding boundaries are fixed by the General Eldership. The Eldership voted for the term "Eldership," and not "Association" in the titles of the Elderships. The question of ordination by the laying on of hands was discussed with ability and at length, when the proposition was adopted, "that the Scriptures teach the setting apart of ministers by the laying on of hands," only one dissenting vote. The religious condition of the churches was considered fairly prosperous. "A number of churches have been organized the past year; a goodly number have been converted, baptized and added to the churches, and several ministers have been ordained." A declaration in favor of prohibition was adopted. Stringent enforcement of the Rules is seen in that the Eldership referred the case of one minister to the Standing Committee because "he left for his home without permission." There were nine circuits, one being the California Mission. Also one General Missionary.

7th Oregon and Washington Eldership.—At the first meeting of the Standing Committee after the Eldership of 1895, on December 16, 1895, the name of the Eldership appears as the "Oregon, Washington and California Eldership." The minister cited to appear before the Committee for leaving the Eldership for his home without permission "made acknowledgment, which the Committee accepted." Though the General Eldership did not change the title of the Oregon and Washington Eldership at its session in May, 1896, it was called to meet by the Clerk October 15, 1896, as the "Oregon, Washington and California Eldership." The place of meeting was Thatcher, Washington county, Oregon. Tuesday and Wednesday preceding the Eldership the Ministerial Association held its annual meeting. The Opening Sermon of the Eldership was preached by **J. F. Schoch**, from I. Tim. iv. 6. **G. W. Kemp** was Speaker; **R. A. Slyter**, Clerk. Five teaching elders were present, and eleven were absent. The inspiring addresses of **Bro. S.** and **Sister C. M. Ritchie** were much appreciated, and through them the fraternal greetings of the Illinois Eldership were brought to the brethren on the Pacific. **Mrs. Ritchie** also conducted a very interesting missionary meeting on Sunday evening. One of the licentiates was **Sister M. Madill**, who, with **G. W. Kemp**, was appointed to Salem and Dumsville. There was German and French preaching, also, at Salem, by **L. P. Lardon**.

8th Oregon and Washington Eldership.—A meeting of the Ministerial Association preceded the annual Eldership in 1897, with an Address of Welcome, and a Lecture by **R. A. Slyter** on Tuesday evening, and sittings on Wednesday. On Wednesday evening, October 6th, the Opening Sermon was preached by **J. W. Force**, from Heb. xiii. 1. The place of meeting was Salem. Seven of the fifteen ministers were in attendance, and three delegates. **J. W. Force** was elected President, and **J. F. Schoch**, Clerk. The Eldership held memorial services on Sabbath morning in memory of **S. S. Sheldon**, when **J. F. Schoch** delivered a special sermon on the character and labors of this worthy minister. It was customary for the churches, as well as the ministers, to make annual reports, and in 1897 every church in the Eldership reported. **S. Ritchie** and **Mrs. C. M. Ritchie**, of Illinois, bore the greetings of the Illinois and Iowa Elderships to the Oregon and Washington Eldership, and the Eldership "profited by their counsels." Everything was encouraging all over the Eldership, and the "Church could see a bright day ahead in the capital of this grand State" (Salem). Yet there were clouds on the horizon, for the names of four of the ministers were dropped from the Roll. Other conditions induced the Eldership to name "the first Sunday in December as a day for fasting and prayer for greater success in Church work, and that the Holy Spirit will accompany the work in great power." Going further than usual, the Eldership "pledged itself to vote and pray for a prohibitory liquor law for our State, and for all the States of this glorious Union." The lack of houses of worship was deplored, as it was difficult otherwise to maintain church organizations. A more earnest, careful and energetic teaching of the doctrines of the Church was recommended. Ministers were instructed to organize Woman's Missionary societies in the churches. With the English and French churches in Salem, each with its own pastor, there were ten charges. **R. A. Slyter** was General Evangelist.

9th Oregon and Washington Eldership.—The usual complaint of "too limited finances" was echoed from the Oregon and Washington Eldership. On this account the Eldership finances were inadequate, houses of worship could not be built, ministers could not be paid a living support, and no Church extension work could be undertaken. These facts were forcibly stated at the Eldership held at Goble, Columbia county, Oregon, beginning October 27, 1898. Want of means reduced the attendance of ministers and delegates, as only six of the thirteen ministers were present, two of the four exhorters and one delegate. To increase the missionary funds the first Sabbath in December was "set apart as a missionary day, to pray the Lord of the harvest to open the way and send forth laborers into the field." The President was **J. F. Schoch**, and **D. F. Batson**, Clerk, with **J. C. Garrigus**, Treasurer. The two licentiates "were ordained by the laying on of hands." It was enacted that "no minister be allowed to go upon another's work to preach or make collections, except by consent of the pastor and church, or by authority of the General Eldership." The authority of the latter body was recognized as paramount, and besides, its deliverances on nearly all subjects were accepted as final. Hence, on the matter of "disorderly persons who sometimes seek to avoid an investigation, or trial, by resigning their membership," the action of the General Eldership in 1848 was quoted and "sustained," and the entire resolution spread on the Minutes. This directs that such "disorderly steps and proceedings" be ignored, and that all such "persons be held amenable for their conduct, whether in the Eldership or the local church, until they come forward, ask for, and obtain, a regular and honorable dismissal." There were twelve fields of labor, including the French and English churches in Salem, the Jackson county Mission, Ore., and the work in Indio and Southern California, to which three ministers were assigned.

10th Oregon and Washington Eldership.—The Minutes continue to use the title, "The Oregon, Washington and California Eldership." This covered an area by air lines of about 1,200 miles North and South, and from 195 to 350 miles East and West. If this were the only question, then a division of the territory into not less than three Elderships would be justified. This is given as the reason for the action in 1899, under which a separate Eldership was authorized to be formed in Washington "when the churches in Washington can organize with six ordained ministers." The organization was to be "subject to the approval of the General Eldership." The Eldership comprising the three States convened at Fir Grove, Oregon, October 12, 1899. On the previous evening **J. F. Schoch** preached the Opening Sermon. **J. Garrigus** was elected President; **D. F. Batson**, Clerk, and **J. C. Garrigus**, Treasurer. The Life Certificates adopted by the General Eldership were issued to the ministers, but emphasis was laid on the provision that their surrender can be demanded. Special efforts were required to be made by ministers and churches to "secure missionary money in the month of November, and also to replenish the Contingent Fund." There were sixteen ordained ministers in the Eldership, and two exhorters. There were eleven fields of labor, two of them in California, and a General Evangelist for California. The brethren in Washington, availing themselves of the permission granted to organize an Eldership in that State, were called to meet for that purpose in the Union Bethel, Mountain View, Wash., May 25, 1900. On the evening of the 24th **J. F. Schoch** preached the Opening Sermon, from II. Tim. iv. 4, 5. **Schoch** was elected President, and **A. H. Dunlap**, Clerk. The required number of six ministers were enrolled. The sessions were harmonious and peaceful. Provision was made to supply the circuits in Washington, with **Mary E. B. Buckbee** as general worker in the State.

11th Oregon and Washington Eldership.—The Washington Eldership seems to have wandered into "Death Valley." In May, 1900, it held its first session, and adjourned "to meet at Nooksackh, Whatcom county, Wash., before full moon in October, 1900." On September 26th an announcement of the session was made, "the meeting to be held at Mountain Bethel, Whatcom county, Wash., October 10, 1900, the Opening Sermon to be preached by **J. F. Schoch**." Nothing has since been published concerning it. But "the Oregon, Washington and California Eldership met at Aumsville, Oregon, October 4, 1900, and was constituted by **J. Garrigus**, Chairman, and **John Boor**, Clerk. An organization was effected by the choice of **J. W. Force**, Speaker; **John Boor**, Clerk. The Eldership expressed its desire for a change in form and reduction in price of The Advocate. It gratefully accepted the appointment of **A. Wilson** by the Board of Missions of the General Eldership, and permitted him "to labor wherever he feels inclined." The ministers were

required "to collect from each member at least one dollar per year," to go into "the treasury to be used as the Eldership may direct." Also to "lift collections every quarter for the Superannuated and Widows' Fund." There were eleven fields of labor, of which two were in California and three in Washington. **E. E. Cory** was named as General Evangelist in California.

12th Oregon and Washington Eldership.—Conditions existed in the Pacific Coast Eldership which demanded investigation. The Eldership appointed a committee for this purpose, and the second day's morning sitting was set apart for the work. While the entire sitting was "devoted to singing and prayer, the committee was investigating matters on the outside." The Eldership had convened on Thursday morning, October 24, 1901, at Salem, Oregon. On Wednesday evening **J. W. Force** delivered the Opening Sermon. The election for Speaker resulted in the choice of **J. Garrigus**, and for Clerk of **John Boor**. **Force** was elected a trustee of the Eldership. **Francis A. Sharp**, **H. D. McIntyre** and **J. A. Swanson**, licensed by other Elderships, were "voted members of the Eldership." **McIntyre** was "recommended to the Board of Missions to do mission work in Washington, and **Sharp** and **Swanson** were given appointments, of which there were seven.

13th Oregon and Washington Eldership.—This Eldership was one of the first to "organize an Eldership Woman's Missionary Society to co-operate with the W. G. M. S. to be organized in June, 1903, at Findlay, Ohio, as per arrangements made by the General Eldership at Idaville, Indiana, in June, 1902." **A. Wilson** led off in the matter, and the action was unanimous. The session was held with the church at Buckley, Washington, beginning with the Opening Sermon on Wednesday evening, October 14, 1902, by **J. Garrigus**. The Ministerial Association occupied the previous day. **Garrigus** was elected President, and **John Boor**, Clerk. One member, **Francis A. Sharp**, had died during the year, and the Eldership "deeply mourned the loss of our beloved brother." The report on Temperance was of a most specific character, and severe in terms. It declared that "intemperance is the blighting curse of the country, the cause of at least ninety per cent. of the crimes of the whole country;" that "this monster evil is the product of the Republican and Democratic parties, which have dominated the politics of the country for forty years, and have used the whiskey power in order to carry the election from time to time, and have concealed the real needs of the country from the people." Hence the Eldership expressed "the opinion that every loyal man, every lover of home and country, should resolutely turn away from these parties, and under no circumstances cast his vote for a candidate for any office who will not pledge himself unconditionally to support the prohibition cause." There were seven regular fields of labor, all supplied with pastors, and **R. A. Slyter** was appointed General Worker, and "to visit Spokane Mission."

14th Oregon and Washington Eldership.—The churches of God in one Eldership in Pennsylvania received nearly all their earliest preaching in German. In several Elderships it was originally nearly half in German and half in English. From Ohio westward German was the exception, there being no German preaching in the south-western Elderships. In later years West Pennsylvania Eldership had one or two ministers who preached in a Slavish dialect. In the Oregon and Washington Eldership there was preaching in French, German and English, at Salem, Oregon, there being at this time organizations composed of members speaking these three languages. **L. T. Lardon**, in 1903, was appointed pastor of "the French and German church at Salem, and to preach in English wherever called upon." The Eldership convened at Fir Grove, Oregon, October 2, 1903, the Opening Sermon having been preached the previous evening by **A. Wilson**. The officers were **G. F. Shoch**, President; **D. F. Batson**, Clerk. Ten appointments were made, and the English church at Salem, Oregon, was unsupplied. Indio, Cal., was the only charge in that State. **J. Garrigus** was appointed General Worker in Oregon, and **H. D. McIntyre**, "Missionary to North Washington, with recommendation to the Board of Missions of the General Eldership for support until his successor be sent from the East."

15th Oregon and Washington Eldership.—An Act of Incorporation was secured during the year 1903-4, the State lines of Oregon, Washington and California being the boundaries. Three trustees, **J. Garrigus**, **J. W. Force** and **E. Porter**, were named as the trustees of the Eldership. This action was ratified by the Eldership which convened with the church at Salem, Oregon, on Thursday morning, September 29, 1904. The previous evening the Opening Sermon was preached "in the African church, by **J. F. Schoch**." The Bethel of the church of

God had been locked against the Eldership, as the church had seceded; but re-
 lented in so far as to open the house on Thursday morning for the session of the
 Eldership. After organization by the election of **J. F. Schoch**, President, and
J. C. Garrigus, Clerk, the troubles at the Salem church were taken up. The
 Eldership commended "the action of the Board of Missions of the General Eldership
 in withholding aid from the Oregon and Washington Eldership until the
 trouble be settled." Then a "Board of Arbitration was chosen to settle the
 trouble, consisting of **J. Boor**, **J. Garrigus** and **Jesse Huddle**. By mutual with-
 drawals of charges by **A. Wilson** and by the Standing Committee, and the exer-
 cise of "a spirit of forgiveness manifested by each to all of the parties concerned,"
 unity and peace were restored, and "the seceded church of God at Salem was
 reinstated to its former relations with the Eldership." There were ten fields of
 labor, and **A. Wilson** was appointed Evangelist, "with a recommendation to the
 Board of Missions for new territory." The Board was also asked "to send a mis-
 sionary to this Eldership and support him until the work is self-supporting."

16th Oregon and Washington Eldership.—Sanguine expectations of success
 in its work on the "Pacific Slope" characterized the Eldership when it convened
 in 1905. There were some local troubles unadjusted, but there was a spirit of
 unity and co-operation prevalent. The session was held at Buckley, Washington,
 and opened on Thursday, October 5th. On Wednesday evening **J. F. Schoch** de-
 livered the Opening Sermon. When the Roll was completed there were on it the
 names of nine teaching elders present, one a woman, and six absent; also two ruling
 elders and one delegate, a woman. The ballot resulted in the election of **J. F.**
Schoch, Speaker; **J. Garrigus**, Clerk; **J. C. Garrigus**, Treasurer. In general terms
 it was affirmed that "men will not endure sound doctrine; that they have become
 largely a pleasure-loving people more than lovers of God, and that among the
 professed Christians the religion of Christ has reached such a low ebb that we
 look with alarm upon the future of the cause of God." The Church, therefore,
 "must educate;" but this must be "a thorough scriptural education," which is "the
 best that is possible to man in this world of sin and infidelity." Two candidates
 for the ministry were ordained, both of which were assigned to charges. The
 Eldership expressed appreciation of **A. H. Long's** donation of a lot of tracts, with
 which in 1905 he favored all the Annual Elderships. The temperance sentiment
 was clear and strong, but not fanatical. The body believed "intemperance to be
 the greatest evil we as a Nation have to contend with," and so "every Christian
 should do all that lies in his power to destroy it. Then let us vote as we pray,
 and we know that God will bring about the great reform." It linked tobacco with
 intemperance, and counseled abstinence, that ministers especially may be pure
 and clean. The two women members of the Eldership were on this Committee.
 An important action of the Eldership in 1903 was rescinded as having been se-
 cured by "conspiracy against" a prominent member of the Eldership. The
 rescinding resolution of "the work done at the said Fir Grove Eldership in 1903,"
 which "created much harm at home and abroad," carried with it "the whole work
 done at said Fir Grove Eldership in 1903, except the report of the Treasurer,
 together with the receipt and disbursement of the finances." The beginning of
 more serious trouble may date from the facts thus entered on the Journal. **J. C.**
Garrigus was appointed General Missionary; **J. Garrigus** was the Missionary in
 northern Oregon, and **E. Porter** missionary in Pierce county, Wash. In addition
 to these there were six fields of labor. California was not on the list.

17th Oregon and Washington Eldership.—It was published in November,
 1905, that at the Eldership held a month before "the waters became a little rough,
 but were soon quieted by the overruling of the better spirit;" yet the session
 of 1906 witnessed more troubled waters. Some actions of 1904 and 1905 were
 rescinded, including the rescinding action of 1905. The property at Salem, which,
 contrary to the action of the Eldership, was deeded to the Executive Board of
 the General Eldership, was also a subject of contention. The redeeding of said
 property to the Oregon, Washington and California Eldership was urged upon the
 Executive Board. The session was held in the bethel at Salem, Oregon, and
 began October 4, 1906. On the evening of October 3rd, **J. W. Force** delivered the
 Opening Sermon. There were present six teaching elders, two ruling elders and
 two delegates, women. A peculiar condition existed, which the Eldership sought
 to correct. In 1900 the Board of Missions of the General Eldership sent **A. Wil-**
son, Nebraska Eldership, as missionary to the Pacific Coast. He held "his transfer
 until September 30, 1904;" but "no action was taken on it at that time," yet he

acted as a member of the body, and it had physical possession of his Transfer. It now decided to "refuse to accept his Transfer," but to "return said Transfer to him in Nebraska," and rescinded "all actions which the former sessions have taken in regard to **A. Wilson's** license and Transfer." There were some men of strong wills, forceful personalities and inherent self-reliance in the Eldership. **Milton** spoke a good word to these: "Those who best bear Christ's mild yoke, they serve him best." The ministers were counseled to do their duty in leading the churches to help to "crush out the great evil of intemperance." The hope was also expressed that "the evil of the use of tobacco be suppressed, and that it may cease in the churches of God, especially in the pulpit." Indio, Cal., again appears on the list of appointments, with eight other fields in Oregon and Washington, two of them missions. Besides, **J. Garrigus** was Eldership Missionary, and **Wm. Adams**, State Evangelist.

18th Oregon and Washington Eldership.—The divisive forces operative in 1905-6 sundered the Oregon and Washington Eldership in 1907. Each section claimed to be the Oregon, Washington and California Eldership, and as such met at two different places, organized and transacted business. The session of the first was held at Salem, Oregon, and began September 5, 1907. It enrolled as present eight teaching elders, two of them women, seven ruling elders and two delegates, both women. **R. A. Slyter** was chosen Speaker; **John Boor**, Clerk. It at once took as "unfinished business" an action adopted by "a small minority of the members of the Eldership convened at Salem last October," and resolved that "said meeting was illegal, and the work done by the same is null and void." Others viewed these actions as hasty, believing that where there is real regret at a deplorable state in the relations of a body of people there should be time given for the exercise of a more calm balance of judgment, a thoroughly candid searching of the very springs of right action. The Eldership declared that "the only consistent plan to pursue on the Missionary question is to stand together and affiliate with the General Eldership W. G. M. S. of 1903. It was in full sympathy with all the interests and institutions of the general body. Charges were preferred by **A. Wilson** against **J. Garrigus** and **J. C. Garrigus** for "joining in a conspiracy headed by **H. D. McIntyre** in 1903," and other wrong acts in 1904, 1905 and 1906. These "charges and specifications were sustained without a dissenting voice," the accused not being present. Their names were ordered "stricken from the Roll of the Eldership," and the Certificates of Ordination recalled. The Eldership organized a Woman's Missionary Society, in line with its action on the W. G. M. S. question. The appointments numbered ten, with pastors for all of them. Three of them were called "missions." Two charges were in California. **Florence Boyd** was named as General Worker; **William Adams** Eldership Evangelist, and **Libbie Wilson** one of the pastors of "Salem, Aumsville and surroundings."

A month later, October 3, 1907, another Oregon, Washington and California Eldership met with the church at Fir Grove, Oregon, which claimed to be the body chartered by the General Eldership. Nine ministers reported by **J. Garrigus** as present; three reported by letter; four "failed to report, and their names were dropped from the Roll." Five ruling elders were present, and one delegate. The Opening Sermon was preached on the evening of October 2nd. **D. F. Batson** was elected President; **J. Garrigus**, Clerk; **J. C. Garrigus**, Treasurer. The Eldership "was a unit on every question." It claimed that "the Eldership which met at Salem, Oregon, the 5th day of September, 1907, purporting to be the Oregon, Washington and California Eldership, met contrary to the Constitution of said Eldership," and therefore this body in session at Fir Grove, Oregon, is "the Oregon, Washington and California Eldership." As such it "condemned the actions taken at Salem by the said so-called Eldership." The action taken by the Commission to settle the differences between the two W. G. M. Societies was "acquiesced in," and the body agreed to "support the General Eldership in the Mission work." Appointments were made to seven fields. Five of the ministers were appointed by both Elderships. To many conditions were portentous of grave disaster to the cause on the coast, as it looked as though peace had "fled like the night at dawn."

19th Oregon and Washington Eldership.—Three important Special Notices were published simultaneously in August, 1908. One called a meeting of the Oregon, Washington and California Eldership at Salem, Oregon, October 1, 1908. This was signed by **A. Wilson**, **R. A. Slyter** and **S. S. Kilmer**, Standing Committee.

The second called a meeting of the Eldership under the same title to be held at Buckley, Wash., on the same date. This was signed by **J. Garrigus**, Stated Clerk. It was also endorsed by **J. Garrigus**, **J. W. Force** and **E. Porter**, Trustees. The third was a notice "to all parties concerned . . . that a petition will be presented to the next meeting of the General Eldership to change the boundary lines and divide the territory" and make two Elderships in the three States. This could be a solution of the trouble, if personal, and bring out again the stars which were hid. The Salem Eldership convened as per announcement, October 1, 1908. The preceding evening **R. A. Slyter** preached the Opening Sermon. There were nine teaching elders present, seven ruling elders and one delegate. Six were marked absent. Three of those present were women. **R. A. Slyter** was chosen President; **S. S. Kilmer**, Clerk. The deeding of "the church property at Salem to the Board of Incorporation of the General Eldership in order to avoid litigation and trouble" was approved; but the redeeding of it to the trustees of the church at Salem was requested. The Eldership also renewed its expression of fealty to the General Body and its Boards, together with the W. G. M. S. of 1903. Delegates to the General Eldership in 1909 were elected, but without instructions relative to a division of the territory. Appointments were made to nine charges, with two General Workers.

On the same date the other body under the same name convened at Buckley, Washington, where **D. F. Batson** preached the Opening Sermon. It was a spiritual meeting, with "peace and love prevailing throughout all the" sittings. It closed with an ordinance meeting, and there were two conversions before the meeting closed. There were present seven teaching elders, and four reported by letter; also one ruling elder. **D. F. Batson** was elected President; **J. Garrigus**, Clerk; **J. C. Garrigus**, Treasurer. A delegate to the General Eldership was elected. "The cause of religion is on the advance in our Eldership" was the conclusion of the Committee on State of Religion. In "heartly sympathy with the temperance work all over the world," the Eldership "requested the ministers to preach at least one sermon at each appointment on the subject during the year. Nine appointments were made, with one General Missionary. Six ministers were appointed by both Elderships. Both Elderships adjourned to meet at different points in 1909. The division was hurtful to Church interests on the Pacific, and it seemed as if the great business should be to find the undiscovered land of union and peace in these unpromising places of which Christian souls are sick and tired! Is it not, this ideal country, in our own dispositions, "wherever may be the garden of the Hesperides?"

20th Oregon and Washington Eldership.—The General Eldership in 1909 enrolled **A. Wilson** and **J. Garrigus**, representing the two Elderships on the Pacific Coast, after the Judiciary Committee had made an investigation of the differences between the two parties. It recognized "the Eldership as chartered by the General Eldership, composed of all ordained ministers of both factions and other members, as provided for by the Constitution." It then directed said Eldership to meet and be constituted according to this action, "on the first Thursday in October, 1909, at Salem, Oregon, and that all previous troubles and difficulties shall receive no further recognition." It also directed how the Eldership should be constituted, and who should preach the Opening Sermon. In September this action was published without signature, and it was added: "The brethren of the Eldership should govern themselves accordingly." To those not so fully conversant with the underlying causes of the division it seemed as though the sun of harmony were breaking through the clouds of strife. "The Eldership met at Salem, Oregon, October 7, 1909, according to order of the Judiciary Committee of the General Eldership." Fourteen ministers were present, and seven ruling elders. **D. L. Batson** was appointed Chairman pro tem., and **R. A. Slyter**, Secretary, after which the permanent organization was effected by the election of **R. A. Slyter**, President; **S. S. Kilmer**, Clerk. This ended the business of the united body, as was claimed, because these two officials had been members of the one Eldership, and their election revealed a sinister or corrupt purpose. "At this juncture" seven ministers "arose and left the room, and went to another part of the city and organized what they called the Free Church of God." Efforts subsequently made to reunite the parties have failed of success. The brethren which did not leave "the room" proceeded with the business. They gave their "unqualified support to the General Eldership in the final action" which it took, "relative to our foreign and home missionary work, placing all missionary interests under the government and con-

trol of the W. G. M. S. of 1903." It deemed it "a matter of Christian loyalty to patronize and support" the Church literature. The "names of those brethren who went out from us," declared the Eldership, "ignored the authority of the Eldership, and also that of the General Eldership," "therefore their names be dropped from the Ministerial Roll, and they be required to return their Certificates of Ordination." There were four charges to which pastors were specifically assigned; but **Florence Boyd** was to labor "wherever opportunity affords;" **R. A. Slyter**, General Worker, and to look after church property at Thatcher, and **W. Adams**, Evangelist in southern Oregon, including Polk, Yamhill and Washington counties.

21st Oregon and Washington Eldership.—The church at Payette, Idaho, made overtures to be received into the Oregon and Washington Eldership; but adverse action was taken until "they get their trouble settled." There were other reasons also, and so the Clerk was authorized "to write to the church at Payette and explain the cause of our taking the above action." The session was held at Squamish Harbor, Wash., and opened on Thursday, August 18, 1910. On the previous evening **W. Adams** delivered the Opening Sermon. During Wednesday, the 17th, the Ministerial Association held its session. Eight ministers attended the Eldership, and three delegates. **R. A. Slyter** was elected President; **S. S. Kilmer**, Clerk. The Eldership claimed to be "conscientious in the belief that God has given a plain revelation of his will relative to the churches of God;" it charged that "there are those who assume our name, and are openly opposing us and hindering us in our work, and some of this class are members of Elderships," and hence it declared "that no Eldership should assign a work to a preacher who is not loyal to the Eldership and all its Boards." The significance of this action is veiled, and may have been "action" to be explained to the Payette church. The Board of Missions was solicited to appoint a missionary in the State of Idaho, with headquarters at Payette, and one in Oregon, with headquarters at Salem. The ground for this request was "the pressing needs of the few churches" in the States named. The condition of the work is revealed in the Report of the Stationing Committee: "**Florence Boyd** to the church at Airlie and wherever opportunity presents itself. **W. E. Couch**, Squamish Harbor and surroundings; **A. Wilson** to preach wherever he chooses; **J. L. McClanahan** to look up the brethren in Douglass county, Washington, and build up a church work there; **W. Adams** to all the territory between Tacoma, Wash., and the Columbia River." **A. Wilson**, a well-preserved man, and leader in this Eldership, entered the ministry in 1861, in Iowa. He was now in his 77th year.

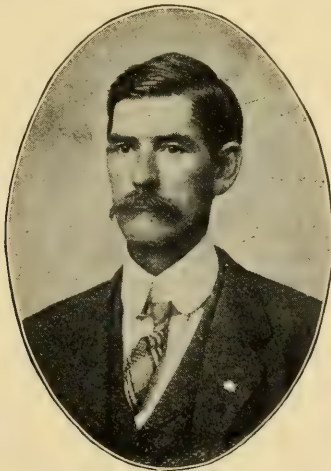
22nd Oregon and Washington Eldership.—There was considerable rejoicing over conditions in the Oregon and Washington Eldership in 1911. "The spirit of the Master was with us." "There was love from the first to the last of the meeting." "The prospect is brighter for the future." "One of the brethren who went out from us at Salem, two years ago, came back to the Eldership." "We received the Certificates of" two "from the Free Church, and gave a license to one, so that we are four stronger than we were." Thus the Eldership almost felt to say that "the face of the sky was never so free and so fair." The Eldership convened with the church at Squamish Harbor, near Shine, Wash., October 5, 1911. The previous evening **R. A. Slyter** preached the Opening Sermon. He was elected President; **S. S. Kilmer**, Clerk; **H. Wood**, Treasurer. The efforts to adjust the troubles in Oregon and Washington, made by the Executive Board of the General Eldership through a Commission of which **A. C. Garner** was Chairman, were reciprocated by the Eldership. It elected a committee to confer with said Commission. It also requested that the territory of the Eldership be divided, making the State line between Oregon and Washington the boundary line." "A faithful man of God" ended his career when "the sudden rending of the veil of clay" released the spirit of **W. E. Couch**. His ministerial life was brief, as he was ordained by the Oregon and Washington Eldership in 1908. He was a faithful laborer.

23rd Oregon and Washington Eldership.—As the Commission appointed to restore unity and harmony between the divided forces in Oregon and Washington did not possess authority to divide the territory into two Elderships, a petition to that effect was agreed upon in 1912 addressed to the General Eldership in 1913. This was done at the session of the Eldership which was held at Salem, Oregon, beginning October 3rd. On the evening of October 2nd **J. C. Caswell** delivered the Opening Sermon. **S. P. Cresson** was chosen President; **W. H. Wilson**, Clerk; **J. H. Boyd**, Treasurer. There were echoes of the troubles which resulted in the division

of the Eldership. The General Eldership was "appealed to to use its influence to recover the money lost by this Eldership when the Church was divided." And "A. Wilson was appointed a Committee of One to secure the money in the hands of the Treasurer at the time of the organization of the Free Church of God." Lengthy resolutions were adopted, "censuring our Chief Executive for appointing Roman Catholics to high positions in our Government." And yet it was conceded, that the man who was destined to leave the White House and the one selected to take his place and assume the awful responsibilities of the national Executive were of the best type of Americans. They think and act in terms of a pure and disinterested patriotism. The license system was vigorously denounced, while the Governor of the State was complimented because of his strenuous efforts and persistent crusade against vice of every description. Leaving Salem, Oregon, to be supplied by the Standing Committee, and naming **A. Wilson** as Eldership Missionary, the Eldership made appointments to four fields of labor. **R. A. Slyter** was appointed General Worker, and **F. Boyd** and **J. C. Caswell** to labor "where opportunity offers." While the session was "characterized by a feeling of peace and harmony," the facts fail to reveal a hopeful condition of the work.

XX. THE OKLAHOMA AND INDIAN TERRITORY ELDERSHIP.

1st Oklahoma and Indian Territory Eldership.—The gratifying compensation of the largely fruitless labors, hardships and trials of **B. Ober** and **E. Marple**, the first missionaries to Texas, was always found by them in the extension of their mis-



E. M. Kirkpatrick.

sion northward. **Marple** states, that "from the Texas mission field the first churches of God were planted in Arkansas, and thence into Missouri, and Indian Territory, and Oklahoma, which is now the Oklahoma Eldership." And **Ober** says: "The first preaching that was done by any minister of the Church of God in our part of Oklahoma [Custer county] was by me. The next minister that preached here was **E. Marple**; and the next, **G. T. Bell**, who organized some churches at some of my appointments." But the Kansas Eldership began work in the northern parts of Oklahoma. A strip of 50 miles south of the State line was included in the territory of the Kansas Eldership. The Oklahoma territory includes now the two Territories of Oklahoma and Indian, as the State of Oklahoma, being bounded on the east by Missouri and Arkansas, on the south by Texas, on the west by Texas and New Mexico, and on the north by Kansas. However, neither of these three ministers was a member of the first Oklahoma and Indian Territory Eldership, which was called to meet at Lone Oak, Cherokee Nation, Ind. Ter., November 16, 1892. As this is near Sallisaw Station, it was in what then was known as District 11, in the eastern-central part of the Territory. The call for this "first Annual Eldership of the Church of God in the Indian Territory" was issued by **E. M. Kirkpatrick**, "General

Missionary in the Cherokee Nation." Five ministers were present, viz: **J. W. Brown, J. D. Shoemake, E. M. Kirkpatrick, R. D. Duncan** and **D. H. Hale**. Also **D. Jefferies** and **Geo. W. Kirk**, "deacons and delegates." Shoemake was made temporary Chairman, and Brown, temporary Clerk. An election for permanent officers resulted in the choice of **E. M. Kirkpatrick**, Speaker; **J. W. Brown**, Clerk, and **J. C. Caswell**, Treasurer. Kirkpatrick delivered "the introductory sermon" after the organization. He was also elected delegate to the General Eldership in 1893, and Caswell, alternate. There were three fields of labor, with appointees as follows: Honey Hill, Sallisaw, Hanson and Breedlove, **R. D. Duncan**; Schinn School-house, Standing Rock, Mt. Nebo, Shoemake School-house and Mountain Grove, **J. D. Shoemake**, with **J. F. Summitt** as Assistant; Camp Creek, Mt. Zion, Muldrow and Little Lees Creek, **D. H. Hale**. **J. W. Riddle** was received as a member of the Eldership. Each minister was required to collect and pay to the Treasurer the sum of \$5.00 per annum; also twenty-five cents from each member for an Eldership fund. A Constitution and By-Laws were drafted and adopted. The Standing Committee of the Texas, Arkansas and Indian Territory Eldership being informed of the organization of the new Eldership relinquished its claim, January 17, 1893, to the Indian Territory, and declared that thereafter its title would be "The Texas and Arkansas Eldership of the Church of God."

E. M. Kirkpatrick, Speaker of the first Oklahoma and Indian Territory Eldership, was first licensed by the Texas and Arkansas Eldership, in 1884. He was then a member of the church at Happy Hollow, Ind. Ter., and was enrolled among the "ruling elders and delegates." That he was a man of more than common powers and culture is indicated by his title as "Professor," and also by the prominent positions which he filled and the active part he took in the deliberations. He was elected Secretary of the Eldership, and was Chairman of the Committee on Resolutions. He did not take an appointment in 1884; but in 1885 he was appointed to Lee's Creek circuit, including his home church. He was made a member of the Standing Committee, and was appointed to preach one of the 11 a. m. sermons during the session. In 1886 and 1887 he was in the active work. At the Eldership in 1888 he preached the Opening Sermon, and was chosen President of the Eldership, and again in 1890. He was not only a "rising man," but a leader in his Eldership, having natural talents for leadership. In 1891 he was again elected President, and also in 1892. And a little later the Oklahoma and Indian Territory Eldership was convened to hold its first session, he was the logical choice for President. He gave good satisfaction in this official position, and was a worthy and able representative of his Eldership.

2nd Oklahoma and Indian Territory Eldership.—At the General Eldership in June, 1893, the Report of the Committee on Boundaries was adopted, which stated, that "brethren of Texas and Indian Territory have organized themselves into an Eldership, and ask that they be recognized as a separate Eldership to be known as the Indian Territory and Oklahoma Eldership," and recommended that "this request be granted, and that the boundaries of this Eldership be the boundary lines of Indian and Oklahoma Territories." Having thus acquired a constitutional and legal status, the Eldership was called to meet at Mt. Nebo, Cherokee Nation, Ind. Ter., September 26, 1893. **J. C. Caswell** preached the Opening Sermon. The officers chosen were **R. D. Duncan**, President; **J. D. Shoemake**, Clerk, and **J. C. Caswell**, Treasurer. The question of the continuance of licenses was discussed, and the decision reached was that "all ministers holding licenses under the Eldership be recognized good until called in question by disorderly conduct." Presumably for this reason, at the next sitting the license of one minister was "discontinued and his name dropped from the Roll." Eight ministers reported, and fifteen churches. It was voted as "the opinion of this body, that the scriptural mode of ordination is by prayer and the laying on of hands." There were six circuits, to each of which one minister was assigned.

3rd Oklahoma and Indian Territory Eldership.—There had been no formal deliverance on the question of the right of deacons to membership in the Eldership; but such right had sometimes been conceded, putting them on an equality with ruling elders. None was enrolled in 1894, when, on October 25th, the Eldership was constituted at Mt. Zion, Cherokee Nation, Ind. Ter. After electing **E. M. Kirkpatrick**, President; **C. H. Ballinger**, Clerk, and **C. Brundage**, Assistant Clerk, **J. W. Riddle** delivered the Introductory Sermon at 11 a. m., from II. Tim. iii. 1. Six teaching elders were present, three ruling elders and one delegate. A sermon was preached each morning at 11 o'clock, and in the evening. The President appointed

all committees, including the Stationing and the Standing Committees. Reports of churches were received and carefully considered, with appropriate action. There was "some confusion within the bounds of the Eldership relative to the purpose or design of baptism," when the Eldership declared its unanimous view to be, "that water baptism is not in order to the remission of sins, but because of the remission of sins, and that no one has a right to participate in baptism, only those who have been regenerated and born of the Spirit." The agitation in print of "the right of sinners to pray" had also been taken up by some of the churches, and so the Eldership expressed its conviction, "that the duty of prayer is with the children of God; but the privilege of prayer is extended to any person, and that the whole world is the subject of the church's prayers." The Stationing Committee made appointments to six circuits, naming eleven churches.

4th Oklahoma and Indian Territory Eldership.—The fourth Annual Eldership in Oklahoma and Indian Territory was anticipated as "a meeting of importance." It was held with the church at Elm Grove, on the Arkansas river, Cherokee Nation, Ind. Ter., and began September 4, 1895. **R. D. Duncan** preached the Introductory Sermon. The forecast touching the special importance of the session did not produce the desired results, for only eight of the twenty-one ministers were present, with four ruling elders and four deacons. An election for officers resulted in the choice of **J. C. Caswell**, President; **J. D. Shoemake**, Vice President; **C. H. Matthews**, Clerk, and **J. M. Benson**, Assistant Clerk. To secure funds, each pastor was required to collect the sum of \$5.00. Churches were all to report annually to the Eldership, giving spiritual condition, number of members and financial ability. Eleven reported this year. There were eight fields of labor, all supplied with pastors. Other ministers were admonished to be active missionaries, "working their own fields of labor." A Board of Incorporation was appointed by the Standing Committee, and property interests were referred to it. One of the first churches organized in the Indian Territory had become extinct, the one at Sillisaw, Flint District, and the Board of Incorporation was "authorized to sell said house, and turn over the proceeds to the Treasurer of the Eldership."

5th Oklahoma and Indian Territory Eldership.—The importance of protecting the moral character of a religious body by holding its members amenable for their official and moral conduct is everywhere recognized. But so do the members need protection against false accusations and hasty official action. In not a few instances has this principle been overlooked. In March, 1896, the Standing Committee of the Oklahoma and Indian Territory Eldership declared the license of one of the most prominent and able ministers of the body "null and void, until he exonerates himself before the Standing Committee." When the Eldership convened the case was recommitted to the Committee, which upon investigation "found the brother not guilty." The session was held at Standing Rock, Cherokee Nation, Canadian District, September 15, 1896. **E. M. Kirkpatrick** delivered the Opening Sermon. The membership consisted of nine teaching elders, seven ruling elders, five deacons and five delegates. The work had prospered, so that the Eldership received nine churches. These were located in the Choctaw, the Creek and the Cherokee Nations. **E. M. Kirkpatrick**, delegate to the General Eldership in May, 1896, gave his report, "which was highly endorsed by the Eldership." He was the President of the Eldership; **K. A. Wallace**, Assistant; **C. H. Matthews**, Clerk, and **J. W. Brown**, Assistant, and **J. D. Shoemake**, Treasurer. The Eldership deemed it advisable to have two Standing Committees—one for Oklahoma, and one for Indian Territory. Relatively weak and poor, the Eldership felt under obligation to pay its assessments to the General Eldership, and immediate steps were determined upon for that purpose. The territory was divided into nine circuits, and to each a minister was assigned, while seven ministers "were allowed to choose their own fields of labor."

6th Oklahoma and Indian Territory Eldership.—A Board of Incorporation was appointed in 1894, but the Eldership had not been incorporated, so that it had no legal status. Hence, in 1897, the Standing Committee for Oklahoma was "authorized to draft Articles of Incorporation, and also to act in the capacity of a Board of Incorporation." The Eldership held its session with the church at Star Schoolhouse, Lincoln county, Oklahoma, beginning October 6, 1897. Twelve ministers were enrolled, and five more were received on Transfer, and a Free Baptist minister was licensed. **J. D. Shoemake** was elected President; **C. Brundage**, Vice President; **J. W. Brown**, Clerk, and **J. R. Montgomery**, Assistant. At 11 o'clock a. m., each day the Eldership adjourned to listen to a sermon. The eight fields of

labor had seventeen preaching points indicated by the Stationing Committee. Church extension work was to be zealously pushed by all the ministers, and ministers unassigned were advised to select fields of labor and devote their time to building them up. In addition two evangelists were appointed, one for the Indian Territory and one for Oklahoma. Four things were specifically enjoined on the ministers: First. To teach total abstinence from the use of ardent spirits as a beverage. Second. To follow the teachings of the Apostles strictly in all their preaching and organizing churches. Third. To use their influence to circulate *The Church Advocate* and other literature of the Church. Fourth. To strive more extensively to co-operate with each other, and each one to teach the necessity of supporting the ministry. Though the funds were very limited, the Treasurer, **J. D. Shoemaker**, who was re-elected, gave a careful account of moneys received and disbursed.

7th Oklahoma and Indian Territory Eldership.—It would seem next to incredible that at so early a period in the history of an Eldership any part of it should become so corrupt as to need special "cleansing." Something to this effect was implied in the resolution of 1897—strictly to follow the teaching of the Apostles. Yet this might anticipate. But when a year later three ministers of experience and ability were appointed "with special instructions that they cleanse the work in Oklahoma," it is more than an implication that conditions were serious. This action was taken at the session held in the Missionary Baptist house of worship, at Sallisaw, District No. 11, Indian Territory, which began November 23, 1898. The membership present was small, there being present four ministers, three elders, one deacon and one delegate. The spirit of non-co-operation, non-organization and independence had so affected the work in Oklahoma that that part of the territory was not represented, and when the Stationing Committee reported it only supplied the fields in the Indian Territory—four circuits. **J. H. Crumitt** was chosen President; **E. M. Kirkpatrick**, Clerk, and **J. D. Shoemaker**, Treasurer. The license of one minister was "revoked," and one name added to the Ministerial Roll. The need of a missionary well enough supported to devote all his time to the work was voiced in an action asking the General Eldership Board of Missions to appoint **E. M. Kirkpatrick** missionary to the Indian Territory, with an appropriation of \$400.00. The matter of organizing Woman's Missionary societies was favorably considered.

8th Oklahoma and Indian Territory Eldership.—Only surface indications of the work of "cleansing" the Oklahoma part of the Eldership were given to the public. A better and more sanguine spirit was realized in 1899, when the Eldership met at Shady Grove, Sans Bois county, Choctaw Nation, Indian Territory, October 18th. There was well-sustained interest to the close of the session, when the ministers returned to their homes and fields of labor much revived. The dual Standing Committees were continued, without any special instructions. The officers were **J. D. Shoemaker**, President and Treasurer, and **C. W. Ballinger**, Clerk. The Life Certificates adopted by the General Eldership were issued to the ministers. The earnest labors of the ministers and churches during the year 1898-9 bore a good measure of fruit. The Stationing Committee, supplemented by the acts of the Oklahoma Standing Committee, created and supplied ten fields of labor.

9th Oklahoma and Indian Territory Eldership.—A disposition to co-operate loyally with the General Eldership always characterized the ministry of the Oklahoma and Indian Territory. This sentiment was strengthened by the interest which the higher body manifested in the success and enlargement of the work in this fertile territory. Interests being mutual, co-operation was natural. This was again manifested at the session held at Salt Creek School-house, near Stroud, Oklahoma, beginning September 4, 1900. The Opening Sermon was preached by **J. C. Caswell**, from Matt. xvi. 18, who was elected Chairman. The other officers were **G. T. Bell**, Assistant Chairman; **C. H. Ballinger**, Clerk; **J. A. Montgomery**, Assistant Clerk. A new Constitution and By-Laws were adopted. Funds of all kinds were very limited, yet the Treasurer, **J. D. Shoemaker**, made a report, and was re-elected. The Clerk was to ascertain the indebtedness of the Eldership, notify the pastors, who were to inform the deacons, whose duty it was made "to collect said amount and turn the same over to the Eldership Treasurer, who was to turn all such money over to the Treasurer of the Board of Missions of the General Eldership." **J. D. Shoemaker** was recommended to the General Eldership Board of Missions as Missionary in Oklahoma. Four of the oldest ministers of the body received the Life Certificates of Ordination. "Charges for preaching heresy, and some other things" were preferred against one minister, and his "license was revoked and his name

dropped from the Roll." A Standing Committee was appointed for Oklahoma, and one for the Indian Territory "to transact business until the meeting of the next Eldership." There were nine fields of labor, the largest having four appointments. There were fine opportunities for enlargement, so that each minister unassigned was advised "to select his own field of labor." But no support was provided for.

10th Oklahoma and Indian Territory Eldership.—A fair measure of success followed the Eldership of 1900. At least three new churches were ready "to come under the protection of the Eldership and be received" in 1901. One was located at Duck Creek school-house, near Mounds, Creek Nation, Ind. Ter.; one at Fair View, Okla. Ter., and one at Harmony Grove, Cherokee Nation, Ind. Ter. These were received by the Eldership during its annual session held at Bethel School-house (originally Valley Grove), near Shaunee, Oklahoma, beginning September 3, 1901. The Eldership remained in session until Friday evening, September 6th. **G. T. Bell** was elected Speaker; **C. H. Ballinger**, Clerk; **D. J. Philbin**, Treasurer. Three annual collections were ordered at each church, one being for the General Eldership Missionary Fund. The ministers were required to bring in each year "a written report to the Eldership of all moneys received for salary during the Eldership year." A Board of Missions was authorized. **B. Ober**, the oldest member of the Eldership, was incessant in his demands that the Eldership be faithful to all its obligations. "We are not worthy to be called an Eldership," he said, "if we pay no attention to the financial department of the Church." In addition to the appointment of **J. D. Shoemaker** as Missionary in the Indian Territory, there were five other ministers assigned to fields of labor.

11th Oklahoma and Indian Territory Eldership.—**C. Brundage**, a member of the Eldership, had located in Manitoba, Dominion of Canada, at Swan River; but had forfeited his license. He availed himself of the session of 1902 to "ask pardon and requested to be restored, which was granted." The session was held with the church at Harmony Grove School-house, Cherokee Nation, Ind. Ter., beginning September 16, 1902. The previous evening **E. M. Kirkpatrick** delivered the Opening Sermon, from Acts xx. 28. The officials of the Eldership were: Speaker, **S. B. Moore**; Clerk, **C. H. Ballinger**; Treasurer, **D. J. Philbin**. Dissatisfied with the boundary line between the Oklahoma and Indian Territory Eldership and the Kansas Eldership, the General Eldership was by unanimous vote requested to rescind its action taken in June, 1902. This action was prompted by a request from **E. M. Hickman** for a Transfer for himself and the church at Glade school-house, of which he was pastor, to the Kansas Eldership. Earnest action was taken on the subject of mission work. Each minister was required "to teach and do all he can to get up an interest in this work, and to show the brethren the necessity of such work, and the good there is done through such work, and to urge them to give to the support of this work." **J. W. Burns**, of the Arkansas Eldership, had labored in the Choctaw Nation, and organized two churches, which were received, and his Transfer accepted. **C. H. Ballinger** was recommended to the General Board of Missions as missionary in south-eastern Oklahoma, and **L. Teel**, for the Indian Territory. The church at Leedy, Okla., organized by **H. W. Allen**, was received into the Eldership. **O. A. Newlin** was present in the interest of Ft. Scott Institute, Ft. Scott, Kansas. The Eldership seal had been purchased, and every Certificate of Ordination was to have it affixed to make it valid. There were four circuits.

12th Oklahoma and Indian Territory Eldership.—The Eldership year 1902-3 was one of special activity of an official character. The Indian Territory Standing Committee, on October 25, 1902, met at South Bethel, near Bragg, Ind. Ter., and after rearranging part of the work of the Stationing Committee, acted on the question of "purchasing a tabernacle for holding meetings." A favorable decision was reached, and it was ordered that funds be raised and a tabernacle bought for use in the Indian Territory. Cash was at once raised to the amount of \$43.00. The matter was placed in the hands of **E. M. Kirkpatrick** and **George Kirk**. The Speaker of "the Eldership of the Indian Territory called the general body together to transact some special business, on February 14, 1903, at Harmony Grove School-house, Cherokee Nation, Ind. Ter., as the Standing Committee is unorganized." The main business transacted related to charges against one of the members of the Standing Committee, and against another minister by the Committee. Investigation in the former case resulted in "no charges being preferred." In the latter, being guilty of "falsehood and disorderly walk," the "Certificate of Ordination was called in." The regular session was held with the church at Martin's School-

house, Choctaw Nation, Ind. Ter., and opened on Tuesday, September 1, 1903. The Annual Sermon was delivered by **F. C. Buchanan**, after which **S. B. Moore** was elected President; **C. H. Ballinger**, Clerk; **D. J. Philbin**, Treasurer. Not only did the Eldership ratify the action taken in calling in the Certificate of Ordination of **F. N. Nedean**, by the extra meeting of the Indian Territory part of the Eldership on February 14th; but it sustained charges of heretical teaching against **J. W. Gilbert**, and withheld his license. The usual two Standing Committees were appointed, one for Oklahoma, and one for Indian Territory. **Richard Martin**, after being granted a Certificate of Ordination, was "elected by the Eldership to look after its church property lying in the bounds of the Eldership." If ministers failed to collect assessments, "they shall pay said assessments at their own expense."

13th Oklahoma and Indian Territory Eldership.—A belated discussion of Eldership titles occurred at the session of the Oklahoma and Indian Territory Eldership in 1904. It had been debated before, but was brought up again in anticipation of "being an issue at the General Eldership in 1905." It was resolved that "we consider the term 'Eldership' a biblical term," and so the "delegates to the next General Eldership were recommended to cast their votes for the time-honored title 'Eldership.'" The Eldership convened with the church at South Bethel, three miles south of Braggs, Cherokee Nation, Ind. Ter., on Tuesday, September 20, 1904. It was the largest of the thirteen annual sessions, with the "best prospects ever witnessed." The Opening Sermon was delivered by **C. H. Ballinger**, who was elected Clerk, and **J. W. Burns**, President, and **D. J. Philbin**, Treasurer. Three newly-organized churches in Oklahoma, and two in the Indian Territory "were received and recognized by the Eldership." Some confusion again arose over the artificial boundary line between this Eldership and that of Kansas, as the church at Fairview, of which **F. C. Buchanan** was pastor, "after investigation was found to be in the bounds of the Kansas Eldership." Ft. Scott Institute was represented at the session by **W. E. Kelly**, and was endorsed, with Findlay College, in forcible resolutions. Three missionaries had been partly supported in the territory of this Eldership by the General Board of Missions. There were ten fields of labor, all supplied with ministers of whose capacity and earnestness, their high character and trustworthiness the Eldership had no doubt. In various sections there was a decided sentiment in favor of the churches of God as a body.

14th Oklahoma and Indian Territory Eldership.—As the territory of the Oklahoma and Indian Territory Eldership was very large, the attendance at the annual sessions was comparatively small. For the same reason the work was so divided that the sessions were much like the joint meetings of two bodies. And the business between sessions was transacted by two Standing Committees. In 1905 the Eldership met near the center of the territory, at Fairview, Pottawatomie county, October 12th, **J. W. Burns** having preached the Opening Sermon the previous evening. The officers elected were **H. W. Allen**, President; **C. H. Ballinger**, Clerk; **D. J. Philbin**, Treasurer. Two Standing Committees were elected, one for Oklahoma, and one for the Indian Territory. The financial question was one of the most difficult that the Eldership had to handle. After a dispassionate consideration of it, it was decided that two of the ministers should be "selected to travel and talk and work up the interest of finance in this Eldership." **H. W. Allen** was chosen for Oklahoma, and **C. H. Ballinger**, for the Indian Territory. Each of them, however, had also a charge. The "names of two ministers were dropped from the Ministerial Roll" because they failed to report. Three ministers were placed on the Superannuated list. **E. Marple**, who lived within the territory of the Eldership, but was a member of the Texas and Arkansas Eldership, was present and rendered service which was heartily appreciated. There was much interest in the sittings, and the ministers "were revived and encouraged." There were nine fields of labor, to four of which the Board of Missions of the General Eldership had either appointed men, or was asked to assist in their support.

15th Oklahoma and Indian Territory Eldership.—Occasionally an Eldership would do things in violation of the General Eldership Constitution, because the provisions of said instrument were overlooked. This was the case in 1906 when the title of the Eldership was changed to read "Oklahoma Eldership of the Churches of God." But on information, the action was treated as of no effect. The Eldership convened at Sunshine, Dewey county, Okla., August 30th. **H. W. Allen** preached the Opening Sermon. He was re-elected President; **J. W. Burns**, Clerk; **J. D. Philbin**, Treasurer. There were present seven teaching elders, four ruling elders, five deacons and five delegates, all full members. Three new "churches were received into the Eldership." The names of five ministers were

"dropped from the Ministerial Roll" because they failed to report; but they could be "reinstated as the Constitution and By-Laws provide." The Financial Agent for Oklahoma, appointed the previous year, made "an encouraging report," and **J. H. Cummings** was elected for the ensuing year. Upon recommendation of the Committee on Missions, the Eldership proceeded to organize a Woman's Missionary Society by electing **Martha L. Hickman**, President; **Hannah McGrew**, Vice President; **Bulah Carter**, Secretary; **Mary Allen**, Treasurer, and **Martha L. Hickman**, General Organizer. Provision was made by an amendment to the Constitution for one Standing Committee of five members. The territory for mission work was divided into Eastern, Central and Western Oklahoma mission fields. Besides these, but two other appointments were made, and "all churches unsupplied to apply to the Standing Committee."

16th Oklahoma and Indian Territory Eldership.—Providence favored the Eldership as to the health and lives of its ministers. But during the year 1906-7, one of the faithful and zealous workers verified **Richter's** thought: "What withers on earth blooms again is heaven." **J. F. Summit**, ordained by the Texas and Arkansas Eldership in 1891, was appointed to a charge, with **J. D. Shoemaker**, at the first Oklahoma and Indian Territory Eldership, in 1892. During these twenty-five years he lived in the esteem and affection of his fellow-ministers. And in their bereavement their trust in God prevented the thought why "the skies should have such a surplusage of virtue, and the earth a deficit." Yet they mourned the loss of so much that was virtuous and noble. Thus in somber mood the Eldership convened with the church at Garden Grove, near the line between Pottawatomie and Lincoln counties, Okla., Thursday morning, October 17, 1907. On the previous evening **H. W. Allen** delivered the Opening Sermon. The organization was effected by the election of the venerable **B. Ober**, President; **J. W. Burns**, Clerk; **D. J. Philbin**, Treasurer. Thirteen ministers were enrolled. Anticipating the admission of the two Territories as one State in the Union, the boundary lines of the new State were declared "to be the boundary lines of this Eldership." To provide for a Superannuated Ministers' and Widows' "Fund each minister was required to pay \$1.00 annually and take one collection annually" for said Fund. Each member of the churches was requested to pay 25 cents annually as a Home Mission Fund.

17th Oklahoma and Indian Territory Eldership.—On Saturday evening before the convening of the Eldership in 1908, the Eldership had directed that the session of the Ministerial Association should begin. This gave the Sabbath for preaching and three days for the discussion of topics on the program. The place selected was Palestine, Pittsburg county, Okla., September 3, 1908. The previous evening **B. Ober** delivered the Opening Sermon. Nine teaching elders, five ruling elders and one deacon were enrolled as members. Four new churches were reported and placed on the Roll. The reports indicated that the Church of God in the State "is growing in strength and favor." To secure the co-operation of "the churches on the fifty-mile strip of Oklahoma which is part of the Kansas Eldership, and to confer with the Kansas Eldership with a view of obtaining the territory, which was once a part of this Eldership," **C. H. Ballinger** was elected the representative of the Eldership to visit the said churches and the Kansas Eldership. The mission work in the Eldership was in good condition. Moderate in sentiment relative to the cause of temperance, the Eldership declared it to be "the duty of every Christian to abstain from intoxicating drinks, and to teach others by word and action to abstain from all drunkenness." A "helping hand" was to be given "to destroy and drive out the curse of intemperance from our midst." A memorial was also addressed to the Governor endorsing the efforts making to suppress the sale of intoxicants. The W. G. M. S. of 1903 was approved, "with the prayer that all antagonism between contending parties may be put down." Leaving the "mission fields to the missionaries as appointed by the General Board of Missions," the Eldership appointed pastors to six other fields. Change of name and boundaries was referred to the General Eldership in 1909.

18th Oklahoma Eldership.—The petition for change of name and boundaries addressed to the General Eldership having been granted, the body met in 1909 as the Oklahoma Eldership, with its boundaries coterminous with those of the State. This action brought into the Eldership by transfer from the Kansas Eldership **J. W. Bloyd** and **F. C. Melson**. The session was held at Fair View, Pottawatomie county, Okla., and began September 25, 1909. The Eldership was organized by the election of **J. W. Burns**, President; **C. H. Ballinger**, Clerk; **D. J. Philbin**, Treasurer. After the organization the Opening Sermon was preached by **H. W. Allen**,

from John xix. 30. Appreciating the work done within the boundaries of the Oklahoma Eldership by the Board of Missions of the General Eldership, it was declared that the "missionary interests are in a healthy condition," and "the various churches were recommended to urge the interests of the W. M. S. and effect organizations as soon as possible." All ministers were required to make quarterly reports to the Chairman of the Standing Committee. "The churches were required at once to report the number of members they have on the Roll." Appointments were made to six charges.

19th Oklahoma Eldership.—A Constitution with some new provisions was prepared and adopted at the session in 1910. The title of the body is the Oklahoma Eldership. The boundaries are the geographical territory of the State. The membership to consist of all ministers having a license from the Oklahoma Eldership, together with all the ruling elders of the respective churches of the Eldership, one elder for the first ten members or fraction thereof, two for 20 or between 15 and 20; also an equal number of lay delegates, all of which are to have equal rights in the transaction of the business of the Eldership. An annual meeting is to be held on "Wednesday on or before the full moon in the month selected by the Eldership, and the Opening Sermon shall be preached immediately after the organization." Three members constitute the Standing Committee. A Board of Trustees, a Board of Missions, a Stationing Committee and a Judiciary Committee were provided for. Under this Constitution the Eldership convened with the church at Mount Pleasant, Major county, Wednesday morning, October 12, 1910. After devotional services, **E. M. Hickman** was elected President; **C. H. Ballinger**, Clerk; **D. J. Philbin**, Treasurer. The Opening Sermon was then delivered by **J. R. Montgomery**. The presence of **C. Manchester**, Principal of Fort Scott Collegiate Institute, was sincerely appreciated. Collegiate Institute Day was approved. The Eldership also "rejoiced in the progress made in securing funds to meet the Carnegie proposition, and pledged co-operation with **President Brown** in this important work." The Eldership lamented "the disposition in many places to compromise our spirituality for a form of godliness." It declared that it "will cling to the old-time religion, genuine salvation." That there has been too much yielding to compromise, and that the Eldership will insist that the ministers "preach the doctrine more fully, leaving none in doubt as to where we stand." They would not appeal to the passions and the pride of men, but to the reason. There was some implication of criticism in the expressed belief that the Board of Missions should give "a more liberal support to a good man in a limited field, rather than small appropriations over a widely extended field." There were now thirteen fields, but two were not supplied. **A. J. Hill** was the General Evangelist.

20th Oklahoma Eldership.—A well-attended Eldership session was held in 1911, and one of special interest, to which several things contributed. It was held with the church at Bartlesville, Okla., the largest church in the largest town in which there was a church of God organization, and located in the fifty-mile strip which had been part of the Kansas Eldership territory. The date of the opening of the session was October 4, 1911. **C. Manchester**, Fort Scott Collegiate Institute, Kans., gave valuable assistance in the negotiations with **T. C. Ferguson**, pastor of a Free-Will Baptist church, who was present to make overtures looking toward union of the churches of God and the Free-Will Baptist churches in Oklahoma. **A. J. Hill**, **J. D. Henson** and **J. W. Bloyd** were the committee to which the proposition was submitted, and **Manchester** was requested to serve with this Committee. The scope of the negotiations was widened so as to include the churches in "Texas and the West." The conclusion reached with **Ferguson** was to "recommend that everything be done that can be done to bring the two bodies into closer relationship; that the time has [not] come for organic union, but that they ought to work more together in the future than they have in the past, hoping and praying that this will lead in the near future to the organic union of the two bodies." It was further decided that **Manchester** should attend "the Free-Will Baptist Association that meets Thursday before the third Sunday in October, near Liberal, Mo., and that this Eldership send a corresponding messenger to attend the Free-Will Baptist Convention that meets at Bruceville, Texas, Thursday before the fourth Sunday in November." A free exchange of preachers and members between the two bodies was to be encouraged. **Manchester** was also authorized to represent the Eldership at the Free-Will Baptist Convention at Bruceville, Texas. There were at this time twenty-three names on the Oklahoma Eldership Roll of Ministers, and thirty-one on the Roll of the Free-Will Baptist Roll. Fourteen ministers attended the Elder-

ship, two ruling elders and seven delegates, three of which were women. The President was **H. W. Allen**; Clerk, **J. W. Burnes**; Financial Clerk, **J. D. Henson**; Treasurer, **D. J. Philbin**. The Constitution was changed so as to provide that "the Eldership meet on Sunday on or before full moon in the month selected by the Eldership," the Opening Sermon to be delivered at 11 a. m., and the business session to begin the Monday following, at 9 a. m. The total amount received by the Treasurer was \$63.20. The state of religion was reported to be "good, as there seems to have been a veritable wave sweeping over the country during the past year." One sermon a year was recommended to be preached by the ministers on total abstinence from all alcoholic liquors as a beverage. And the assistance of the body was promised "the officers of the State in the discharge of their duty in executing the laws and Constitution of our State in reference to the whisky traffic." The Eldership was grief-stricken at the sudden death of **B. Ober**, aged nearly 88 years. His death had occurred September 26, 1911, eight days before the Eldership convened. Born in Pennsylvania in 1823, he began his ministerial labors when about twenty-two years of age. During the last six months of his life he had preached eighty-seven sermons, preaching his last sermon two days prior to his going to the other side of the river.

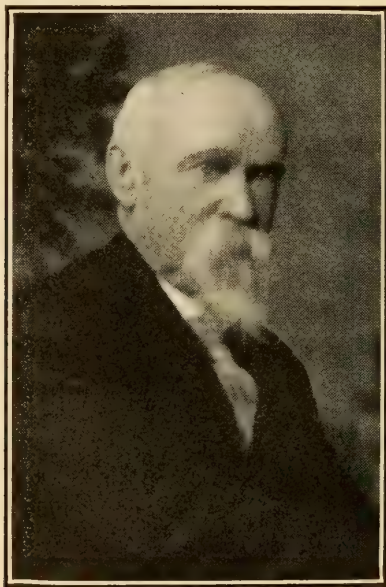
21st Oklahoma Eldership.—The proposition submitted in 1911, to "amend the Constitution so as to provide that the deacons be members of this Eldership by virtue of their office," had been deferred until the Eldership in 1912. But in 1912 it "was referred, without prejudice on either side, to the General Eldership of 1913, for said Eldership to define our rights regarding said question." As per action in 1911, the Eldership convened with the church at Russellville, on Sabbath, July 21, 1912, and listened to the Opening Sermon by **H. W. Allen**. On Monday morning **Allen** was elected President; **J. W. Burns**, Clerk; **D. J. Philbin**, Treasurer. It was one of the most harmonious sessions many of the members had ever attended, making a most favorable impression on members of other religious bodies which were present. The various publications of the General Eldership were commended, as was the work of W. G. M. S. of the same. Incisive resolutions were adopted relative to the Roman Catholic Church, calling it "a formidable monster," and declaring that it "would thwart governments and destroy our public school system." It believed "it is time our State should demand that all Convent schools and secret institutions of the Catholic Church should be thrown open to inspection by a board appointed by the Governor at least once a year." The Mormon Church the Eldership believed to be "equally as detrimental to our free government, and a stigma on the cause of Christ." The Standing Committee consisted of **J. D. Henson**, **J. W. Burns** and **H. W. Allen**. The Eldership Tabernacle was placed in charge of **A. J. Hill**, who was re-elected State Evangelist. Five ministers were appointed by the General Eldership Board of Missions, and endorsed by the Oklahoma Eldership. **J. D. Henson** was also appointed State Evangelist, and eleven other ministers were assigned to charges.

XXI. THE WEST VIRGINIA ELDERSHIP, SOUTH.

As early as 1885, when the work was in its incipency in the territory later included in the West Virginia Eldership, South, the distance to the annual sessions of the West Virginia Eldership, North, was often so great as to hinder these ministers and delegates from attending, and a disposition was manifested to organize another Eldership. Mission work had been begun there by **W. J. Davis**, then of the West Pennsylvania Eldership, who succeeded in organizing one church in Roane county, one in Putnam county and several in Jackson county. He was succeeded by **L. F. Murray**, who also had considerable success. Then came **T. Woods**, under whose labors the work was extended into Fayette, Raleigh, Summers and Kanawha counties, embracing altogether a succession of counties from Jackson, on the Ohio River, to Summers, near the boundary line of Virginia. Churches were organized in all these counties, and men were being called into the ministry who were still less disposed to travel as far as 200 miles to an Annual Eldership. It was hence determined to make an effort to organize a new Eldership. To do this in an orderly manner the matter was brought before the West Virginia Eldership, North, as its session held at Bellaire, Ohio, 1894. Said body agreed to divide the territory until the meeting of the General Eldership in

1896. The titles of the two Elderships were to be respectively the Northern, and the Southern, West Virginia Eldership. The ministers laboring or living in the territory of the new Eldership were to become members thereof, if they so desired. The territory of the proposed Eldership was defined to consist of all of West Virginia south of the little Kanawha River, whose confluence with the Ohio River is at Parkersburg. Fourteen ordained ministers of the Church of God were at this time laboring or living within the territory of this Eldership.

As agreed upon, the new organization was to be "a temporary" one "until they were chartered by the next Eldership." Nevertheless, it exercised all the functions and assumed all the powers of a duly authorized Eldership. The first meeting was held in the Grandview Bethel, Putnam county, beginning October 26, 1894. The following ministers were present: **J. M. Allen, B. F. Cash, G. R. Felure, B. F. Howell, W. C. Leonard, H. W. Marty, J. F. McDorman, L. F. Murray, R. L. Workman and G. M. Virgin.** Living in the territory, but absent, were **B. H. Bernam, W. H. Browder, G. Silman and L. C. Tyree.** The delegates were **W. Y. Matthews, R. Coalman, W. A. Higgabotham, J. A. Higgabotham, L. W. Matthews, Joseph Murray, Thomas Cooper, S. L. Falls, E. B. Bralham and E. Haning.** An organization was effected by the election of **L. F. Murray, President; H. W. Marty, Clerk; W. C.**



L. F. Murray.

Leonard, Financial Clerk, and R. Coalman, Treasurer. The Opening Sermon was preached by **J. M. Allen**, from Ps. xlviii. 12, 13. Only the usual routine business was transacted. A splendid spirit pervaded the body, and "love and harmony prevailed throughout the entire meeting." The ministers were sanguine, and "full of zeal and courage, and went to the fields assigned them with bright prospects of doing much good." The territory was large, and the work was hard; but the horizon was luminous.

L. F. Murray, first Speaker, or President, of the West Virginia Eldership, South, was a native of Westmoreland county, Pa., where he was born September 27, 1847. He was inured in early life to physical hardships and toil, receiving but the rudiments of an English education. He was susceptible to religious influences, though it was not until the Spring of 1877 that he united with the Church of God, becoming a member of the church at Long Run, Greene county, Pa. His convictions that he was to become a herald of the gospel of the Son of man were almost simultaneous with his conversion, for in October of the same year, when the West Pennsylvania Eldership held its annual session at Center Bethel (Alverton), he was an applicant for license. His application was favorably considered; a license was voted him, and he was formally ordained by **John Hickernell.** His call

meant work. He asked for a charge. He was adapted to the mission field. And though, not like **Fletcher**, who rejected the Parish of Durham, saying, "There is too much money, and too little labor," **Murray** was to spend his early life in the ministry on fields where work abounded, and pay was limited. His first field to which he was assigned at the Eldership which ordained him was the Greene County Mission, Pa., including Waynesburg, Dotysburg and Rough's Creek. The next year he was sent to the West Virginia Mission, including the three counties of Jackson, Roane and Putnam. Thence after two years he was appointed to Marshall county, W. Va., which he served two years. From there he was removed to Venango county, Pa., in the Congress Hill region. In 1884 he was elected one of the lay delegates to the Wooster General Eldership. After serving this field two years he spent one year on the Harmony circuit, Pa., and then was appointed to West Newton, Westmoreland county, Pa., where he was pastor in 1887 when the General Eldership held its session there. After serving this station two years he requested a Transfer to the West Virginia Eldership, and removed to Jackson county, W. Va., where he spent ten years, and in 1890 he was President of the Eldership, and Treasurer in 1891, as well as a member of the Standing Committee. Knowing his zeal as a missionary and his executive ability, the Eldership gave him charge of all the churches south of the Kanawha River. This position he held until the organization of the West Virginia Eldership, South. In addition to being the President of the Eldership, he was also Chairman of the Standing Committee. He was a member of the first delegation sent by this Eldership to the General Eldership. He filled well every office of trust and power, and had the confidence of those who honored him.

2nd West Virginia Eldership, South.—Every prospect for the progress of the new Eldership was auspicious. The majority of the ministers were men of experience; the territory was not too large for efficient co-operative work; the doctrines of the church were favorably received, and the class of people among whom the ministers labored were easily within the reach of a humble, devout and self-denying ministry. The year following the first Eldership was rewarded with a good measure of success. As the General Eldership which was to grant the new Eldership a charter did not meet until 1896, the body was as yet not fully habilitated when it convened in its second annual session at Liberty, Putnam county, September 19, 1895. The membership consisted of eleven ministers, eleven delegates and one exhorter. Five ministers and one exhorter were absent. An organization was effected by the election of **W. C. Leonard**, Speaker; **H. W. Marty**, Clerk; **W. H. Browder**, Financial Clerk, and **R. Coalman**, Treasurer. It also made choice of its first delegates to the General Eldership, to meet at Harrisburg, Pa., in May, 1896, to ask admission into the union of Elderships as represented in said body. These were **L. F. Murray**, with **B. H. Berman** as alternate. Quite an interest developed in the discussion of questions to be acted upon by the General Eldership. The decision was unanimous against a change in the "name, style and title" of Elderships. On the question of Life Certificates there were thirteen affirmative votes, and four negative. The matter of a General Eldership Fund out of which to pay the expenses of all delegates appealed strongly to the weaker Elderships, and those farthest remote from the stronger churches with which said body generally met. And so on this proposition the vote was sixteen ayes, and one nay. The meager salaries received by the pastors is indicated by the "financial system" which was adopted. This provided "that all ministers receiving \$50.00 or more as salary shall collect an amount of missionary money equal to four per cent. Those receiving less than \$50.00 salary shall collect for missions an amount equal to four per cent. of \$50.00." The number of fields of labor was eleven, with forty preaching places. Three of the ministers were appointed "General Evangelists, and to have missionary privileges," the latter right being also granted to two of the pastors.

3rd West Virginia Eldership, South.—The prejudice against Constitutions had passed before the West Virginia Eldership, South, was organized. At its first session it adopted, with slight modifications, the Constitution of the West Virginia Eldership, North, as its organic law, pending action by the General Eldership. At the session in 1896 a committee was appointed to "draft Rules of Order." The Eldership held its third session at Philo, beginning September 10, 1896. On the evening of the 9th **B. H. Bernam** preached the Opening Sermon. There were present eleven ministers, one exhorter and seven delegates. **L. F. Murray** was elected President; **H. W. Marty**, Clerk; **W. C. Leonard**, Financial Clerk. While the

religious condition was considered "encouraging, and the cause advanced during the year beyond our expectations;" yet there was this discordant note, that four of the ministers had united with other Churches, and the names of two others "were dropped from the Roll." On temperance the action taken was temperate, "strictly instructing our ministers to teach against intemperance, and to use their influence against the use of intoxicating spirits as a beverage." The Standing Committee was "impowered to receive ministers and their licenses from other Churches, and grant them licenses from this body." "The thorough education of our ministers" was recommended, "especially on the teaching of the Apostles as found in the Scriptures." As a help to this end it was determined to "hold a Ministerial Association every three months." Ministers on "entering their fields of labor" were directed to "enter into contracts with the church councils," which contracts were to be "filed with the Standing Committee within sixty days after the adjournment of the Eldership." If any ministers fail to do so "the Standing Committee shall declare the work vacant." The number of circuits was ten.

4th West Virginia Eldership, South.—The coincidence of a dedication and an Eldership has not been infrequent. The church at Liberty, Putnam county, built a Bethel during the Summer of 1897. The Eldership in 1896 voted to hold its annual session at said place, to begin August 26, 1897. The church arranged for the dedication of its new house of worship on August 29th, when **T. Woods** officiated. The Opening Sermon of the Eldership was delivered on the evening of the 25th, by **J. M. Allen**. Only four of the sixteen ministers were absent, and eleven delegates were present. The Eldership elected **L. F. Murray**, Speaker; **H. W. Marty**, Clerk; **W. C. Leonard**, Financial Clerk, and **R. Coalman**, Treasurer. A Constitution for a Woman's Missionary Society was prepared by the Standing Committee and approved by the Eldership. "No member of the Eldership" shall "be allowed to use any one's name to speak disrespectfully of them," was one of the moral laws affirmed. A course of studies of four years was to be prepared "to be pursued by the older ministers, and to pass an examination yearly." And "all the young ministers, and those about to enter the ministry, should take a course of study at Barkeyville Academy, and if possible one at Findlay College." Committees to make the annual examinations in 1898 were appointed. Of the eleven fields of labor, four were missions. **W. C. Leonard** was appointed General Evangelist. Fourteen years prior to the session of this Eldership **T. Woods** "was the only minister of the Church of God in that county," over which fourteen ministers were appointed as pastors in 1897.

5th West Virginia Eldership, South.—"Pleasant View Bethel" and "Hills Valley Bethel," six miles west of St. Albans, Kanawha county, may be identical. Both names are used for the place where the West Virginia Eldership, South, held its annual session in 1898. The Opening Sermon was delivered on the evening of August 29th, by **G. Silman**. Eleven teaching elders were present, and four were absent, and four delegates were present. The number of ministers has remained practically stationary, notwithstanding the licensing of some every year, and no deaths. The "dropping" of ministers for various reasons is the stereotype way of accounting for this fact. It is a fact, too, which must have an undesirable influence on the body, and on the churches it represents. Two were "dropped" in 1898, one because "he has united with another body," and one for "not complying with the Rules of Order." Upon reorganizing the Eldership **W. C. Leonard** was elected Speaker; **H. W. Marty**, Clerk; **W. H. Browder**, Financial Clerk. The state of religion was reported to be "good, and the prospects for the future bright;" nevertheless, two church properties were placed in the hands of **R. L. Workman** as agent, "to look after them." Nor were the "borders of the Eldership extended as speedily as the demand for Church of God preaching." It is quite suggestive that the Eldership deemed it necessary to prescribe ten Rules, or "By-Laws, to govern and regulate" the conduct of "evangelists and pastors." To increase the efficiency of pastors, and to make their work less onerous, a rearrangement of the circuits was made the duty of the Stationing Committee. Inviting fields were thus also to become subject to cultivation. The number of fields was thus reduced to eight, two of them missions. **L. F. Murray** was granted a Transfer to the Maryland and Virginia Eldership, and **I. D. Cousins**, to the West Virginia Eldership, North. "The word 'exhorter' was stricken out of the form of local license, and the words 'local preacher' were substituted."

6th West Virginia Eldership, South.—The Eldership had felt the need of per-

manent Rules, and so in 1899 considerable time was spent in considering and adopting By-Laws. It was an opportune time, too, for all the ministers were in attendance except one. The meeting was held at Mt. Tabor Bethel, Kanawha county, where the Opening Sermon was preached on Tuesday evening, August 29, 1899, by **G. Silman**. Thirteen ministers were present when the Eldership was organized on the following morning. **G. E. Edwards** was elected President; **H. W. Marty**, Clerk; **W. H. Browder**, Financial Clerk; **W. C. Leonard**, Treasurer. The Eldership was composed entirely of ministers. Not much progress was made, the reasons assigned being the smallness of the churches, and their poverty, so that "our preachers have to make nearly all their support by some other callings." Mt. Tabor church was "taking the lead in paying its preachers," having paid \$70.00 the past year. Hence the fields of labor were often small, a single church, so as to make it easier for the pastors. There were nine fields of labor, with fourteen appointments. During the year the professions numbered 87; baptized, 24; fellow-shipped, 66; total membership, 269. The ordinances were greatly neglected, as only four were reported. The salaries of the ministers were \$347.16. There were nine Sunday-schools reported.

7th West Virginia Eldership, South.—A rather tantalizing dearth of information characterizes many of the sessions of the West Virginia Eldership, South. **G. M. Virgin's** case had been referred to the Standing Committee without recording the reasons. The Committee "in a resolution denounced his former course;" but because "he wished to withdraw from the Eldership, no further action was taken than to grant his withdrawal." The reason for his withdrawal was a change of views on the deity of Christ. The Eldership convened at Grandview Bethel, Putnam county, W. Va., August 30, 1900. The Opening Sermon was delivered the previous evening by **G. Silman**. Reorganization was effected by the election of **G. E. Edwards**, President; **H. W. Marty**, Clerk; **W. H. Browder**, Financial Clerk; **W. Y. Matthews**, Treasurer. There were four fields of labor with ten appointments: The Grandview circuit, Kanawha circuit, Liberty circuit, Jackson circuit, and Raleigh Fayette county mission, the last unsupplied. **R. T. Ellis** was appointed Eldership Evangelist, and all "the rest to have missionary privileges."

8th West Virginia Eldership, South.—There seemed some doubt in 1901 whether it would be wise to continue the West Virginia Eldership, South. The question was, therefore, discussed. When it was decided affirmatively it was natural to take up the following: "What steps should be taken to advance the cause of this Eldership?" Two other practical questions received special attention, viz.: "Should we organize C. E. Societies?" "Should we organize missionary societies?" The session of the Eldership was held at Joe's Run, Jackson county, W. Va., beginning August 29, 1901. On the previous evening **H. W. Marty** delivered the Opening Sermon. There were only three ministers present, and eight absent; but three delegates were enrolled. **W. C. Leonard** was chosen President; **H. W. Marty**, Clerk; **T. M. Pearsall**, Financial Clerk; **W. Y. Matthews**, Treasurer. Questions which frequently consumed much time in their discussion were made topics for consideration at the Ministerial Association. If subsequently brought before the Eldership for a decision little time was consumed in debate. There were two mission fields and four circuits, all supplied with pastors but one of the circuits. There were only 168 sermons preached during the year, and the salaries of the ministers amounted to \$60.95; missionary money, \$23.05. **G. C. Thompson** was appointed General Missionary.

9th West Virginia Eldership, South.—On the evening of September 3, 1902, at Grandview, Putnam county, W. Va., the West Virginia Eldership, South, convened to listen to the annual Opening Sermon, delivered by **R. L. Workman**. The following morning twelve ministers and two delegates were enrolled as present. They made choice of **B. F. Cash** for President; **H. W. Marty**, Clerk; **W. H. Browder**, Financial Clerk; **W. Y. Mathews**, Treasurer. There were discussions which developed differences of opinions, "but no ill-feeling was manifested toward each other." Perhaps they had the virtue embalmed in the saying, that "it takes more courage for a man to admit that he is wrong, than to insist that he is right." Nothing was more fruitful of acrimonious debate as the question which at this time was somewhat epidemic: The wisdom of having Stationing Committees. The General Eldership gave a favorable opinion later; but that body is conservative, and allows much latitude for discussion. "After a lengthy discussion, a resolution was passed that the churches employ their own pastors this year, on

the congregational plan." There were owned by the churches three houses of worship and one-fourth interest in two others. Though it was thought the year 1901-2 "was not as prosperous as it should have been," there was an increase in the number of sermons preached, the aggregate salaries paid and the amount of missionary money received. No reasons are given why there were only five protracted meetings held, and one ordinance meeting, or why the number of professions was only eight, and baptized one.

10th West Virginia Eldership, South.—By implication, the congregational system was abandoned after one year's trial: "The Stationing Committee in 1903 made but few changes from last year's work." The strength of the Eldership is seen in the fact that there was no field of labor "which could support a preacher so that he can put in all of his time on his charge." This was the terrible handicap to the work. While in 1902-3 the ministers preached 188 sermons, they held only five protracted meetings, three ordinance meetings and baptized four. For their labors they received \$92.00. The session of the Eldership was held at Pleasant View, Putnam county, August 5, 1903, when the Opening Sermon was preached by **W. H. Browder**, from II. Tim. iv. 2. Theme: "Preach the Word." Six ministers out of the twelve were present, and three delegates. **George E. Edwards** was chosen President; **H. W. Marty**, Clerk; **W. H. Browder**, Financial Clerk; **G. Silman**, Treasurer. During the year **W. M. Miller** departed to the Father's house, and his loss was lamented as that of a true servant of the Master, faithful and loyal to the Church. The observance of two ordinances at the close of the session was a special feature.

11th West Virginia Eldership, South.—The West Virginia Eldership, South, experienced that inward states of its members affect outward relations. Thus lives which should be in unison, like Hamlet's, become as "sweet bells out of tune" when sorrow, jealousy or other passions are allowed to remain within. Or the reverse, as where the devout spirit of service to the blessed Lord dominates every power of the soul and becomes the meeting-ground of opposing views, where they fuse, lose their opposition, and become one prevailing force. In a measure this was realized when on October 13, 1904, the Eldership assembled at Sugar Grove, Kanawha county. The previous evening the Opening Sermon was preached by **H. W. Marty**. The officers elected were: President, **G. E. Edwards**; Clerk, **H. W. Marty**; Financial Secretary, **W. H. Browder**; Treasurer, **R. L. Workman**. These were all ministers, of whom eight were enrolled, one being absent, and five delegates. For better supervision of the work of the pastors it was determined that the President of the Eldership should "visit each circuit every three months, and assist in revival work." There were five protracted meetings held, with 52 conversions, 30 fellowshiped and twenty-one baptized; 175 sermons were preached, and the salaries amounted to \$176.60. While two "promising young men were ordained to preach," it "pleased God in a wise dispensation of his providence to remove **R. T. Ellis** and **G. C. Thompson**." This was a "sad bereavement; but there is no death to the Christian, but only the changing of his dwelling place." **Ellis** had been ordained in 1895, by the West Virginia Eldership, South; **Thompson**, by the West Pennsylvania Eldership, in 1872. "Nature has sentenced" all to death, as Socrates said to him who told him, "The thirty tyrants have sentenced thee to death." But for the true believer there is no death; it is transition.

12th West Virginia Eldership, South.—The observance of the ordinances the last night of the Eldership was usually a service greatly blessed to those who remained to participate. The first evening had other advantages. But the Eldership in 1905 listened to a sermon on Tuesday evening on the ordinances by **H. W. Marty**, "after which they were observed, which was indeed a blessed season." This was followed "by the ordination charge," and one was ordained to the ministry. The ministers and delegates gathered for the session on Saturday evening, September 3, 1905, at Mt. Tabor, Kanawha county. On Sunday morning **G. Silman** preached the Opening Sermon. On Monday morning the session began, with six ministers present, four absent; three delegates present. The following officers were elected: **B. F. Cash**, President; **H. W. Marty**, Clerk; **W. H. Browder**, Financial Clerk; **R. L. Workman**, Treasurer. Two were licensed, or ordained, and four received "local license." There was an increase in funds, as the salaries of ministers aggregated \$305.65, and the missionary money reported was \$20.00. While 77 made a profession, only 23 were baptized and 37 fellowshiped.

13th West Virginia Eldership, South.—The Clerk of the Eldership in 1906 reported the "work in a prosperous condition." A few items confirm this. There

were five Sunday-schools reported; 254 conversions, 114 baptized, 143 fellowshipped, and 6 were licensed to preach. The session was held at Philo (Philoah), in Putnam county, August 29, 1906, when, at 7.30 p. m., **B. F. Cash** preached the Opening Sermon. There were eight fields of labor, to one of which two pastors were assigned. Nine ministers and four delegates constituted the Eldership. Four ministers were absent. They elected **B. F. Cash**, President; **L. A. Landers**, Clerk; **W. H. Browder**, Financial Secretary; **R. L. Workman**, Treasurer. With fifteen appointments, there were only five ordinance meetings. While "the shadows were falling longer" for many of the ministers who were such faithful watchmen, there was an evident lack in doctrinal teaching and in the observance of the ordinances. The records show little interest in the more general questions on which religious bodies generally expressed themselves. Eighteen ministers were "dropped from the Roll from 1901 to 1907." "Many of these went to the denominations." The effect of so many defections had a perceptible influence on the work.

14th West Virginia Eldership, South.—The West Virginia Eldership always emphasized the preaching during its sessions. And quite frequently conversions were reported. The younger men found this more natural, being less interested in, because less acquainted with, the business which required attention. They find themselves most kindled, quickened and stirred by the humanity which environs them. The reports call attention to the spiritual, as in 1907, when an item is conspicuous that "the preaching was spiritual. Christians praised God, and sinners asked for the prayers of the church." The session was held at the Pleasant View Bethel, Putnam county, where on Wednesday evening, September 18, 1907, the members heard the Opening Sermon, preached by **B. F. Cash**. Ten ministers were in attendance, and one "local preacher," eight being absent; also four delegates. During the year the Standing Committee had licensed two, but at this session the power to grant licenses was taken from said Committee. The officers of the session were: President, **B. F. Cash**; Clerk, **H. W. Marty**; Financial Clerk, **W. H. Browder**; Treasurer, **R. L. Workman**. A Board of Missions was created, and measures were considered to start a church building Fund, as there were only two bethels in the territory of the Eldership. There were eight fields of labor, all supplied with pastors. Twenty-one preaching points are named on the different charges. The membership was 262; the number of sermons preached, 548; aggregate salaries, \$344.34; conversions, 74; baptized, 68; fellowshipped, 92; Sabbath-schools, 13. The Eldership developed more interest in Sabbath-school work and in the preaching of the common faith.

15th West Virginia Eldership, South.—There was inconstancy in a variety of items in the reported proceedings of the West Virginia Eldership, South. Was it inherent in the character of the people of a section long slave-holding territory, or was it in the Eldership itself? It is seen in the records of 1908. The body convened at New Richmond, Putnam county, Thursday, 8.30 a. m., September 10, 1908, having listened the previous evening to the Opening Sermon, preached by **R. F. Bays**. Interest in the work of the Eldership is indicated by the attendance of twelve of the fourteen ministers, and five delegates. But the names of four were dropped, and one had died—**A. Lambert**. He was ordained at the Eldership in 1907, and thus early went to that land where "all that we have willed, or hoped, or dreamed of good shall exist." The number of conversions the preceding year was 127; baptized, 50; sermons preached, 761; ordinance meetings, 7; total salaries, \$208.23; Building Fund, \$17.53; missionary money collected, \$38.21. The officers of the Eldership were: President, **R. F. Bays**; Clerk, **H. W. Marty**; Financial Clerk, **W. H. Browder**; Treasurer, **R. L. Workman**. While the ministers manifested an interest in the publications of the General Eldership, few besides them patronized them. Resolutions commending Findlay College were adopted, and all the interests of the general body were approved.

16th West Virginia Eldership, South.—The official announcement of the meeting of the Eldership in 1909 was that it "will convene in the Bethel at Philo (Philoah), Putnam county, on Thursday before the fourth Sunday in August, 1909. This was August 22nd. But the Clerk of the Eldership gives the date as August 8, 1909. There were present eleven ministers and seven delegates. Three ministers were absent, one was dropped from the Roll and one had died, the President of the Eldership in 1908, **R. F. Bays**. He was ordained in 1904. The ministerial life-battle with him was short; but there was a victory-note above its clamor, and to him that overcometh there is "the morning star." **L. A. Landers**

was chosen President; **H. W. Marty**, Clerk; **W. H. Browder**, Financial Clerk; **R. L. Workman**, Treasurer. No layman was elected an officer, nor a member of the Standing Committee or Board of Missions. The number of conversions during the year was 128; fellowshipped, 108; baptized, 48; sermons preached, 726; total salaries, \$356.20; membership, 368; receipts for Building Fund, \$27.75; Missionary Fund, \$38.56. The territory was divided into eight circuits, two of which were left to be supplied by the Board of Missions. At the Ministerial Association among the questions discussed were "The duties and Responsibilities of a Pastor," "Necessity of the Spirit-filled Life," "Does our Financial System in regard to Eldership and Missionary Funds correspond to the Teachings of the Bible?"

17th West Virginia Eldership, South.—Conditions in the West Virginia Eldership, South, seemed so improved that at the close of the session of 1910 the ministers were "encouraged to do more the coming year," and parted in confident hope of success. The session was held at Bays' Chapel, Kanawha county, and began Thursday morning, September 15, 1910, the Opening Sermon having been preached the previous evening by **H. W. Marty**. Nine ministers were present, and four absent; also four delegates. While the total salaries had fallen to \$320.48, and the reported membership to 169, 31 were received into fellowship; there were now five bethels and a quarter interest in a sixth, valued at \$3,150.00. Sunday-schools were held at ten points. The organization was effected by the election for President of **B. F. Cash**; Clerk, **H. W. Marty**; Financial Clerk, **W. H. Browder**; Treasurer, **L. A. Landers**. There was positive action taken on education, not only by recommending Findlay College and Fort Scott Collegiate Institute; but by a declaration "that in this progressive age we see the need of an educated ministry, and seeing our deficiency as an Eldership, we would urge the brethren to make every possible effort to better qualify themselves for their work." The observance of Advocate Day was strongly recommended. There were seven fields of labor, on which seventeen preaching points were named by the Stationing Committee.

18th West Virginia Eldership, South.—Memories of the first West Virginia Eldership, South, were cherished, as the body met at the place for holding the session in 1911. They were not like **Themistocles**, who when **Simonides** offered to teach him the art of memory, replied, "Ah! rather teach me the art of forgetting, for I often remember what I would not, and can not forget what I would." The session was held with the church at Grandview, Putnam county, one of the first churches of God organized within the bounds of the West Virginia Eldership, South, and the first in the great Kanawha Valley. It was organized by **W. J. Davis** in February, 1877. Here also, in October, 1894, the West Virginia Eldership, South, was constituted. Grandview is in Putnam county. The date of this Eldership was August 31, 1911. The previous evening the rain prevented the services, at which time **B. F. Cash** was to preach the Opening Sermon. Eleven teaching elders were present, and six delegates; six ministers absent. **L. A. Landers** was elected President; **H. W. Marty**, Clerk; **R. L. Workman**, Financial Clerk; **L. A. Landers**, Treasurer. Clear and strong resolutions were adopted, commending the Church literature and the institutions of learning. When the Stationing Committee made its Report, it made an assessment on each point named on the six fields of labor, from \$50.00 up to \$180.00, and aggregating \$615.00, presumably the salaries of the pastors; but if so, not much over one-half of that amount had been paid the year then closing. There were now eleven Sabbath-schools. The ministers had preached 644 sermons during the year; there were 131 conversions, 40 baptized and 75 fellowshipped; total membership, 211. Apparently these self-denying ministers had the task of **Sisyphus**, to roll to the top of a steep hill a huge stone that always rolled down again. Or else the statistics are incorrect.

19th West Virginia Eldership, South.—At least on temperance as a civic issue the West Virginia Eldership, South, was ready to take definitive action. The amendment of the State Constitution to prohibit the manufacture and sale of intoxicants was to be voted on in the Fall. It created quite a degree of interest in the churches and among the ministers, and the discussion at the Eldership consumed much time. The Eldership met in one of the most southern counties in which its ministers were laboring, some 50 miles from the boundary line between Virginia and West Virginia, at a point called Powellton, Fayette county, on August 22, 1912. The evening before **H. W. Marty** preached the Opening Sermon.

There were present eight ministers and five delegates. Three ministers were absent, and five "were absent and dropped." Balloting resulted in the choice for President of **R. L. Workman**; Clerk, **H. W. Marty**; Financial Clerk, **G. A. Hartwell**; Treasurer, **G. W. Good**. The members of the Standing Committee were **W. H. Browder**, **H. W. Marty** and **J. W. Martin**. The number of charges to which pastors were assigned was seven, with nineteen preaching points. The number of protracted meetings held was 15; conversions, 321; fellowshipped, 142; baptized, 104; ordinance meetings, 11; Sabbath-schools, 13; total membership, 344; sermons preached, 676; aggregate salaries, \$231.80; missionary money collected, \$30.20; Church Extension funds, \$3.80. The ministers thus laboring in the midst of untoward conditions must have lives of glad freedom which have no fears to taunt and no defeat to dread. They trust him who is their Ruler and Guide, doing their duty with hopeful assurance that joy, and not sorrow, is the final plan of the Almighty.

XXII. THE ARKANSAS ELDERSHIP (COLORED).

1st Arkansas Eldership (Colored).—There existed one exclusive reason for the organization into a distinct Eldership of the churches and ministers of the negro race in the State of Arkansas. They were organized into churches and converted under the labors, and licensed by ministers of the Texas and Arkansas Eldership, and from the beginning had been a part of said Eldership. But this physical contiguity was not union. They could not amalgamate, merge or coalesce. The inherited, ineradicable antipathy of the two races, intensified by social conditions, made a division inevitable. It had virtually existed before, and was in part recognized by the appointment of a Standing Committee from year to year to look after the interests of the colored churches and ministers. But the division was actualized in 1894, when ten ministers assembled at Zeaney Chapel, McClone Bottom, Logan county, October 17, 1894, and organized an Eldership. These men were **A. C. Crowley**, **Matt. Bonds**, **M. Perkins**, **R. T. Ellingberg**, **W. Washington**, **S. A. Wilkins**, **Webster Symbo**, **J. Johnson**, **William Smith** and **Washington Treavor**. They elected **A. C. Crowley**, Speaker, and **M. Perkins**, Clerk. The Introductory Sermon was preached by **A. C. Crowley** in the evening of the first day's sittings, under appointment by the Committee on Public Worship, one of the nine committees named by him as Speaker. There were seven fields of labor, to which eight of the preachers were assigned, and "Rev. **A. C. Crowley**, **S. D. D.**," was designated as "Speaker and General Missionary and Manager of the colored part of the Church of God." The Committee on Church Literature declared "that the Bible be, and is, the literature of the Church of God." The Committee on Education affirmed "that education, religion and honesty be, and are, the motto of this fraternity forever, and we request all our people in the Church of God to educate their children according to our motto." In March, 1896, **Crowley** asked "the consent of the Texas and Arkansas Eldership to write a memorial, or application, to the General Eldership for a Charter for our Eldership." But the Texas and Arkansas Eldership suspended **Crowley**, and declared he "was not in good and regular standing." The Eldership organized by him was repudiated, and at the session of the Texas and Arkansas Eldership in 1896, application was made "to send a committee to organize the colored ministers and churches into an Eldership." This petition was granted, and **J. M. Howard** and **J. J. Stewart** were named as the committee. This action **Crowley** resented publicly; but as he had been expelled, the churches and ministers nearly all deserted him, and refused to recognize his authority. The General Eldership in 1896 authorized the organization of "The Arkansas Eldership of the Churches of God (Colored)." **Crowley**, however, was persistent, and being a man of some culture and strong personality, kept a few of his followers together for several years. He held his Eldership at Mt. Nebo, in 1895, and Zeaney Chapel in October, 1896.

Not recognizing **Crowley's** schismatic course, the colored ministers, deacons and delegates who were loyal to the legally constituted authorities met at Zeaney's Chapel, Logan county, Ark., November 11, 1896, to organize an Eldership under the authority of the General Eldership. Those present were: Ministers—**Matt. Bonds**, **Webster Symbo**, **Thomas Lewis**, **R. T. Ellingberg** and **E. D. DeGraftenreed**. Delegates—**J. D. DeGraftenreed**, **Walker Stokes**, **L. Batson** and **E. W. Webb**.

Deacons—**Jeff. D. DeGraftenreed** and **R. W. Smysers**. Organization was effected by the election of **Matt. Bonds**, Speaker, and **Thomas Lewis**, Assistant; **R. T. Ellingberg**, Clerk, and **L. Batson**, Assistant, and **L. Batson**, Treasurer. This organization has been considered the first Eldership, and the official enumeration begins here. It was organized by the committee of the Texas and Arkansas Eldership, under the Charter granted by the General Eldership. The session was held in a log cabin, 16x16 feet. The Constitution and Rules of Order of the East Pennsylvania Eldership were adopted. In addition to the action of the Texas and Arkansas Eldership in disfellowshipping **Crowley**, this Eldership also "withdrew fellowship" from him. The state of religion among the churches represented was "prosperous, and the lookout good in every respect." And the committee closed its report with this ejaculation: "Hallelujah is in every heart since we have been set free from imposterism!" The body declared: "We are now set apart by the order of the Texas and Arkansas Eldership in a lawful way, and in a lawful assembly, by the committee appointed by the Eldership." **Matt. Bonds** was "recommended to the General Board for our missionary." The use of Church of God literature was insisted upon.

2nd Arkansas Eldership (Colored).—The legal and orderly organization of the new Eldership did not at once put an end to contention and strife. The colored race, however, has always yielded readily to higher authority. But in this case authority above both Elderships in Arkansas was necessary to bring order out of confusion. To this end the Executive Board of the General Eldership decided to send its President, the cautious and conciliatory **R. L. Byrnes**, on an official visit to Arkansas. He carried with him the official Charter of the Colored Eldership, under date of June 18, 1897. After "visiting the white brethren of the Texas and Arkansas Eldership, in order to decide a question, he also had the colored brethren meet with them." At the close of this conference **Byrnes** decided that "the Eldership of which **Matt. Bonds** is the Speaker, is the only legally constituted and recognized Eldership (colored) in the State." This put an end to the machinations of **Crowley**, and brought peace and harmony where there was discord and dissension. Under these favorable auspices the Eldership convened at Mt. Nebo, Ark., November 4, 1897, when **Matt. Bonds** delivered the Opening Sermon. An organization was effected by the choice of **R. T. Ellingberg**, Speaker; **J. D. DeGraftenreed**, Clerk; **M. Perkins**, Financial Clerk, and **E. D. DeGraftenreed**, Treasurer. There were eleven teaching elders in the body, two having been added at this session. Each minister was required to pay fifty cents into the Mission Fund. Money was needed to begin work in Oklahoma, which the Eldership resolved to do after carefully considering the subject. And each preacher was required "to go on his field as a missionary and work in the cause of the Master like soldiers of the cross."

3rd Arkansas Eldership (Colored).—The predominance of the spiritual element in the Arkansas Eldership (colored) is seen in the order for religious services and a sermon at 11 o'clock each day, and in the evening. With a few alterations the Eldership acted under the Constitution and Rules of Order of the West Pennsylvania Eldership. The session was held at Zeaney's Chapel, beginning November 10, 1898. The Opening Sermon was delivered by the Speaker of the former Eldership, **R. T. Ellingberg**. He was re-elected Speaker; **J. D. DeGraftenreed**, Clerk, and **M. Perkins**, Treasurer. At 11 o'clock the Eldership adjourned to listen to a sermon on Rev. xxii. 17, by **J. D. DeGraftenreed**. The old Methodist style prevailed, and at least two spoke at these and the evening services. Religious fervor was often developed to a high degree and unconverted persons were saved. There were five fields of labor, all in Arkansas, and to each a pastor was assigned. **Matt. Bonds** was continued as General Missionary. "A strange resolution was discussed and adopted," is the Clerk's way of introducing the following: "No minister of this Eldership shall be allowed to hold a License, or Certificate of Ordination who drinks or uses intoxicating drinks." The number of ministers was eight.

4th Arkansas Eldership (Colored).—This Eldership, while its "Journal is faithfully made out in our ledger," never trespassed much on the space allowed in The Advocate for official matter. Besides, its business was limited, and lengthy resolutions rare. In 1899 only routine business was transacted. The session was held with the Mt. Nebo church, Greenwood P. O., Sebastian county, Ark., and began October 25th. The Opening Sermon was preached by **R. T. Ellingberg**. Balloting for officers resulted in the election of **Matt. Bonds**, Speaker; **R. T. Ellingberg**,

Clerk; **J. D. DeGraftenreed**, Treasurer and Financial Clerk. During the year, on April 5, 1899, **S. A. Wilkins** was suddenly discharged from the ranks of the church militant, to join the church triumphant. "He was an excellent preacher." The name, style and title of the Eldership had been changed to "The Arkansas Eldership of the Churches of God." The Life Certificates, according to action of the General Eldership, were also adopted. The Eldership was desirous to have a delegate at the General Eldership in 1899, and **J. D. DeGraftenreed** was elected at a "called session." Limited finances made it impossible for him to be present. In no Eldership did the pastors labor with such insufficient support.

5th Arkansas Eldership (Colored).—The churches and ministers in the Arkansas Eldership (Colored) labored under serious impediments. They were few in number, poor and scattered, and worshiped in school-houses belonging to the white people, in groves and arbors, and in private houses. **Mrs. Eliza B. Dupree**, Topeka, Kansas, attended the Eldership in 1900, and was appointed missionary, at an "allowance of \$75.00 a year for her services." The session was held at **Zeaney's Chapel**, 5 miles north of Paris, Logan county, Arkansas, and began November 13th. The following officers were elected: **E. D. DeGraftenreed**, Speaker; **R. T. Ellingberg**, Clerk; **J. D. DeGraftenreed**, Journalizing Clerk; **Alexander Calwell**, Treasurer. The Eldership had been taught that the Communion should be observed before the washing of the saints' feet. Otherwise it was claimed it was "altogether one in doctrine with the General Eldership." It desired said body "to grant us leave to wash feet after Supper." But it was submitted to the higher body, adding: "If not, we have to be subject to the body." The work was being extended into the Indian Territory. **Mrs. Dupree** in her capacity as missionary preached at Sparrow, Pannamo and other points. She "was fellowshiped into the Arkansas Eldership (Colored), and her Certificate of Ordination granted her by the Kansas Eldership (White) was endorsed." "A strong resolution was adopted in regard to the spread of the gospel and the organizing of churches of God." Nine ministers were enrolled at this Eldership.

6th Arkansas Eldership (Colored).—By 1901 the work in the Indian Territory had so far been successful that a circuit could be organized. The Eldership, hence, desired that its boundaries should be extended so as to embrace its work in the Territory. Two churches had been organized and "were received and entered on the Roll." The Eldership convened in the **A. M. E. stone building**, Mt. Nebo, Sebastian county, Ark., November 14, 1901. The officers elected were: **Matt. Bonds**, Speaker; **J. D. DeGraftenreed**, Clerk; **R. T. Ellingberg**, Financial Clerk; **M. Perkins**, Treasurer. The preaching of the Opening Sermon, by **E. D. DeGraftenreed**, on account "of a hindering cause the previous evening," followed the organization. Text: **Matt. v. 14**. While the churches were willing to have a woman hold revival services, the church at **Zeaney's Chapel** "rejected **Mrs. Dupree** as pastor on the ground of being a woman." And the Standing Committee took action that "she shall not be pastor of any of the churches on the same ground." The total amount of funds received by the Eldership amounted to \$33.05. Ten ministers were enrolled, two of them women—**Mrs. Dupree**, of Topeka, Kans., and **Mary Raban**, of Kansas City, Mo. Five others had their post-office addresses in the Indian Territory, and three in Arkansas. **J. D. DeGraftenreed** was appointed missionary; **Matt. Bonds** was named to the General Board of Missions for appointment as missionary, and three others were assigned to fields of labor. The ministers were forbidden "to hold office in the church until they have paid, or secured, their Eldership dues."

7th Arkansas Eldership (Colored).—The work in the Indian Territory was making encouraging progress under the labors of **Matt. Bonds**, so that the General Eldership was memorialized to extend the boundaries of the Arkansas Eldership so as to include at least a part of the Territory. This was approved by the General Board of Missions. In 1902, at the Eldership which convened with the church at **Zeaney's Chapel**, Logan county, Ark., November 11th, two ministers were appointed to fields in the Indian Territory, and four in Arkansas. The Opening Sermon was delivered by **W. A. Daniels**, **R. T. Ellingberg** was chosen Speaker; **J. D. DeGraftenreed**, Clerk; **E. D. DeGraftenreed**, Financial Clerk; **W. A. Daniels**, Treasurer. Ten ministers attended the session. The Eldership made a special effort to secure the money to pay its assessment to the General Eldership. With its limited means the Eldership could do little mission work, but **Matt. Bonds** was continued as missionary for the whole territory, and recommended for additional support to the Board of Missions of the General Eldership. Other ministers in

addition to the six assigned to charges were to "receive appointments from the Standing Committee."

8th Arkansas Eldership (Colored).—The missionary spirit was further stimulated during the year, so that there was renewed enthusiasm when the Eldership convened in 1903. There "was an increase in membership this year of twenty-eight." At the Eldership "visitors from all denominations were present at the session," which was held with the church at Spiro, Indian Territory, beginning on November 4th, and continuing to the 9th. One minister was received from the A. M. E. Church, and one from the Missionary Baptist Church. "The Eldership stirred up the little village." Each church was represented by a delegate. **R. T. Ellingberg** delivered the Opening Sermon. Nine teaching elders were present. **Ellingberg** was elected Speaker; **J. D. DeGraftenreed**, Clerk; **W. A. Daniels**, Treasurer. A Woman's Missionary Society was organized, and "arrangements were made to help to support a missionary." The question: "Does the New Testament give a woman the right to preach the gospel?" with other "ministerial subjects," was "discussed and made very clear." **Minnie Smyles** received license to preach. Four appointments were made, two in Arkansas and two in the Indian Territory, while the "other ministers were left in the hands of the Standing Committee."

9th Arkansas Eldership (Colored).—The excellent and hopeful mood of the Arkansas Eldership persisted through the year. And while the session of 1904 "was smaller in numbers than ever, its work seemed stronger." The meeting was held with the church at Mt. Nebo, Sebastian county, Ark., and began November 7th. **R. T. Ellingberg** preached the Opening Sermon, after which the officers were chosen, as follows: **R. T. Ellingberg**, Speaker; **J. D. DeGraftenreed**, Clerk; **Alexander Calwell**, Treasurer. Some time was spent in discussing these two questions: "Who are proper subjects for baptism?" "What relation does baptism sustain to conversion?" A Missionary Fund was created "to help our missionary in his labors in the mission work." Every minister present also "vowed to pay to the Eldership for mission work from \$2.50 up to \$10.00." **S. P. Peters** was the choice of the Eldership for appointment as missionary by the General Board of Missions. Four fields of labor were supplied with pastors; others having "failed to report, were left subject to the action of the Standing Committee."

10th Arkansas Eldership (Colored).—Without fixed Rules for its governance, the Eldership in 1905 "adopted those of the East Pennsylvania Eldership for the guide of the session of the Eldership." The meeting was held at Mt. Nebo, Sebastian county, Ark., November 8, 1905. In the morning the Opening Sermon was preached. At the afternoon sitting **E. D. DeGraftenreed** was chosen Speaker; **J. D. DeGraftenreed**, Clerk; **Alexander Calwell**, Treasurer. It was provided that the Standing Committee, consisting of **R. T. Ellingberg**, **J. D. DeGraftenreed** and **S. P. Peters**, "write up a Constitution and By-Laws, and Rules for the government of the Eldership," and have it printed in pamphlet form. **S. P. Peters** was recommended to the Board of Missions to be appointed missionary in Arkansas. The ministers numbered nineteen, three of which "failed to send in any report." As State missionary, **S. P. Peters** received "a small appropriation." He preached an Ordination Sermon on Sunday evening. A Ministerial Association was provided for, and an organization effected, a meeting to be called by the Chairman in August, 1906. The "Eldership had a lovely time, and did its business very deliberately."

11th Arkansas Eldership (Colored).—The ministers being required to "take and pay for The Advocate, for the purpose of keeping in touch with the religious work throughout the bounds of the different Elderships and the General Eldership," seemed to produce one immediate effect: This session was enlivened with discussions on a greater variety of subjects than usual. The session was held at Spiro, Indian Territory, beginning November 7, 1906. **T. J. Lewis** was elected Speaker; **J. D. DeGraftenreed**, Clerk; **E. D. DeGraftenreed**, Treasurer. Not so precipitate in granting licenses, after examining three applicants it granted license to one and referred the others to the Standing Committee for further examination. One was a woman. Most of its indebtedness to the General Eldership was paid, and it made "an effort to settle in full at an early date." Also to "raise \$50.00 by March 1, 1907, to meet all current and general expenses." The divorce question and the evils of divorces were discussed. Also the temperance question. It resolved "to fast and pray on certain occasions, as Jesus taught his disciples." The subject of rebaptism came up in this form: "Is it scriptural to rebaptize any

one coming from any sectarian Church and uniting with the Church of God if he or she had been baptized, or immersed?" There was some lack of stability among ministers, as two of them serving charges "left the bounds of the Eldership without notification." And two licensed women followed their example.

12th Arkansas Eldership (Colored).—The finances of the Eldership improved following actions taken in 1906. With the collections sent in, with those lifted at the session, they "gathered enough to settle all current and general expenses." In answer to a letter from **M. K. Smith**, Treasurer of the General Eldership, "an order was drawn on the Eldership Treasurer to settle all dues to the Mission Board." These conditions gave a hopeful spirit to the Eldership which convened with the church at Zeane's Chapel, Logan county, Ark., on Wednesday, October 23, 1907, and on said evening **R. T. Ellingberg** preached the Opening Sermon. Subject: "Teach us to pray." **S. P. Peters** was elected Speaker on Thursday morning; **J. D. DeGraftenreed**, Clerk; **T. J. Lewis**, Treasurer. Eight preachers were absent, "but sent in their reports, with their prayers and alms." If there were discussions, "peace and harmony prevailed all through the sessions." "How to study the Bible," was under discussion. Also, "How to be a successful pastor." Two of the five charges to which the Eldership assigned preachers were in Oklahoma (Indian Territory); but some fields were left in the hands of the Standing Committee. Studies for the first year's course were adopted.

13th Arkansas Eldership (Colored).—There was an interchange of the names Indian Territory and Oklahoma pending the Statehood question before the people and in Congress. The Eldership meeting in 1908 was published to be held at Spiro, Oklahoma, while the Clerk reported that it was held at Spiro, Indian Territory. Spiro was located in the Indian Territory, which became part of the State of Oklahoma. The session began Monday, November 10, 1908. On the preceding Sunday evening the Opening Sermon was preached by **S. P. Peters**. The Eldership had taken the name of the Arkansas and Indian Territory Eldership, but with the admission of the two Territories into the Union under the name Oklahoma, it petitioned the General Eldership to change its title to the "Arkansas and Oklahoma Eldership (Colored)." **R. T. Ellingberg** was elected President; **J. D. DeGraftenreed**, Clerk and Treasurer. For legal reasons Certificates of Ordination were required to be recorded. The names of two ministers were dropped, because "they departed from the faith." More attention was given to mission work, and it was decided to appoint **S. P. Peters** general missionary, "to enter the field January 1, 1909, and to be supported by this Eldership."

14th Arkansas and Oklahoma Eldership (Colored).—A small number attended the fourteenth session of the Arkansas and Oklahoma Eldership, "owing to the high waters" and other causes. The few present "transacted all the business in the usual way," leaving certain matters in the hands of the Standing Committee. The meeting was held with the church at Spiro, Okla., beginning with the Opening Sermon on the evening of November 16, 1909, by **R. T. Ellingberg**. An organization was effected by electing **S. P. Peters**, President; **J. D. DeGraftenreed**, Clerk; **R. T. Ellingberg**, Treasurer. "A grand time was witnessed," as the members enjoyed the preaching and singing and praying as much as, or more than, the business transactions. Mission work was uppermost, and **T. J. Lewis**, while appointed to serve Spiro, was also elected missionary, and "recommended to the General Board of Missions for appointment as missionary." "Two other mission points were to be supplied with preachers by the Standing Committee." Absent members, or those who failed to report, were instructed to report to the Standing Committee, whose first meeting was to be held at Spiro, Okla., "on Saturday before the second Lord's day in January, 1910." Dues for the Eldership were also then to be collected, as a better system of raising funds was being enforced.

15th Arkansas and Oklahoma Eldership (Colored).—There was more of a missionary spirit kindled by the active work done on mission fields than by speeches and resolutions. At the session of 1910 the need of "more missionaries all the time to spread the doctrine" was a prominent thought. The Eldership convened with the church at Spiro, Okla., November 16, 1910, when in the evening **S. P. Peters** preached the Opening Sermon, from John iii. 16. Seven ministers were present. A minister of the A. M. E. Church for forty years, **Vincent Morgan**, was received and granted a Certificate of Ordination. Another one who "had departed from the faith, **John Watson**, but returned, and also received license. The officers elected were **E. D. DeGraftenreed**, President; **J. D. DeGraftenreed**, Clerk;

R. T. Ellingberg, Treasurer. The Eldership "elected **Ellingberg** missionary for the mission fields, and promised to stand by him and aid him in the work for the Master." Six other ministers were "assigned to do mission work in Oklahoma and Arkansas—**S. P. Peters**, **T. J. Lewis**, **Alexander Calwell**, **J. W. Watson**, **E. D. DeGraftenreed** and **Vincent Morgan**." The Eldership appointed pastors to two fields, leaving the others to be supplied by the Standing Committee. The ministers remained at Spiro over Sabbath, and had preaching three times during the day, and Sabbath-school at 9 a. m.

16th Arkansas and Oklahoma Eldership (Colored).—The Arkansas and Oklahoma Eldership having finally adopted the Constitution of the East Pennsylvania Eldership, in so far as applicable, now worked under its provisions. It convened with the church at Mt. Nebo, Sebastian county, Ark., on Wednesday, November 15, 1911. On the previous evening **E. D. DeGraftenreed** preached the Opening Sermon. **J. H. Blanchard**, "a minister of the Missionary Baptist Church, was granted a Certificate of Ordination," and was appointed to a charge. **E. D. DeGraftenreed** was elected President; **J. D. DeGraftenreed**, Clerk; **J. A. Narman**, Treasurer. The work generally was in good condition. **G. W. Harris** was appointed "missionary for the Eldership." Two ministers were assigned to circuits, with four preaching points. It was decided that "the other ministers were to visit other places and mission points," as the Eldership "believed the best way to build up and establish the churches of God within its bounds is for each preacher to labor in a new field." On Sabbath evening, after a sermon on the Ordinances, two of them were observed, and thus closed "a delightful session." **S. P. Peters** had ended his noble warfare since the session of 1910. He had been a devoted, faithful member of the Eldership since 1903, and his brethren eulogized his character as they "bowed in submission to the Lord who doeth all things well."

17th Arkansas and Oklahoma Eldership (Colored).—Organized work was now the order. A Woman's Missionary Society was formed in October, 1911, with a view of co-operating with the W. G. M. S. There were two local societies, with 37 members. The declared object was "to stimulate Christian giving, to help missions, and to aid the Eldership in missionary work." A Christian Endeavor organization was also effected on April 18, 1912, with 40 members enrolled. So encouraged was the minister who preached the Opening Sermon, Tuesday evening, November 12, 1912, at Spiro, Okla., that he selected for his text the words: "Praise Ye the Lord." The preacher was **E. D. DeGraftenreed**. The body was organized by the election of **J. D. DeGraftenreed**, President; **A. C. Hull**, Stated Clerk; **J. H. Blanchard**, Transcribing Clerk; **W. H. Allen**, Treasurer. **J. H. Blanchard**, **W. M. Bates** and **R. T. Ellinberg** were elected members of the Standing Committee. Twelve ministers were enrolled. "**G. W. Harris** was endorsed as missionary," and appointments were made to four fields of labor, two in Arkansas and two in Oklahoma. The Eldership advised the ministers and members of the churches "to donate as liberally as possible toward the support of **G. W. Harris**, missionary." Each minister of the Eldership was instructed "to use every means of grace, and work and pray the coming year, that more souls may be saved, and more churches of God may be established within the bounds of the Eldership." The Temperance question was discussed, and advanced positions were taken against the liquor traffic. If in some degree hope was often disappointed, to each of these God-fearing, faith-inspired ministers, few in number, "failure was a schoolmaster of the soul, teaching

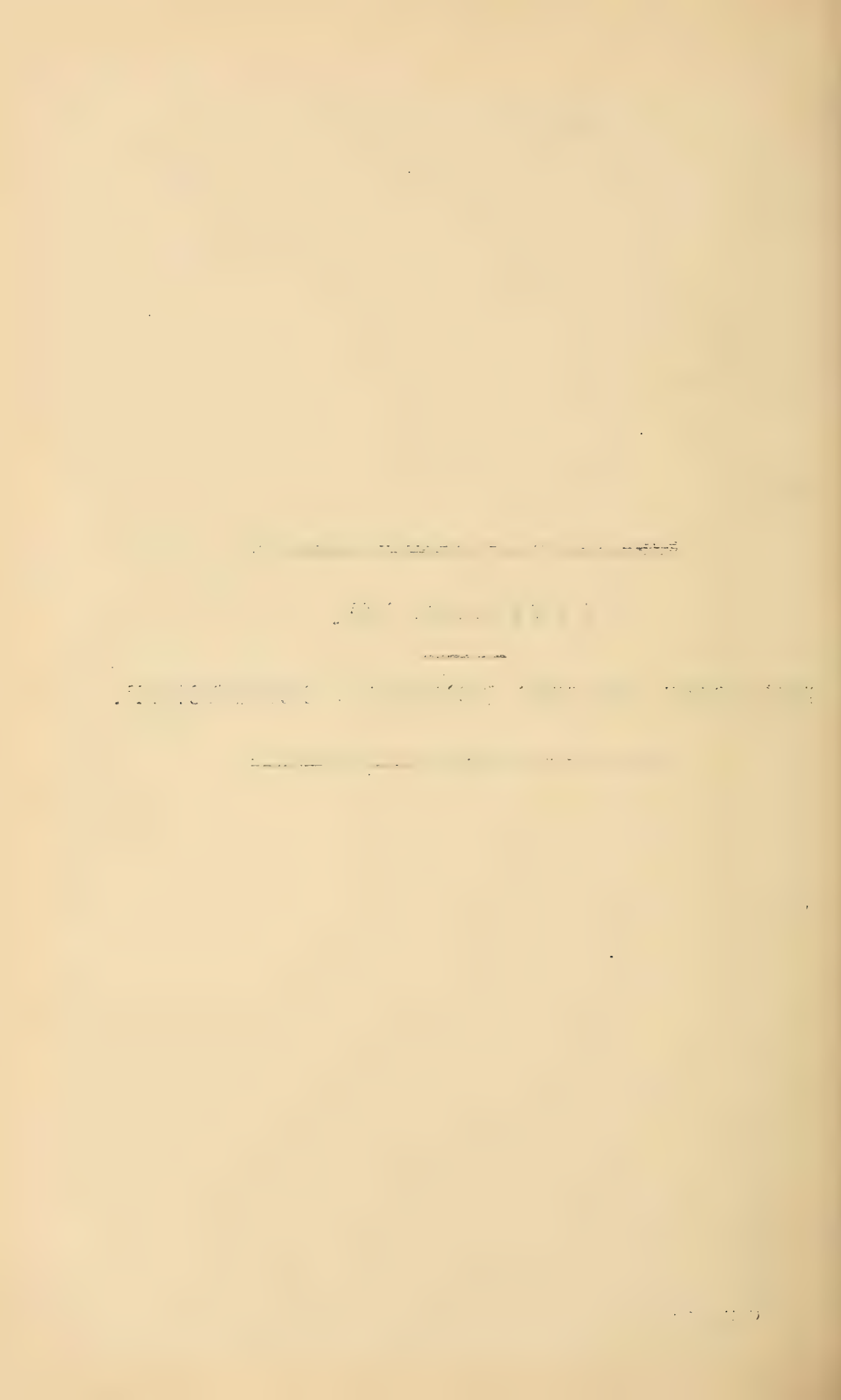
'Fearless and unperplexed
When I wage battle next
What weapons to select, what armor to indue.'"

XXIII. THE COLORADO ELDSHIP.

Colorado is popularly known as the "Centennial State," from the date of its admission into the Union, 1876. It is a mountainous State, two-thirds of its area being mountain ranges. It has unusual attractions, having a salubrious climate, and its mountain ranges being noted for their wild beauty, and picturesque parks which they enclose, making the State "the wonderland of the American continent." Its mineral wealth is enormous, while its attractions for the agriculturist are inferior. The eastern section belongs to what earlier was known as "the great American Desert." It was, hence, not a State toward which eastern Church of God families would look as desirable for emigration. Among the first families of the Church to emigrate thither were health-seekers, who learned of the country as possessing a tonic, invigorating atmosphere, where they could recuperate their wasted energies, if not improve their conditions financially and religiously. One minister from the Maine Eldership emigrated thither; one from Ohio, two from Iowa, and several from eastern Kansas. Besides, in 1896 the Ohio Eldership licensed **W. B. Bowen**, of Colorado. These ministers at once began to preach the doctrines of the Church. It was a "field ripe unto the harvest," and the seed sown brought forth fruit. Several churches were organized, the one at Lamar claiming to be the first. With several churches and half a dozen ministers in the State; with prospects of success very encouraging, and with a vast stretch of unoccupied and largely uninhabited territory between the Colorado brethren and the churches in Kansas, the desire was natural, as expressed by one of the ministers, that "we want an Eldership in Colorado." Accordingly by concerted action "a number of representative members of the Church of God met in session for the purpose of organizing an Eldership of the churches of God in the State of Colorado, to be known as the Eldership of the churches of God in the State of Colorado." With no respect for historical data, the place of this meeting is not given. The date is Feb. 14, 1898. The ministers in attendance were **Gardner Swan**, who "opened the session by reading a portion of Scripture, followed by prayer; **J. R. Hodges**, **T. J. Loose**, **J. N. Smith**, **John Smith**, **Alonzo Beavers**, **P. L. French** and **W. B. Bowen**. Besides these **I. H. Greene** was laboring in the State, and was represented by letter, and **W. D. Greene** received license. **J. R. Hodges** was chosen Speaker, and **T. J. Loose**, Clerk. The Constitution and Rules of Order of the East Pennsylvania Eldership were adopted as the organic law of the new Eldership. Licenses were granted to the ministers present and to **I. H. Greene**. **I. H. Greene** and **W. D. Greene** were appointed to the "North Colorado work," and **Gardner Swan** to the "Morgan county work." **J. N. Smith** was made General Evangelist, "to open up new points in the State of Colorado." A Standing Committee was elected consisting of **J. N. Smith**, **Gardner Swan** and **I. H. Greene**. A called session was agreed upon, to be held in June, 1898. The approval of the work of this meeting by the General Eldership was requested. Instead, however, the Kansas Eldership annexed Colorado, and most of the ministers of the Colorado Eldership joined the Kansas Eldership, thus ending what appeared a promising enterprise.

DIVISION III.

HISTORY OF THE GENERAL ELDERSHIP.



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It was an immense step from the form of Church government by presbyteries or elderships as taught by **Winebrenner** in 1829, in his "Brief Scriptural View of the Church of God," and the more elaborate form as found in the Annual Elderships and the General Eldership. In 1829 **Winebrenner** acknowledged no governing power of the church above the "presbytery, or eldership, of a local church." For he states that "a presbytery, or eldership, simply signifies the elders, or presbyters, of an individual church." It is this presbytery, through the local church, as he then taught, which governs and ordains ministers, and which is subject to no other authority, and to no rules or regulations not found in the Scriptures. By what process of reasoning he came to approve and advocate the larger ruling bodies, or judicatories, with all their varied powers, as seen in the Annual Elderships, and now to be vested in a General Eldership, will never be known. He was somewhat secretive, believing perhaps with **Eggleston**, that "secretive men are good diplomatists." While he doubtless developed the thought and plan of a General Eldership in his mind, there is nothing in evidence that the least degree of publicity was given to it before **Winebrenner** proposed it at the session of the Ohio Eldership, on Thursday afternoon, October 17, 1844, when quietly a resolution was adopted, declaring "that this Eldership will agree to co-operate with the East and West Pennsylvania Elderships to create a General Eldership for the transaction of all business of a general nature." The East Pennsylvania Eldership was given the right "to name the time and place of holding said General Eldership." Six delegates were at once elected. From the Ohio Eldership **Winebrenner** went to the West Pennsylvania Eldership, at Bethany, Westmoreland county. He was made a member of the body. During the first sitting of the Eldership he was, on motion, granted "leave to bring before this body certain resolutions passed by the Ohio Eldership." A resolution was thereupon passed, declaring "that this Eldership agree to co-operate with the Ohio and East Pennsylvania Elderships in calling and holding a General Eldership, to transact business of a general nature." Upon **Winebrenner's** motion two teaching and two ruling elders were elected by ballot "to represent this body in the General Eldership." A resolution was also adopted, that the East Pennsylvania Eldership shall appoint the time and place for holding the General Eldership. **Winebrenner** then returned home to attend his own Eldership, which convened at Linglestown, Dauphin county, November 13th. During the first morning sitting, under "new items of business of a general character," "**Winebrenner** brought before this Eldership the actions of the Ohio and West Pennsylvania Elderships touching the propriety of holding a General Eldership for the transaction of business of a general character." Three resolutions followed: to agree to hold a General Eldership, to proceed immediately to elect delegates, and naming Pittsburg as the place, and May 25, 1845, as the time, for the convening of the delegates to organize the proposed General Eldership. Remarkably little was published concerning this new movement in advance of the meeting. And after the General Eldership had become a fact, and it had done its work, no report of any character appeared in The Gospel Publisher. The only reference thereto was an announcement on June 18th "that we intend as soon as practicable to publish the Journal of the proceedings of the General Eldership in pamphlet form," and on June 25th, that "the Journal is now ready for delivery." Then in the issue of July 2, 1845, when the Editor discussed the "Relief Project," "to relieve the Printing Establishment from its present embarrassed condition," when he refers to "the Journal of the General Eldership." On August 13th, a disappointed patron of the paper published "severe charges" against the Editor of the General Eldership on account of the non-publication of the Journal in The Gospel Publisher. He states that since the session of the General Eldership, no doubt a majority of the brethren have been waiting with anxiety and solicitude to see or hear what it has done. He insists that as "it is deeply interesting to every member of the Church, it should be placed within the reach of all." The printing of the Journal in pamphlet form he considered "an

imposition attempted to be practised on the Church." He considered this course a "violation of an implied contract with the patrons of the paper."

The delegates to organize the first General Eldership "met at Pittsburg, Pa., on Monday, May 26, 1845." Whether there was an Opening Sermon is not recorded. Nor is the place of meeting anywhere more definitely indicated. Nowhere is this item on record, interesting as it evidently is, and the more so as there was no house of worship in Pittsburg the property of the church. But it was known that **Hickernell** had been preaching in a fire engine house, and at the home of "**Father George W. Gray.**" But in 1890 this lost item concerning the General Eldership of 1845 was supplied in the obituary of "**Father Gray.**" A Hall had been engaged in which to hold the session of the Eldership. But as the Hall had been previously engaged for part of that week by another party, the General Eldership adjourned to the private house of "**Father Gray,**" and the sittings were then "held under their roof."

The delegates who attended the first General Eldership were as follows:

East Pennsylvania Eldership—**J. Winebrenner, David Kyle, E. H. Thomas and George McCartney**, teaching elders. **John S. Gable** and **Wm. Hinney**, ruling elders.

West Pennsylvania Eldership—**Joseph A. Dobson** and **John Hickernell**, teaching elders. **John Farmer** and **Abraham Sherrick**, ruling elders.

Ohio Eldership—**Thomas Hickernell** and **Archibald Megrew**, teaching elders. Total present: Eight teaching elders and four ruling elders, three of which were substitutes. There were eight absentees. These members of the first General Eldership were all originally East Pennsylvania men. Other ministers of the Church of God who were present at the first General Eldership, but not delegates, were **Jacob Myers, Daniel Wertz** and **Emanuel Logue**. When the Eldership was constituted by **John Hickernell** and **E. H. Thomas**, it was organized by the election of "**Bishop John Winebrenner**, Speaker; **Bishop George McCartney**, First Clerk, and **Bishop Edward West**, Second Clerk." But **West**, by special request, was excused from serving, and "**Elder Thomas Hickernell** being the next highest, was appointed in his stead." After appointing a Committee on Arrangements and a Committee on Order of Business, the Eldership adjourned "to meet at 8 o'clock to-morrow morning." On the Committee on Order of Business were **Winebrenner, Megrew** and **Dobson**. "As the best method of bringing forward and disposing of the business of this meeting," said Committee reported in favor of appointing nine committees: On Constitution, Journals, Overtures, Publications, Resolutions, State of Religion, Education, Boundaries and Finance. After the appointment of these nine committees the Eldership adjourned until afternoon. When the Eldership re-convened the Committee on Constitution reported the draft of a Constitution, which was at once read and its consideration Article by Article begun. Articles I. to V. inclusive were amended and adopted, when the Eldership adjourned until Wednesday morning. At this session two resolutions on Slavery and one on the deeding of meeting-houses were read and referred to the Committee on Resolutions. The remainder of the sitting and the afternoon sitting were devoted to the consideration and amendment of the Constitution, and also the sitting of Thursday morning. When this work was finished near noon on Thursday, the Eldership proceeded to "organize according to the Constitution," by electing **John Winebrenner**, Speaker; **John S. Gable**, Treasurer; **George McCartney**, Journalizing Clerk, and **Edward West**, Transcribing Clerk. However **West** was again excused, and **E. H. Thomas**, "the next highest on the list of suffrages was appointed in his place." The Constitution was formally signed by all the members of the Eldership enrolled. It consists of thirty Articles, the provisions of which are as follows:

Art. I. States that the General Eldership shall consist of delegates from all the Annual Elderships which are or may be formed within the geographical territory of North America; the ratio to be one teaching elder for every ten, together with an equal number of ruling elders. This shall be the ratio for the first ten years, after which it may be changed.

Art. II. This Article provides for triennial meetings during the first twenty years, and every five years thereafter.

Art. III. Provides for religious worship at the opening of each session, and fixes a quorum at two-thirds of the members in attendance.

Art. IV. The Speaker of the preceding Eldership shall open the first sitting; in his absence the oldest minister present. Then two persons, appointed by acclamation, shall constitute the Eldership, after which there shall be elected a

Speaker, a Treasurer, and two Clerks, viz.: a Journalizing and a Transcribing Clerk. They are to hold their offices until the next meeting of the Eldership.

Art. V. Prescribes the duties of the Speaker.

Art. VI. Fixes the duties of the Treasurer.

Art. VII. Defines the duties of the Journalizing Clerk.

Art. VIII. States what the Transcribing Clerk is to do.

ART. IX. Gives to the General Eldership the ownership and control of all the public, joint and common property of the body.

Art. X. Places all publications for general use under the direction of the General Eldership.

Art. XI. Vests in the General Eldership the exclusive right and duty to elect the editors of all newspapers and periodicals; also to elect a Publishing Committee, a Board of Directors of the Printing Establishment and Book Concern, and all other agents necessary to carry out the true principles of co-operation.

Art. XII. Provides for a pro rata division of all public property among all the Annual Elderships.

Art. XIII. All orders from Annual Elderships for their share of the public funds must be signed by a majority of their respective Standing Committees.

Art. XIV. Gives to the General Eldership the exclusive right of fixing the boundary lines of all Annual Elderships.

Art. XV. Prescribes the way in which difficulties arising between the members of two or more Annual Elderships shall be adjusted.

Art. XVI. Relates to controversies and disputes between members of the several Annual Elderships, and prescribes the method of settlement.

XVII. Makes it obligatory on every person desiring to be an accredited minister in the Church of God to have a regular license, which is to be annually renewed by the Eldership of which he is a member.

Art. XVIII. Denies the right of any Eldership to receive an expelled minister of another Eldership.

Art. XIX. Provides for transfer.

Art. XX. Fixes five years as the period during which a minister can not be a delegate to the General Eldership, except in new Elderships, or where it is unavoidable.

Art. XXI. Gives the General Eldership power to employ missionaries or agents whether they are members of an Annual Eldership or not.

Art. XXII. Requires all persons in the employ of the General Eldership to have credentials of their appointment, and holds them accountable to the officers of the General Eldership, or if members of Annual Elderships, for their moral and religious characters they are amenable to their Elderships.

Art. XXIII. to Art. XXIX. are Parliamentary Rules.

Art. XXX. Provides for amendments to the Constitution. The Committee which drafted this Constitution was composed of **Winebrenner, Thomas, Hickernell and Dobson**, and the presumption is reasonable that it was the work of **Winebrenner**. It does not appear to what extent, or in what particulars, the first draft as reported by the Committee was amended. It was the first Constitution adopted, as neither of the three Annual Elderships had as yet an organic law.

When the matter of electing an Editor for The Gospel Publisher came up, it was referred to a Committee to receive proposals. **James Mackey and George McCartney** submitted proposals. The first ballot resulted in a tie. The matter was then deferred until Friday morning, when **McCartney** was duly elected. An action was taken to secure voluntary contributions "to liquidate the claims against the Printing Establishment." Provision was made to issue "The Gospel Publisher semi-monthly, at \$1.00 per volume in advance." The "Hymn Book now in use" was "for the present recommended to the churches." Two thousand copies of the Journal were ordered printed in pamphlet form. A "General Book Concern" was favorably recommended. A series of resolutions reported by the Committee on Resolutions was adopted, to wit: Urging "the Bible cause as being emphatically the cause of God;" "heartly and zealously recommending the avoidance of the desecration, by the brethren of the Church of God, of the Sabbath, by traveling, feasting, sleeping, working, worldly conversation, etc.;" declaring that "it is the unequivocal and decided opinion of this General Eldership of the Church of God, that the system of involuntary Slavery. . . . is a flagrant violation of the natural and unalienable and most precious rights of man, and utterly inconsistent with the spirit, laws and profession of the Christian religion;" "cautioning our

brethren of the Church of God against supporting and countenancing, either directly or indirectly, the said iniquitous institution of involuntary slavery; and should any of our ministers or members ever become guilty of this great and crying sin, we do most earnestly and religiously recommend and advise that all such be excommunicated or cast out of the Church, and denied the right of Christian fellowship amongst us;" expressing its judgment, that "men in every condition in life. . . . should come forward and sign the pledge of total abstinence, and strive to advance the noble cause of temperance;" urging united effort in the cause of temperance irrespective of creed; expressing sorrow that "there are yet ministers of the gospel who. . . . refuse to give their views and influence in favor of a cause like that of temperance, which is so closely allied to that of Christianity;" declaring it "inconsistent for professors of Christianity in any way to countenance the traffic in intoxicating drink, and especially to assist the rum-seller to procure a license by signing his petition;" "that we consider the traffic in intoxicating liquor as a drink always sinful and demoralizing in its results, and that no man is entitled to membership in the Church of God who is engaged in it." Also recommending the "deeding of meeting-houses, parsonages, etc., to the elders of the respective churches, to be held by them in trust for the church," and with a provisionary clause under which such property would revert "to the Annual Elderships in the event of the local church becoming extinct." **G. U. Harn** was "sent to countenance in Pittsburg," with an appropriation of \$50.00 "out of the funds of the General Eldership." One General Agent was elected for West Pennsylvania Eldership and one for Ohio Eldership "to collect money for the Relief Fund." The Speaker, Treasurer and Clerks were "constituted a Publishing Committee, and are authorized to do all they can towards commencing a Book Concern." The Board of the Printing Establishment was given authority "to locate the Establishment, to appoint the printer or printers, and to have discretionary power and authority to fill any vacancies which may occur, or to change the Editor if any cause should arise." In the Report of the Committee on the State of Religion statistics are given as follows: East Pennsylvania Eldership, 52 ordained ministers; West Pennsylvania Eldership, 15 ordained ministers; Ohio Eldership, 26 preachers. Total, 93 ordained ministers. The number of churches and preaching places about 500, and the whole number of members about 10,000.

A recommendation was adopted appointing "the first Lord's day in August next as a day of solemn fasting and prayer for an increase of able ministers of the New Testament; for the revival of pure religion, and for the general peace and prosperity of the Church."

On the subject of Education its vital importance was affirmed "on a civil and religious point of view," with a recommendation that the families of the Church should "have their children educated to the utmost extent of their ability."

The Eldership adopted a resolution "forming itself into a Domestic and Foreign Missionary Society." A regular Constitution was adopted.

Boundaries were outlined as follows: East Pennsylvania to include the whole of the State of Pennsylvania, Maryland and Virginia east of the Allegheny mountains. West Pennsylvania, that part of Pennsylvania, Maryland and Virginia west of the Allegheny mountains, with that part of the State of Ohio east of a direct line from Lake Erie to the Ohio river along the line between Columbiana and Stark counties. Ohio, the States of Ohio, Indiana and Michigan, except that part of Ohio contained within the boundaries of the West Pennsylvania Eldership.

The Eldership "adjourned to meet in Pittsburg on the last Lord's day in May, in the year 1848."

It is worthy of observation in connection with the actions of the General Eldership on Slavery and Temperance, that the great anti-slavery reform which started upon "a bolder and wider career soon after 1830," had by 1843 "powerfully stirred the nation, producing strife, bitterness, divisions and mobs." After 1843 the question of slavery entered largely into political action in primary assemblies, in elections and in halls of legislation, while the Churches were at no time exempt from this seriously-disturbing influence. **John Tyler's** accession to the Presidency, whose term expired in 1845, intensified this spirit by the incipient movements of his administration for the acquisition of Texas and other slave territory in the south-west. While the Committee on the State of Religion reported only a total of 93 ministers of the Church, yet up to the meeting of the General Eldership in 1845 the total number licensed by the three Elderships aggregated 186.

2nd General Eldership.—Apparently a grave crisis confronted the General Eldership when it convened in the Bethel at Martinsburg, Blair county, Pa., on Monday, May 29, 1848. The Eldership in 1845 had adjourned to meet at Pittsburg. The Constitution had been opposed and its provisions disregarded to some extent. **T. Hickernell**, Indiana Eldership, "appointed to attend the next General Eldership," states that "we could get no delegates appointed to go to the General Eldership, although it was hard plead for. The idea is still held that the Constitution of the General Eldership looks too much like a Discipline; that a link is now formed, and after awhile we will have a chain, and that the resolution passed in reference to the licensing system savors the idea that no minister can be considered an accredited minister without a license from the Eldership, no matter how good his standing and character may be." Yet he was in favor of having "the general system of co-operation kept up." **A. Hollems**, of the Ohio Eldership, declared that "this instrument [the Constitution of the General Eldership] has produced considerable contention and division." His main objection was that "it is a departure, and a very gross departure, from original principles;" denounced it as "a human invention," and that no "man, nor any set of men have the right, ecclesiastically, to legislate a law for the 'better government of Christ's house, and the declarative glory of God,' as the members of the General Eldership professed to do." No reply was made to these attacks on the Constitution between January 15th and April 15th, when **J. H. Hurley**, pastor of the Dauphin circuit, Pa., undertook the defense of the Constitution, and made a caustic answer to **Hollems'** article. **Winebrenner** simply noticed the change of place for the holding of the General Eldership, from Pittsburg to Martinsburg, with an offer to pay the extra fare to **Hickernell**, the only delegate west of Pittsburg. **Hollems** replied to **Hurley**, concluding with the words: "Our Constitution is from the King himself, and on it we intend to stand, the Lord being our helper. But be it understood that we go for co-operation, only let it be based on principles that are more tolerable." Even after the General Eldership in 1848, the Indiana Eldership declared that "we can not believe or receive any law or Constitution framed by any of our brethren as having any legal authority over this Eldership in the transaction of its business."

At the time appointed the General Eldership convened at Martinsburg. At 9 o'clock of the first day **Winebrenner** "opened the session with worship." **J. Ross** and **J. Keller** constituted the Eldership, "whereupon the following brethren were found and reported as being present, viz.:

East Pennsylvania Eldership—**J. Winebrenner**, **E. H. Thomas**, **Jacob Flake**, **Jacob Keller** and **Joseph Ross**, teaching elders. **Joseph Brenneman** and **J. W. Mateer**, ruling elders. **James Mackey**, teaching elder, and **J. S. Gable**, **J. Kister**, **A. Brenneman** and **D. Markley**, ruling elders, were absent. **Wm. Mooney** and **David Kyle** were substituted in place of two of the absentees.

West Pennsylvania Eldership—**Jacob Myers** and **J. M. Klein**, teaching elders, and **John Tinsman**, ruling elder, all absent.

Ohio Eldership—No delegates elected.

Indiana Eldership—**Thomas Hickernell**, teaching elder, absent. But nine delegates out of possibly twenty-one to which the four Elderships were entitled were present. **Hickernell** in a communication to the General Eldership, said: "The removal of the General Eldership from Pittsburg to Martinsburg, Blair county, accounts for my non-attendance." "An unexpected circumstance has put it out of my power to meet with you as delegate," was **J. S. Gable's** reason for being absent. But he suggested that "arrangements be made for at least one General Superintendent in each Eldership." **Winebrenner** editorially made no reference to the conduct of the Elderships not represented at the session. He simply said: "The meeting, though small, was yet pleasant and profitable." But the West Pennsylvania Eldership at its session in October following required its delegates to give reasons for not being present at the General Eldership. The Eldership itself adopted a resolution in which it spoke of the "feelings of regret and disappointment" on the part of the Eldership and church at Martinsburg over "the great delinquency in a considerable part of the delegates chosen to attend this General Eldership;" that "they have left it to a handful of their brethren to bear the burden and responsibility, and expense of the work which it was their bounden duty to assist in," and urging the Annual Elderships to "call on them to give satisfactory reasons for this failure in what was expected from them."

Upon proceeding to organize the Eldership, **Jacob Flake** was elected Speaker; **Joseph Ross**, Treasurer; **E. H. Thomas**, Journalizing Clerk, and **Jacob Keller**, Transcribing Clerk. The usual committees, eight in number, were appointed. The Treasurer's receipts amounted to \$45.23. Of this sum \$21.00 were paid to **G. U. Harn** on his salary as missionary to Pittsburg, and \$24.23 to **Winebrenner** "on account of balance due him for publishing the Journal of the General Eldership of 1845." This left a "balance due to the said brethren from the Western Elderships of \$38.97."

The revision of the Constitution, Article by Article, was taken up. Amendments were offered and rejected, and "the whole was agreed to, with the addition of the following Article: "The General Eldership shall have the privilege to review the Journals of the Annual Elderships, with power to approve or disapprove the doings of the same, and also to give its advice and instruction in all cases and questions which may at any time be submitted to them for their decision." Provision was made for compiling a Hymn-Book containing five hundred or more hymns, the matter being placed in the hands of a committee of six from the East Pennsylvania Eldership, two from the West Pennsylvania Eldership, two from the Ohio Eldership and one from the Indiana Eldership. **Winebrenner** was requested to be the publisher. The same Committee was also "requested to compile a Hymn-Book for the use of Sabbath-schools." A committee was created and authorized "to examine the Journal and papers of our late brother, **Elder Joseph H. Bamberger**, and to prepare any parts of the same for publication." The same Committee was "appointed to collect and compile Biographical Sketches of the first one hundred ministers of the Church of God for publication, and that the Publishing Committee be authorized to publish the same."

The Missionary Society organized in 1845 reported that "there had been no organization of the Societies, and no moneys received, except what came from the East Pennsylvania Eldership [\$21.00], and consequently no missionaries were employed by them." **Winebrenner** offered a resolution, following a preamble which declared that "the law of tithes was a standing ordinance in the theocracy of ancient Israel," and that it "is a reasonable, equitable and righteous law," which resolution commended "to all the churches of God to adopt and enforce the law of tithes, as the minimum rule of duty in supporting the interests of Church and State." This provoked considerable discussion, after which it "was rejected by a vote of seven to two." **Flake** then offered "a substitute, which was unanimously adopted." This substitute on the duty of giving "to the poor, to support the ministry and to sustain all the interests of the Church and the cause of Christ in proportion as the Lord has prospered them." The resolution recommended this plan to the churches, and asked them to "remember that even in ancient Israel the Lord ordained that one-tenth of their produce should be devoted to sacred purposes, and that under the New Testament we are to devote at least that much, or more, to the cause of our God and Savior." The Committee on Education was directed "to make out and publish a list of a series of books for the use and study of young ministers for four consecutive years, and that they be examined in their studies at each Annual Eldership." The first Friday in October was recommended to the churches to be observed as a day of fasting and prayer. The action of the Ohio Eldership in "setting off, contrary to the Constitution of the General Eldership and our general plan of co-operation an Eldership in Indiana" was disapproved; but the Eldership was recognized, and was empowered "to prescribe its own boundaries, including the various missions in Illinois." The churches and the Annual Elderships were advised "not to sanction the disorderly steps and proceedings," of "persons in the local churches, and several Annual Elderships, taking in hand to dissolve their connection with the bodies to which they belong by a simple act of resignation, without giving any reason for such a course." The Eldership adjourned, after being in session from Monday morning until Tuesday evening, to meet at Pittsburg, Pa., on "the third Lord's day of May, A. D. 1851."

3rd General Eldership.—**Winebrenner** "left home for Pittsburg, to attend the General Eldership of the Church of God, on Saturday, May 17th, and went as far as Churchtown." He and **Sandoe** remained there over Lord's day "assisting in holding a two-days' meeting." On Monday morning they were joined by **Thomas** and **McFadden**, and the four "set out from there, in a two-horse private vehicle, for Pittsburg." The first day they "went as far as Orrstown and held meeting." They made no stops to hold meetings after leaving Orrstown until they reached Bethany, Westmoreland county, Friday afternoon. There **Thomas** preached in the

evening of May 23rd. On Saturday they journeyed to Pittsburg via West Newton, where they arrived about noon. On Sabbath they "preached in different places both in Pittsburg and Allegheny City." In the issue of The Church Advocate of June 16, 1851, in which appeared the Journal of the Eldership, Winebrenner gave a brief account of doings of the Eldership, and of the return trip of himself and party, in which he says: "This body met and was held at Pittsburg, Pa., according to appointment." But the Journal states that "Agreeably to appointment, this body met in the Disciples' meeting-house, in the city of Allegheny, Pa., on Monday, the 26th of May, 1851." A resolution of thanks was adopted for the use of this meeting-house. However, Winebrenner corrects himself in the same article in which he states that the Eldership "was held in Pittsburg," by stating that "the sessions were held in the Disciples' meeting-house in Allegheny City." The delegates enrolled as present were as follows:

East Pennsylvania—Teaching elders, J. Winebrenner, G. U. Harn, Wm. McFadden, E. H. Thomas. Ruling elder, John Fausnocht.

West Pennsylvania—Teaching elders, John Hickernell, Emanuel Logue.

Ohio—Teaching elders, A. Hollems, Henry Murray. Ruling elder, Samuel Metzler.

Indiana—Teaching elder, Thomas Hickernell. Two teaching elders and six ruling elders from East Pennsylvania were absent; one ruling elder from West Pennsylvania; two from Ohio; Iowa Eldership had appointed none, and the one delegate appointed by Michigan was absent. Total number present was eleven, less than a majority. Thomas Hickernell was elected Speaker; J. S. Gable, Treasurer; E. H. Thomas, Journalizing Clerk, and G. U. Harn, Transcribing Clerk. G. H. Ball, Corresponding Messenger of the Free-Will Baptist Church, was present, and "was received as a full member of this body." A. D. Williams, of the Free-Will Baptist Church, was also present, and was "voted a seat in this body." Winebrenner was appointed "to make a collection of Hymns for the new Hymn-Book, assisted by all the members of the Hymn-Book Committee." Action was taken, declaring the "delegates of the several Annual Elderships be amenable for their official conduct to the several Annual Elderships of which they are members;" "that the General Eldership shall possess no legislative authority in matters of religious faith and practice;" repealing Article XX. of the Constitution, and inserting as a substitute the following: "The Annual Elderships shall be the judges of the qualifications of their ministerial delegates;" and Article XXXI. was "so altered as to read, The General Eldership shall have power to decide and advise in all cases and questions which may at any time be submitted to them for their decision."

The "Missionary Board reported, that having no means, they employed no missionaries." The churches in Athens and Meigs counties, Ohio, were "set off from the West Pennsylvania Eldership, and attached to the Ohio Eldership." "The churches and brotherhood in Illinois" were "advised to erect themselves into a new Eldership." Action was taken looking toward the endowment of one or two professorships in the Free Baptist College at Chester, Geauga county, Ohio. It also recommended that the Committee of the East Pennsylvania Eldership which had matured a plan for a College be "retained by this body, and be authorized to open books and solicit subscriptions of shares to the stock of Bethel College." The Eldership declared a matter which "called for humiliation and reform, and to be deeply regretted, that there is great inadequacy of ministerial support, and to consequent secularizing in the holy ministry." It also approved of the efforts being made by "the western brethren to secure a Printing Establishment to be held as the property of the whole Church, and locate it at Wooster, Ohio." J. Winebrenner and E. H. Thomas were appointed "delegates to the next General Conference of the Free-Will Baptist Church." It also expressed the hope that "the correspondence now commenced may result in a more intimate acquaintance, a firmer friendship, and as far as possible a mutual co-operation." The Eldership adjourned to meet at Wooster, Ohio, the last Lord's day in May, 1854.

4th General Eldership.—The Eldership which met at Wooster, Ohio, in the Disciple meeting-house, on Monday, the 29th day of May, 1854, did so under inspiring conditions. It had "abundant cause to be thankful," wrote Winebrenner, "for success in days past and gone; and never, does it seem to us, did the harvest present itself more invitingly and with prospects for better encouragement. The Church of God, if her ministers and people have a mind and heart to work, will and must triumph, notwithstanding the creed-making and violent opposition around her." It was still slow traveling in the West, as it took delegates from Decatur,

Ill., from 4 o'clock p. m., of May 23rd, till 6 o'clock p. m., of the 26th, to reach Wooster, Ohio. When the Eldership was constituted by **J. Mackey** and **John Hickernell**, the following delegates were found in attendance:

East Pennsylvania—**Jacob Keller**, **A. Swartz**, **John Winebrenner**, **Jesse Haifleigh**, **E. H. Thomas**, **J. H. Hurley**, **G. U. Harn**, teaching elders. **S. Knisley**, **J. S. Gable**, **Christian Forney**, **Joseph Ross**, **A. H. Long**, **James Mackey**, **Levi Diehl**, ruling elders. Some of these were ministers substituted in place of ruling elders.

West Pennsylvania—**John Hickernell**, **E. Logue**, **John Tinsman**, teaching elders. **C. Smith**, **G. Walters**, **J. Evans**, ruling elders.

Ohio—**A. Hollems**, **H. Murray**, **Jacob Myers**, **J. M. West**, teaching elders. **Samuel Metzler**, **J. Zimmerman**, **J. P. Winebrenner**, **Peter Crum**, ruling elders.

Indiana—**Thomas Hickernell**, teaching elder. **David Neidig**, ruling elder.

Illinois—**Jacob M. Klein**, teaching elder. **Daniel Wertz**, ruling elder (a minister).

Iowa and Michigan Elderships were not represented. An election for officers resulted in the choice of **James Mackey**, Speaker; **Joseph Ross**, Treasurer; **Jesse Haifleigh**, Journalizing Clerk, and **Jacob Myers**, Transcribing Clerk. A Committee on Rules of Order reported a number of Parliamentary Rules. **Harn**, a very aggressive type of man, at once offered a resolution to amend "the first and seventeenth Articles of the Constitution. . . . so as to read 'Churches of God,' instead of 'Church of God.'" This "was not agreed to." The proposition to endow professorships in Geauga College, adopted in 1851, was withdrawn. **Thomas** and **Winebrenner** gave "their reasons for not attending as delegates the General Conference of the Free-Will Baptist Church," and were excused. The Committee to sell stock of the institution called Bethel College, which the East Pennsylvania Eldership proposed to build, having reported that "no more particular efforts to carry out the object referred to had been made," it was decided to "put forth increased effort to effect the object of establishing of a Seminary or College." It also was recommended to "cordially and properly adopt any plan of co-operation" which the Free-Will Baptist Church might propose. The Academy located at Shippensburg, Pa., was recommended.

A Petition was received from "a Convention of German brethren, held near Orwigsburg, Schuylkill county, Pa., praying for permission to establish a German Eldership." **Winebrenner** then offered preambles and resolutions "highly approving of their benevolent movement," and that the General Eldership "will most cordially grant them their petition," with these provisions: 1. "That they will identify themselves with this body and co-operate with it in like manner as the English Elderships do." 2. "That they take in and supply for the present, and until this body shall otherwise direct, as far as they can, all the Germans throughout the United States." 3. "That they carry on their operations within the bounds of other Elderships, with the advice and consent of the authorities of such Elderships." **Winebrenner** and **Keller** were appointed delegates to assist and advise in the organization of said Eldership.

A. D. Williams, Corresponding Messenger of the General Conference of the Free-Will Baptist Church, sent a communication, which "was highly appreciated." **A. Swartz**, **T. Hickernell** and **Jacob Myers** were appointed Corresponding Messengers to the General Conference of the Free-Will Baptist Church. The resolutions on Slavery adopted in 1845 were re-affirmed, with the statement that "they were understood to teach our uncompromising hostility to slavery at the time of their adoption, and that they still express our unwavering resistance to this institution in any form of its representation." And that "any person sustaining the relation of master and slave is disqualified for membership in the Church of God." A resolution in favor of "ordination with the imposition of hands by one or more of the bishops of the Church of God" was indefinitely postponed, and referred for discussion in *The Advocate*. The proposed translation of the Scriptures by the American Bible Union was commended, in which "the exact meaning of the inspired text, as it was understood by those who were acquainted with the language of the original Scriptures at the time they were first written, was to be given by corresponding words and phrases, so far as they can be found in the vernacular tongue of those for whom the version is designed." The "great movement of obtaining prohibitory laws in all the States of the Union, in all the nations of the earth, against the sale of intoxicating drinks as a beverage," was strongly indorsed, with a pledge "to use all lawful efforts to consummate the same." The location of the new Printing Establishment, when sufficient funds have been obtained, was to be

determined "by a majority of the members of the Standing Committees of the several Elderships." The Board of Publication was directed to publish a Hymn-Book, to be the property of the General Eldership, and providing for the disposal of the net proceeds. The Standing Committees of the different Elderships were instructed to appoint two persons in each church to secure subscriptions for the new Printing Establishment. Free-will contributions were requested "to aid in the education of **Ting-Ing-Kaw**, a young Chinaman brought to this country by **Bro. James Colder**." A Board of Missions was appointed, "consisting of one member from each Eldership represented here." The appointment of two missionaries to Texas was recommended to the Board of Missions.

5th General Eldership.—Conditions in the East Pennsylvania Eldership were of the most irenical character to human eyes when the General Eldership convened in Harrisburg, June 1, 1857. No one could foresee what the next two or three years held in reserve to mar the peace and threaten the unity of the Church. It was happily hid from the men who with hopeful hearts greeted each other in the finest house of worship in the whole territory of the General Eldership. On the typical morning of June 1st **Winebrenner** called the assembled elders to order, and **A. Megrew**, of Iowa, led the body in "the usual acts of worship." On motion of **Winebrenner**, **Megrew** and **D. A. L. Laverty** constituted the Eldership, when the following were enrolled, viz.:

East Pennsylvania Eldership—Teaching elders—**John Winebrenner**, **J. H. Hurley**, **John C. Owens**, **Abraham Swartz**, **Edward H. Thomas**, **Jacob Keller** and **James Colder**. Ruling elders—**A. I. Kauffman**, **K. A. Moore**, **D. A. L. Laverty**, **Joseph Ross**, **John S. Gable**, **Jacob Miley** and **David Spencer**. **Laverty** and **Ross** were teaching elders substituted for ruling elders.

West Pennsylvania Eldership—Teaching elders—**A. C. Raysor**, **John Hickernell** and **Seth S. Richmond**. Ruling elders—None present.

Ohio Eldership—Teaching elders—**Lewis Selby**, **Levi B. Hartman**, **John S. McKee**, **Thomas H. Deshiri** and **J. M. West**. Ruling elders—None present.

Indiana Eldership—Teaching elder—**Thomas Hickernell**. Ruling elders—None present.

Illinois Eldership—Teaching elder—**Jacob Bear**. Ruling elder—**George W. Boyer**.

Iowa Eldership—Teaching elders—**A. Megrew** and **Henry Murray**. Ruling elders—None present.

German Eldership—Teaching elder—**Joseph K. Moyer**. Ruling elder—**Daniel Loudenschleger**.

The organization was effected by the choice of **John Winebrenner** for Speaker; **Joseph Ross**, Treasurer; **A. C. Raysor**, Journalizing Clerk, and **D. A. L. Laverty**, Transcribing Clerk.

The Eldership proceeded with its business with unusual deliberation, as the first day was taken up with the business of constituting and organizing the body, and the appointment of the regular committees and adoption of the Rules of Order. One hour of the morning sitting of the second day was spent "in free conversation on the state of religion."

The items of purchasing a Printing Establishment; the claims against the old Printing Establishment; the appeal of **Hawk**, of Iowa, and "the conversation on the state of religion" were placed in the hands of committees of one from each Eldership. The debts of the Old Printing Establishment were an indefinite amount, as the Committee reported, and the claimants were not all known to the Committee. Hence it recommended that a committee, consisting of **John S. Gable** and **George Ross**, be appointed to "dispose of the matter in the following manner": To publish a notice in *The Advocate* notifying the claimants to send in their claims, with their vouchers, and that the Committee determine the real amount of indebtedness, and divide it pro rata among the several Elderships. **Joseph Ross** appeared before the Committee and "freely and willingly relinquished all his claim." His claim was "between twelve and fifteen hundred dollars." **Winebrenner's** account with *The Gospel Publisher* footed up \$3,009.49, and it was proposed to have "the several Elderships assume" this claim, less one-third, which **Winebrenner** proposed to "abate."

On the Printing Establishment the Committee ascertained that **Colder**, to whom **Winebrenner** had sold the Establishment and transferred *The Advocate*, was "willing to sell. . . . to this body for the amount it cost him." But as "this body has no funds in its treasury" the Committee recommended that the Eldership "take

the Establishment at the amount it cost Colder, and leave it in his hands until the receipts cover that amount." A committee of three was appointed to carry this into effect. **E. H. Thomas, John S. Gable and George Ross** were appointed. **Colder** was then elected Editor.

In the **Hawk** case the Eldership decided that "the Eldership of Iowa erred in expelling **Bro. Hawk** without a trial." A committee of three, one to be appointed by "this body, the Eldership of Iowa another and **Bro. Hawk** a third" was agreed upon "to settle the difficulties." In the case of **Felix Hartman** the appeal was not sustained, but he was referred back to his Eldership.

The Slavery question was irrepressible. **Ober's** letter was referred to the Committee on Slavery. This Committee, however, reported that "we deem it unnecessary to take any further action at this time." But this could not repress discussion, and the subject monopolized nearly two sittings before the report was adopted and the Committee discharged. **Colder** at once, in the same issue of *The Advocate* with the Journal, published the actions of the General Eldership in 1845 and 1854, the former sustaining the position of the most extreme disputants on "the much vexed question" against any concessions to the pro-slavery party.

The division of the Ohio Eldership was recommended, and the boundaries outlined between the two Ohio Elderships by the Ohio Standing Committee were confirmed. The State line between Ohio and Indiana was made the western boundary of the West Ohio Eldership.

Because "God has blessed the churches during the past year with rich effusions of his Spirit in the conversion of many souls and the building up of the membership," the ministers and churches were "recommended to set apart the last Sabbath of July as a day of special thanksgiving and praise."

The Committee on Temperance lamented "that the cause of temperance in this country is on the decline," and "the preachers in the bounds of all the Elderships" were directed "to take a more efficient part on the subject."

The question of the imposition of hands was indefinitely postponed, as having been thoroughly discussed in *The Advocate*.

The publication of a new Hymn-Book came up through the Committee on Journals of 1854. Nothing had been done during the three years "but the employing of **Bro. Winebrenner** to make a suitable selection of hymns." The probable cost of the work was given at \$1,500, and the Committee recommended that this amount "be raised by subscription, or joint stock." Accordingly "a Stock Committee" of members from all the Elderships was appointed, and a committee consisting of **John S. Gable, Joseph Ross and James Colder** was named as the Publishing Committee.

6th General Eldership.—In the shadows of the events of the political contest upon which the greatest and gravest issues of the century were suspended, the General Eldership assembled in the Bethel at Upper Sandusky, Ohio, on Monday, May 28, 1860. "Business of the utmost importance to the churches" was anticipated. The session was characterized at its close as "one of the most pleasant, interesting and harmonious we have held since the organization of the General Eldership in 1845." **Winebrenner's** enfeebled condition, and possible premonitions that this might be his last meeting with the highest tribunal of the Church, had a mellowing effect, and served to chasten the asperities of debate. He opened the session "with reading Scripture and a ministerial address, singing and prayer." The address was "affectionate and able." He also preached on Sabbath morning, "a solemn, plain, systematic, sympathetic, soul-melting and most evangelical discourse," based on Jer. xxxi. 18-20. For fervor, pathos and power this sermon excelled, and was memorable in the history of the General Eldership.

J. H. Hurley and J. Haisleigh constituted the Eldership, when the following enrollment was made:

East Pennsylvania Eldership. Teaching elders—**J. Winebrenner, E. H. Thomas, Jacob Keller, James Mackey, A. X. Shoemaker, A. Swartz, J. Haisleigh.** Ruling elders—**Joseph Ross, J. S. Gable, J. Kennedy, A. I. Kauffman, D. Shoemaker, C. Forney, M. Shelly.** For absentees, **W. McFadden, G. U. Harn, S. Myers, E. Shaeffer, J. F. Weishampel and B. F. Beck** were substituted.

West Pennsylvania Eldership. Teaching elders—**J. Hickernell, S. S. Richmond and E. Jordan** (absent). Ruling elders—**J. M. Domer, P. Loucks and E. Smith** (absent).

East Ohio Eldership. Teaching elders—**J. S. McKee** (absent), **M. Beck, L. B. Hartman, L. H. Selby.** Ruling elders—**J. Beidler, D. Ridenour, D. Baker.**

West Ohio Eldership. Teaching elders—**T. Hickernell, R. H. Bolton, J. M. West.** Ruling elders—**J. F. Fox, W. H. Reeme, H. Davis.**

Indiana Eldership. Teaching elders—**George Thomas, D. Keplinger.** Ruling elders—**A. B. Slyter, E. Latta.**

Illinois Eldership. Teaching elders—**J. H. Hurley, J. M. Klein** (absent). Ruling elders—**J. Bare, G. W. Boyer** (both absent).

Iowa Eldership. Teaching elders—**H. Murray** (absent), **D. Wertz, F. F. Kiner.**

German Eldership. Teaching elder—**J. Myers** (absent).

The Southern Illinois and Indiana Eldership was "admitted and recognized as a member of this body," and **George Sandoe** was enrolled as teaching elder. The Michigan Eldership was not recognized, "as our knowledge of their membership is much limited." A Committee was named to pay them a visit, "with discretionary power to receive the Michigan Eldership into this body." The delegate, **Elder C. C. Linsley**, was made an advisory member. **J. H. Hurley** was elected Speaker; **Joseph Ross**, Treasurer; **J. Haifleigh**, Journalizing Clerk, and **R. H. Bolton**, Transcribing Clerk. A committee to "revise and amend the Constitution" was appointed, composed of **Winebrenner, J. Hickernell, D. Keplinger, L. B. Hartman** and **D. Wertz**. The entire thirty-eight Articles were gone over, and acted upon; but only six Articles were amended. The motion of **Harn** to change the title, so as to read, "The General Eldership of Churches of God," was lost. Another "free conversation on the subject of religion" was a feature of the session. The Report of the Board of Publication on the new Hymn-Book showed that the total expenditures for compiling, editing, proofreading, printing, binding, etc., including also books on hand and sold but unpaid, were \$7,728.43, on which there was a balance due the Board of \$750.20.

Revs. S. D. Bates and **D. M. Graham** had been appointed by the General Conference of the Free-Will Baptists "to represent its fellowship and fraternal regard" for the General Eldership, and the former presented the credentials and was received as an advisory member. They solicited a "response by delegate to the next General Conference" of said Church. **J. H. Hurley** was appointed "Corresponding Messenger to the next meeting of the General Conference of the Free-Will Baptist Church."

The Printing Board reported that the "cherished hopes" of three years ago "have not been realized;" that by the end of a year and eight months the Editor had become "embarrassed for want of funds" and the paper "was stopped, the hands discharged and the office abandoned," thus forcing the Committee to "assume the responsibility of publishing The Advocate under their own immediate control, with all its liabilities, amounting to the sum of \$1,334.00." Additional debts had to be contracted to finish the last volume, bringing the indebtedness up to \$1,900.00. **Thomas** had been made Editor, and was re-elected, and the contract for three years ratified. On **Winebrenner's** old claims \$797.25 had been paid by four of the Annual Elderships.

A notably long and trenchant debate was precipitated by the Report of the Committee on Slavery, of which **Harn**, the fiery, ultra abolitionist, was Chairman. It characterized slave-holding to be "man-stealing;" "turns human flesh, blood, bones, sinews, nerves and muscles into articles of common merchandise; sets a price on souls, morals, religion and the image of God," and that "all who perpetrate said sin are classified by Paul along with the lawless, disobedient, ungodly, unholy and profane sinners, such as murderers of fathers and mothers, man-slayers and whoremongers, liars and perjurers." The mildest of its eight resolutions related to the Texas missionaries, simply deeply "deploring the course" of these missionaries on the subject. **Thomas** offered a substitute, reaffirming the resolutions of 1845, with some additional sentiments better suited to existing exigencies. On this the yeas and nays were called, the vote on substituting the **Thomas** resolutions for the Report of the Committee standing 21 to 14, and they were adopted.

The Committee on Publications suggested that "the time has come when a Sabbath-school paper should be published," and advised that "a suitable person be appointed, under proper restrictions, to get up a paper for the Sabbath-schools of the Church of God." The adoption of measures was recommended "to encourage the publishing, under sanction of a revision committee, of such books as will be suited to the indoctrinating of our children in the truths of the gospel of Christ." A general "Sabbath-school missionary" was suggested. The Eldership reaffirmed its "confidence in, and devotion to, the principles of the Maine Law," and "solemnly

protested against the License Law as an outrage upon the intelligence of a civilized people." In only general terms was the subject of education acted upon. The General Eldership of 1860 adjourned, and the labors of Winebrenner in the highest ecclesiastical body in the Church of God on earth were finished.

7th General Eldership.—The personnel of the General Eldership of 1863 was so changed as to look like a new body. For the first time Winebrenner was not present. Three of the younger ministers were in the East Pennsylvania delegation, and four new names were on the lay delegation. An equally great change was noticeable in the West Pennsylvania delegation, though the tall, erect form of John Hickernell was seen again as one of them. The three Hickernell brothers were present, representing three Elderships. In East Ohio changes were fewer. The West Ohio delegation was increased, making some changes. The ministerial delegation from Indiana was not changed, nor in Illinois. The Eldership convened at New Brighton, Beaver county, Pa., on Monday, June 1, 1863. There was no Opening Sermon; but after "reading of Scripture, ministerial addresses and prayer by Elder J. H. Hurley, Speaker," the Eldership was "constituted by R. H. Bolton, Second Clerk of the last Eldership." "The following were found and reported to be in attendance":

East Pennsylvania Eldership—Elders E. H. Thomas, A. X. Shoemaker, J. Keller, A. Swartz, D. A. L. Laverty, J. C. Owens, B. F. Beck, C. H. Forney; and Bros. J. Rife, Dr. Geo. Ross, Levi Kauffman, J. B. Coover and Jacob Hickernell.

West Pennsylvania Eldership—John Hickernell, J. Hovis, J. M. Domer, J. Glenn and P. Loucks, and Bro. Belles.

East Ohio Eldership—Elders L. B. Hartman, M. Beck, J. S. McKee and W. H. Oliver.

West Ohio Eldership—Elders T. Hickernell, R. H. Bolton, Geo. W. Wilson, L. Ensminger, W. McCormick, Jas. George, and Bro. J. F. Fox.

Indiana Eldership—Elders George Thomas, and D. Keplinger.

Illinois Eldership—Elders J. H. Hurley, J. M. Klein and Bro. C. Klinefelter.

Southern Illinois and Indiana Eldership—Not represented.

Iowa Eldership—Not represented.

German Eldership—Not represented.

Michigan Eldership—Not represented.

Texas Eldership—Not represented.

The organization was effected by the election of Jacob Keller, Speaker; J. Rife, Treasurer; R. H. Bolton, Journalizing Clerk, and C. H. Forney, Transcribing Clerk. The matter of receiving the Michigan Eldership was at once taken up, when the report of the Committee to visit said Eldership, appointed in 1860, was received and ratified, thus making it a member of the General Eldership. J. H. Hurley, appointed Corresponding Messenger to the Free-Will Baptist General Conference, reported "non-attendance on account of physical inability." For the first time a licensed woman minister sat with the Eldership as an advisory member, viz.: Mrs. Martha Jane Beecher, of the West Pennsylvania Eldership. The Committee on Slavery had its duties enlarged so as also to be a Committee on the State of the Country. In this double capacity it reported a series of thirteen resolutions, declaring its belief that the Government of the United States is founded on God's ordinance, and is to be preserved inviolate; that thus to preserve and maintain it is the mission of the American people; that all its subjects owe unqualified loyalty to the rightful authorities, and can not be excused because of doubts as to the wisdom of the policy adopted; but conscientious scruples in relation to bearing arms in its defense are not "a justifiable cause for impeaching a man's fidelity to the author of civil government." It rejected "the idea of the right of revolution under a democratic form of government." In "our persistent adherence to some flagrant national sin or sins" did the Committee find the only cause for "a permanent dismemberment of the American Union, or the complete abrogation of our present form of government." The "sacrifice of life and treasure in the war for the overthrow of the slaveholders' rebellion" is "obviously the result of God's judgment upon us for our wickedness." American Slavery, it declared as "the solemn conviction" of the Eldership, is "the operative cause of the present rebellion," and hence it is demanded that this "unnatural and cruel system be completely abolished." In these views the Committee, Swartz, Wilson and M. Beck, were fully sustained by the Eldership. A "petition from brethren of the Church in Maryland" for permission to organize a Maryland Eldership was first negatived because "the proper preliminary steps were not taken," and later the Committee reported that such a project is "inexpedient

at this time." **Weishampel**, who had engineered the project, was deeply chagrined at this result, which with other humiliating treatment, he declared, has "knocked out of me all the ambition I had to work for the Church." The Eldership established a precedent when it refused to approve the action "of the West Ohio Eldership in receiving an expelled member of the East Ohio Eldership into full membership in their body," and declared that "the action is null and void." A series of resolutions offered by **C. H. Forney** on the appointment of "a corps of competent essayists by the Board of Directors of the Printing Establishment," was referred to the Committee on Resolutions, viz.: **Swartz, Hurley and Oliver**. Said Committee reported favorably, fixed the number at twenty-four, selected pro rata from the different Elderships, to prepare articles for the Essay Page of *The Advocate*, and defining the rights and duties. **E. H. Thomas** submitted a preamble and resolution in favor of "a more efficient plan of itinerancy," on which the same Committee reported, advising the appointment of a committee "to mature and present such plan for the consideration and adoption of this Eldership." The Report of the Committee was adopted, and the proposed Committee appointed. Said Committee "most earnestly urged the different Elderships to keep up this system of itinerancy;" recommended that the Annual Elderships "appoint at least one member of their respective Standing Committees to travel as a general missionary throughout their bounds," and prescribing their duties. But the Eldership "indefinitely postponed the report." While the publication of a *Life of Winebrenner* received considerable attention, and the Board of Publication was "authorized by the East Pennsylvania Eldership to collect material and publish" the same, the Board reported that it "has made partial progress in the work." The General Eldership thereupon "assumed the right to the control of the publication of the intended work." The Eldership was conservative on the subject of Temperance, only resolving that "we strongly recommend and urge the ministers of the Church of God to present this matter clearly and fully to the people, and to discountenance the use of alcoholic, vinous and fermented drinks as a beverage under all circumstances." A "social meeting" was held on one evening of the session, at which one member of each Annual Eldership spoke, according to previous appointment, "setting forth the condition of their respective Elderships."

8th General Eldership.—For the first time in its history the General Eldership convened in 1866 at a point west of the territory of the three Elderships which composed it in 1845. It held its session in the Bethel at Decatur, Ill., beginning on Thursday, 9 a. m., May 31st. There being no Opening Sermon, after "devotional exercises were conducted by Elder **J. Keller**, Speaker of the last triennial Eldership, **R. H. Bolton** and **C. H. Forney** were appointed to constitute the Eldership." The Roll was made out as follows:

East Pennsylvania—**E. H. Thomas, J. Keller, A. X. Shoemaker, C. H. Forney, J. C. Seabrooks, H. L. Soule, George Sigler, I. Brady, A. H. Long, J. S. Gable, J. Rife, Dr. George Ross, B. F. Mishey, J. C. Owens.**

West Pennsylvania—**J. Hickernell, J. M. Domer, P. Loucks, J. Glenn, E. Smith and J. Blackstone.**

East Ohio—**M. Beck, L. B. Hartman, J. Durstine and W. Gill.**

West Ohio—**G. W. Wilson, G. E. Ewing, W. P. Small, J. W. Senseney and A. Rush.**

Indiana—**J. E. McColley, George Thomas, E. Bryan.**

Southern Illinois and Indiana—**R. H. Bolton, Geo. Sandoe, H. Rupp and W. Booth.**

Illinois—**J. H. Hurley, R. White, J. Bear and W. H. Reeme.**

Iowa—**A. Megrew, E. Logue, H. Murray and J. Huff.**

German—**J. F. Weishampel.**

Michigan—**C. C. Linsley.**

Texas—Represented by letter. A Committee on Credentials was appointed after the Eldership was constituted. Balloting for officers, **A. X. Shoemaker** was chosen Speaker, he having been nominated against **A. Megrew**. Authorized to cast the vote of the Eldership for Treasurer, **J. Rife** was elected. Four were nominated for Journalizing Clerk, and **R. H. Bolton** was chosen. Three were named for Transcribing Clerk, and **P. Loucks** was elected. **Ross, Forney and Megrew** were appointed by the Chair to report Rules of Order, which were unanimously adopted as reported, and became permanent. For the first time a Committee on Business was appointed, which reported four items—*The Church Advocate*, *The Church Hymn-Book*, *A Church School*, and *a Sunday-School Paper*. When the Report on *The*

Advocate had been adopted, **Forney** offered resolutions, "which after some debate were unanimously adopted, declaring that **Thomas** be continued Editor; that an Assistant Editor be elected;" "pledging, and urging upon all our brethren to agree, to use all our efforts to give greater efficiency and higher literary merit, and character to The Advocate." **Forney, Shoemaker, Hartman, Bolton and White** were nominated for Assistant Editor on Friday morning; the election was held on Saturday morning, and **C. H. Forney** elected. **Thomas, Gable and Ross** were by motion continued the Board of Publication. **Dr. Ross**, Book Agent, made a complete report of the business pertaining to the Hymn-Book, showing that in three years, 1863 to 1866, the receipts exceeded the disbursements by \$1,266.86, without-standing accounts of \$150.88, and books on hand, \$954.40. He recommended the establishment of Hymn-Book Depositories. The School question was first considered in Committee of the Whole, beginning on Friday, and was never so thoroughly and practically discussed before. On Tuesday following the Committee on Education, to which the matter was referred, and consisting of **Ross, Forney, Hartman, Logue and Ewing**, reported in favor of recognizing Centralia College, and providing for a committee of inspectors to visit Centralia and report to the Executive Board, which shall have full power in the premises; that places in Ohio be nominated for competition for a Central College, and fixing the location of said College in the place raising for said purpose "the largest amount exceeding \$30,000," and providing for "one or more agents to secure subscriptions and contributions to raise \$60,000 endowment." After a lengthy debate, the Report was adopted, after permitting West Pennsylvania, Indiana and Illinois to compete with Ohio for the College. The Eldership decided to authorize the Board of Publication to publish a monthly Sunday-school paper, to begin January 1, 1867; named it "The Church of God Sunday-School paper," and provided, by election, for a "corps of editors and contributors" of thirteen. **Daniel Shelley**, of Shiremanstown, Pa., was "elected Editor of said paper by acclamation." The first triennial Report of the Chicago Mission showed receipts aggregating \$9,820.98 paid in, and \$1,816.00 unpaid subscriptions; and total expenditures, \$10,494.64. The important question of delegates to the General Eldership was debated, on a resolution affirming it to be "the prerogative of each Annual Eldership to determine who shall be its representatives, provided that such representatives are eligible to election in any one of the Annual Elderships by the provisions of its Constitution;" but the matter was indefinitely postponed. **E. Marple's** letter, "asking the sympathies of this body and of the different Annual Elderships" was referred to the Board of Missions. A similar letter from **B. Ober** was also referred to said Board. But **Thomas's** motion to "recognize the Texas Eldership" was lost on a ye and nay vote. The "speedy completion of the Life of Winebrenner" was "earnestly recommended." A resolution on uniformity of Eldership titles, making all in the singular, and a minority report by **Hartman**, changing the "name, style and title of the General Eldership so as to read, 'General Eldership of Churches of God,'" were laid on the table. So was a resolution that "in the ordination of ministers.....the laying on of hands be practiced by the Presbytery." A special Committee on the State of the Country was created, consisting of **Forney, Glenn, M. Beck, W. P. Small, E. Bryan, R. White, E. Logue, C. C. Linsley, J. F. Weishampel and W. Booth**, which congratulated the Eldership and Church on their uniform loyalty; with unfeigned gratitude recognized the "intervention of divine Providence in behalf of our imperiled institutions;" "rejoiced in the enlargement of civil liberty;" "honored and cherished the memory of the wise and good **Abraham Lincoln**," and expressed its belief that "all men are equal before God and the law." **Thomas**, a man of rare constructive and executive powers, proposed an amendment to Art. XIV. of the Constitution, creating "an Executive Board consisting of five members." It prevailed, and **Dr. Geo. Ross, L. Kauffman, P. Loucks, J. Durstine and A. X. Shoemaker** were nominated by a committee of one member from each Eldership, and elected. The new Board of Missions was **Thomas, Domer, Hartman, Bolton and Hurley**. The German Eldership having "authorized **J. F. Weishampel** to publish a German paper," the Eldership resolved "that he have the privilege of publishing such paper, the same to be under the supervision of the Board of Publication the same as the Editor of The Advocate;" but disclaiming "responsibility for any liabilities of the German paper." Annual Elderships were advised to have their Journals published in pamphlet form. Provision was made for the preaching of an Opening Sermon in the future, the Executive Board to appoint the preacher. The same Board was "instructed to apply to the Legislature of Pennsylvania for an Act of Incorporation of the General Eld-

ership of the Church of God in North America." The Chicago Mission property was ordered deeded to the Executive Board. Thomas editorially characterized the work of this session as "the doings of the most important General Eldership ever held by the body, the benefits of whose works will tell gloriously for years to come."

9th General Eldership.—There was some concert of action in the election of Speaker of the ninth General Eldership. There were two teaching elders present who had been members of the body at its first organization, in 1845, one of which had never been its presiding officer, though a member of each of the eight sessions which had been held. These were **E. H. Thomas** and **Thomas Hickernell**. **Thomas** was quite feeble, and hardly able to preside; yet there was a consensus of opinions that he should be honored by an election to the highest office in this highest judicatory of the Church. The Eldership convened in Lancaster City, Lancaster county, Pa., the church being under the pastoral care of **C. H. Forney**. It was the home of **J. S. Gable**, a lay delegate to the first General Eldership. The date of the meeting was May 27, 1869. The first regular Opening Sermon was preached on the preceding evening, by **A. X. Shoemaker**, now of Illinois Eldership, and Speaker in 1866, on "The Commission." **Loucks** and **Bolton** constituted the Eldership, with the following enrollment of delegates:

East Pennsylvania. Ministerial—**E. H. Thomas, J. Keller, A. Swartz, D. A. L. Laverty, C. Price, C. H. Forney, J. Haifleigh** and **G. Sigler**. Lay—**J. H. Chew, Dr. Geo. Ross, J. S. Gable, D. Shelly, S. L. Hershey, J. Speilman, S. Knisley, J. Rife** and **W. L. Jones**.

West Pennsylvania. Ministerial—**J. M. Domer, P. Loucks** and **J. Hovis**. Lay—**E. Smith, J. Tinsman** and **D. S. Fox**.

East Ohio. Ministerial—**M. Beck** and **L. B. Hartman**. Lay—**J. Durstine** and **Wm. Gill**.

West Ohio. Ministerial—**T. Hickernell, W. P. Small, G. W. Wilson** and **J. Richards**. Lay—**John Bolton, H. Creagor, James Ferguson** and **John Mann**.

Indiana. Ministerial—**J. S. Shock, J. Martin** and **E. Bryan**. Lay—**S. Bellman, C. Bortner** and **G. Kimes**.

Southern Illinois and Indiana. Ministerial—**George Sandoe, W. Booth** and **S. N. Miller**.

Illinois. Ministerial—**A. X. Shoemaker, J. H. Hurley** and **I. E. Boyer**. Lay—**J. A. Shuler, J. H. Forbes, W. H. Reeme** and **W. B. Allen**.

Iowa. Ministerial—**J. Lininger, A. Megrew** and **J. C. Kepford**. Lay—**John Stoner, J. Huff, J. M. Miller** and **J. D. Meads**.

Michigan. Ministerial—**R. H. Bolton, J. B. White, J. H. Besore** and **C. C. Linsley**.

German. Ministerial—**J. F. Weishampel** and **A. Snyder**. Lay—**W. Klinger** and **B. Koch**.

Of these sixty-six enrolled sixteen were absent, and without alternates or substitutes. At least thirty-nine of the fifty were natives of Pennsylvania and Maryland. The order to elect a Speaker following, **J. M. Domer** and **E. H. Thomas** were nominated. **Domer** withdrew, and **R. H. Bolton** was nominated. By permission **Bolton** withdrew, and a motion prevailed "instructing him to cast a ballot for the election of **E. H. Thomas** as Speaker of the Eldership." This was done, and **Thomas** was declared elected. Under like instructions **J. A. Shuler** was elected Treasurer. **M. Beck** was elected by ballot the Journalizing Clerk, and **Bolton** under instructions cast a ballot for **J. D. Meads** for Transcribing Clerk.

By previous actions of the respective Standing Committees of the East Pennsylvania and German Elderships, the contentions between these two bodies were brought before the General Eldership. They first came up in the form of an amendment to the Constitution by which the action of the German Eldership in expelling certain members of the **Kimmel's** and **Auburn** churches would have been validated. This was laid on the table. **Thomas** offered a resolution which provided for "proper statements by the parties of the difficulties for the purpose of adjustment." This having been done, a committee was named "to draft a form of advice to be given in the premises." The report of this committee was recommended, and again reported with amendments, and provided, that the German Eldership had erred in interfering with an appointee to one of its charges by the East Pennsylvania Eldership; forbidding such interference, thus virtually throwing open again the whole German territory to the East Pennsylvania Eldership whenever the churches desired preachers from said body. It also reinstated the members at

Kimmel's and **Auburn** which had been expelled by the German Eldership. In addition, a separate action was taken correcting the impression that the German Eldership had specific boundaries, and declaring "no special territory shall be held by the German Eldership, and that it shall have the right, as granted heretofore, to operate as the German body upon all fields of labor within the bounds of English Elderships, with the consent of these Elderships."

The speedy publication of the Life of **Winebrenner** was recommended. The change of the name of the Sunday-school paper, from "The Church of God Sunday-School Paper" to the "Sunday-School Gem," was approved as an obvious improvement. The action of 1866 directing that Eldership Journals be published in pamphlet form was rescinded, in view of the enlarged size of *The Advocate*. The brethren in Kansas were authorized "to organize themselves into a separate Eldership." While the Executive Board had been authorized "to apply to the Legislature of Ohio for an Act of Incorporation of the General Eldership," the obtaining of such Charter from the Legislature of Pennsylvania was announced. "Assessments to create a Contingent Fund of the General Eldership" were made on all the Annual Elderships both "for the present indebtedness" and "for the ensuing three years." As the Evangelical Alliance was to meet in New York in 1870, it was resolved "that **Elders C. H. Forney, R. H. Bolton and A. H. Long** be appointed delegates to said Convention."

When the Committee on Journals reported the "resolution of the East Pennsylvania Eldership, urging the General Eldership to pass a constitutional Article touching the itinerant polity of the Church, and declaring it to be fundamental to the existence of our plan of co-operation," **C. H. Forney** offered a milder substitute, declaring "the itinerant polity of prime importance," but that the "power of the Annual Elderships to assign their ministers to their respective appointments shall not be alienated." But the Eldership did not agree to this. Then **Forney** offered a proviso to be added to Art. XXXVIII. of the General Eldership Constitution, which stated that "no Article or Articles shall be added, annulled or so changed or amended as to alter the existing polity, Constitution or Rules of the Annual Elderships, unless it shall have been ratified by three-fourths of said Elderships, except in case three-fourths of said Elderships had previously instructed their delegates to vote for said Article, Articles, change or amendments." But this was also voted down. Then "the original resolution of the East Pennsylvania Eldership was voted on, and was defeated." Later **Gable** offered a preamble and resolution, declaring that "the itinerant ministry was made a fundamental principle of the Eldership plan of co-operation," and resolved "that the principle of itinerancy should be perpetuated inviolate." To this **Forney** proposed an amendment, to the effect declaring that "we regard the itinerant polity as of primary importance in our system of ecclesiastical co-operation, and that the final power reserved now to the several Annual Elderships to assign their members to their respective appointments shall not be alienated." This "carried." And then the amended resolution of **Gable** was voted down by 8 yeas, and 33 nays. The proposition of the Iowa Eldership, that the General Eldership "meet only every five years," was not agreed to, as was a suggestion from the same Eldership to "reduce the ratio of representation." To have delegations cast their "full vote in the absence of part of their delegates" also met with no favor. The recommendation of the Committee on Resolutions that "in these days of ritualism and strong tendencies to formalism, we earnestly recommend our ministers to cleave with full purpose of heart to the primitive simplicity in the preaching of the word of life" was fully endorsed, as was the one to guard against any changes "of the old landmarks." The Eldership was not willing to endorse a quasi presiding Eldership, nor regular traveling evangelists, as it voted down resolutions on these subjects. It also vetoed the suggestion that the churches of God hold a national camp-meeting. Indeed the Eldership acted as significantly in its vetoes of various innovations as it did in its affirmative deliverances. On missions it manifested more than its usual aggressive spirit. During the twenty-four years of its history the General Eldership had done no missionary work, save endorse the Chicago enterprise, and it had no missionary funds. But at this session it referred a number of letters to the Board of Missions which required more active and direct efforts. The Board reported that "it had no direct business, or business directly under its control." Hence it said: "In view of all the facts, we respectfully recommended to the body the abolition or discontinuance of the Board, or to commit all business pertaining to general missionary interests to the entire control of the Board." But the Eldership was not ready to do either, yet it gave its Board

work to do, and the calls from Nebraska, Kansas, Missouri, and the mission to the Freedmen were referred to the Board. The new Board, consisting of **R. H. Bolton, Dr. George Ross, E. H. Thomas, J. M. Domer** and **A. X. Shoemaker**, met at Lancaster immediately, and appointed **A. X. Shoemaker** to Chicago; created four missions, and appointed **P. K. Shoemaker** to Kansas and Nebraska, **D. Keplinger** to Missouri, and **George Thomas** to south-western Iowa, and placed the Freedman's mission into the hands of **Thomas** and **Ross**. But the Board had no means, and no authority to create a Fund, and had to depend upon responses to appeals issued for voluntary contributions for each of the fields which it opened. It recommended that the Ohio brethren start a mission in Mansfield, the Indiana brethren at Ft. Wayne and the East Pennsylvania Eldership at Reading and at Harrisburg. **Ross, Gable, Durstine, Shuler** and **Rife**, all laymen, were elected as the Executive Board.

With the failure of its two college projects of 1866 before it the Eldership gave only expression to general sentiments on the subject of education. **Thomas, Gable** and **Ross** were elected as the Board of Publication. The Eldership granted permission to the East and West Ohio Elderships to unite. As messengers to the Free-Will Baptist General Association the Eldership named **Forney, Bolton** and **Shoemaker**.

10th General Eldership.—A peculiarity of the tenth General Eldership was a preliminary gathering at 3 o'clock p. m. on the day before the session opened. It was presided over by **J. S. Gable**, a lay representative of the East Pennsylvania Eldership. Brief addresses were delivered by half a dozen delegates, and also by **Prof. Dunn**, Free Baptist delegate. Both **A. Swartz** and **G. W. Wilson**, principal and alternate to preach the Opening Sermon, being absent, **W. L. Jones**, East Pennsylvania Eldership, was drafted to preach. The session was held at Mt. Carroll, Carroll county, Ill., beginning on Thursday morning, May 30, 1872. The vacant Presidential chair at once reminded the Eldership of the death of **E. H. Thomas**. **Jacob Keller**, who had been a member in 1869, had also died since then. Suitable memorial services were held on Wednesday morning of the last day of the session, when by resolutions the Eldership expressed the sense of its great loss in the death of these eminent men, "inasmuch as they were both strong defenders of the truth, as well as able counselors and active workmen in the church of God," and also "contributed so largely to mold public sentiment on the fundamental truths of our holy religion." The Eldership was constituted as follows:

1. East Pennsylvania. Ministerial delegates—**B. F. Beck, C. H. Forney, G. Sigler, W. L. Jones, E. D. Aller, J. F. Meixel, J. Kennedy, H. L. Soule** and **J. C. Seabrooks**. Lay—**Dr. Geo. Ross, J. S. Gable, J. D. Schollenberger, D. C. Kolp, H. C. Demming, I. Frazer, E. J. Forney, J. Speilman** and **J. H. Chew**.

2. German Eldership. Represented by letter.

3. West Pennsylvania Eldership. Ministerial—**J. M. Domer** and **P. Loucks**. Lay—**D. S. Fox** and **E. Smith**.

4. East Ohio Eldership. Ministerial—**O. H. Betts** and **S. Lilley**. Lay—**J. Durstine**.

5. West Ohio Eldership. Ministerial—**T. Hickernell, J. Richards** and **L. Ensminger**. Lay—**E. Messenger** and **M. W. Larcomb**.

6. Indiana Eldership. Ministerial—**J. Martin, W. W. Lovett** and **J. Bumpus**. Lay—**J. Simonton**.

7. Michigan Eldership. Ministerial—**A. J. Hull** and **J. H. Besore**. Lay—.

8. Southern Illinois and Indiana Eldership. Ministerial—**Geo. Sandoe, R. T. Sargent** and **Wm. Booth**. Lay—.

9. Illinois Eldership. Ministerial—**M. S. Newcomer, A. X. Shoemaker** and **I. E. Boyer**. Lay—**J. A. Shuler, J. Bailey** and **J. Carper**.

10. Iowa Eldership. Ministerial—**R. H. Bolton, A. Megrew, D. Gill, F. F. Kiner** and **J. D. Meads**. Lay—**H. Funk, J. H. Lighter, John Hecht, B. F. Bolton** and **V. B. Bean**.

11. Kansas and Missouri Eldership. Ministerial—**D. Keplinger**.

Ballots being taken, **J. M. Domer** was elected Speaker; **R. H. Bolton**, First Clerk; **E. D. Aller**, Second Clerk, and **J. A. Shuler**, Treasurer. At 5.30 the Eldership adjourned to attend as a body the decoration services. Knowing that **Prof. Dunn** and **Dr. Graham**, Free Baptists, were delegates on an important mission, and **Prof. Dunn** being present, **C. H. Forney** offered a resolution making him an advisory member, and expressing the Eldership's readiness "to receive any communication he may offer to the Eldership." He presented his credentials and delivered a brief address, responded to by **Shoemaker** in behalf of the Speaker. **Prof. Dunn**,

submitted a proposition granting to the General Eldership the right to one or more professorships in Hillsdale College, Mich., the Eldership to endow said professorships, and thus secure the use and privileges of said institution without any additional cost to the body. This proposition was committed to the Committee on Education—**C. H. Forney, B. F. Beck and M. S. Newcomer.** Said Committee recommended the acceptance of **Prof. Dunn's** proposition; the immediate election of one professor, and that the professorship should be catalogued as follows: "First Professorship of the Church of God Professor of". An endowment of \$1,000 by means of the sale of scholarships was recommended. It also recommended creating a Board of Education as one of the General Eldership Boards. The Report was adopted. The Constitution was amended so as to provide for a Board of Education, and **C. H. Forney, J. M. Domer, R. H. Bolton, Geo. Ross and A. X. Shoemaker** were elected the first Board of Education. An attempt was made to call the Professorship "the Winebrenner Professorship," but it failed. **John A. Winebrenner**, son of **Elder John Winebrenner**, was elected professor. **Gable, Shoemaker and Forney** were named as "a committee to attend the next session of the Free-Will Baptist General Conference." The first revenue received by the General Eldership from **The Church Advocate** was the sum of \$545.68, paid by **Dr. Ross**, who had bought the **Thomas** contract entered into in 1869. He also became the Publisher for the next three years under a new contract. There was also a small surplus from the "Sunday-School Gem." The Report of the Chicago Mission, by **Shoemaker**, showed "whole amount collected, \$18,257.32; whole amount expended, \$20,663.10."

A petition was received, "praying this body to grant the privilege of organizing an Eldership in Maryland." This petition was granted, and the boundaries "be fixed to run along the line between Pennsylvania and Maryland, to the Allegheny mountains, and along the line of said mountains through Virginia, including all of Virginia east of the Allegheny mountains." Boundaries were fixed for the Kansas and Missouri Eldership, so as to "include all of both of the States named, and that Iowa Eldership shall continue to supply those now supplied by it until next Eldership at least." The "boundary line between the Southern Illinois and Indiana Eldership, and the Indiana Eldership, was changed from the 40th parallel on the line between Ohio and Indiana to Union City on same line, and running due west through Williamsport on the Wabash river to the line of Illinois and Indiana."

The question of Eldership titles consumed considerable time. **C. H. Forney** introduced the subject by preamble and resolutions, declaring in favor of "uniformity in Eldership titles;" that we have always adhered to "the singular form of the word 'Church' in our Eldership titles," and that all the Elderships should conform to this practice. Also providing that hereafter the General Eldership "in granting charters to new Elderships shall specify their titles, and that the Elderships so chartered shall be required to adhere to such titles." The resolutions were discussed at length, and were adopted one by one, when, pending the motion to adopt as a whole, the Eldership sitting adjourned. When the question came up on Wednesday morning further discussion followed, when the previous question was called, and on a yea and nay vote, the preamble and resolutions were adopted by 40 to 12. The Constitution, Art. XX., was then amended in accordance with the action taken. Art. XII. was also amended to provide for a Board of Education. **Dr. Ross** offered an amendment to the Constitution, making "the number of members of the Board of Missions equal to the number of Elderships represented in the General Eldership," which was adopted by a vote of 36 to 16. The XIVth Article of the Constitution was also amended so as to elect the editors of all periodicals for one year, and the Board of Publication to elect thereafter annually until the next General Eldership. The Board of Missions during the three years had in its employ for varying periods the following missionaries: **D. Blakely, S. V. Sterner, C. B. Konkle, P. K. Shoemaker, D. Keplinger, J. S. Moreland.** The Board of Missions under the amended Constitution was made up of the following members, appointed by their respective Elderships: **J. Kennedy, P. Loucks, J. Durstine, W. P. Small, J. Martin, G. Sandoe, A. J. Hull, A. X. Shoemaker, R. H. Bolton and D. Keplinger.** The Executive Board consisted of **J. M. Domer, A. Megrew, J. S. Gable, J. A. Shuler and R. H. Bolton.** The Board of Publication consisted of **Dr. Geo. Ross, J. S. Gable and J. A. Shuler.** The Speaker was directed to cast a ballot for **C. H. Forney** for Editor of **The Advocate**, and for **J. H. Red-**

secker, Editor of the "Sunday-School Gem." A resolution was agreed to that an Assistant Editor of The Advocate be elected, and **J. M. Domer** was chosen.

The Eldership pronounced emphatically against countenancing or encouraging the manufacture and use of intoxicating drinks; the manufacture and use of domestic wines, and "hailed with great satisfaction the enactment of the legislatures of the States of Illinois, Ohio, Iowa, Pennsylvania and others upon the liquor question." An effort was made to reduce the ratio of representation to one teaching elder for every fifteen. The resolution prevailed at the sitting on Saturday; but on Monday afternoon it was reconsidered and defeated by a vote of 27 to 23. The effort failed to have the General Eldership meet quinquennially. A resolution was unanimously adopted authorizing the establishment of a Book Depository, and one in favor of "a monthly paper for the special benefit of Sunday-school teachers." **J. A. Winebrenner**, **G. Sigler**, **E. J. Forney**, **M. S. Newcomer** and **J. B. Hartman** were appointed "to prepare a uniform series of Sunday-school lessons," under an action to "edit the National Series of Sunday-school lessons for weekly publication in The Advocate." By adopting the Report of the Committee on Resolutions the Eldership declared in favor of "a general Sunday-school Convention at an early date," and then appointed a committee of twelve, one from each Eldership, to arrange for it. Expressing strong sentiments in favor of union, peace and harmony between Christian people, the Speaker was authorized "to appoint three brethren to attend the next Free-Will Baptist General Conference. **J. S. Gable**, **A. X. Shoemaker** and **C. H. Forney** were appointed. An interesting sitting was held to hear reports from representative delegates from all the Annual Elderships of the work and prospects within their territories. Speaking of the personnel of the Eldership, the "Mount Carroll Mirror" said: "The members of the Eldership are a fine looking, intelligent body of men; the most intelligent body, perhaps, ever assembled in this city."

11th General Eldership.—Again, as in 1872, the Speaker's chair had been vacated by the summons of the death-angel. Six months after the adjournment of the Eldership over which he presided with admirable grace and dignity he laid down his robe of office and entered into rest. The morning session on Saturday, May 28th, was fixed for holding memorial services. In its resolutions the Committee characterized **Domer** as "a model Christian, a successful minister of the gospel and an able defender of the faith of the Church." **P. D. Collins**, though never a delegate to the General Eldership, was also suitably remembered as "an active, zealous gospel laborer." He was elected a delegate by the Maryland Eldership. The Eldership had selected Smithville, Wayne county, Ohio, as the place of meeting; but on account of the existence of small-pox in the community around Smithville, greatly exaggerated by rumors, the Standing Committee of the East Ohio Eldership changed the place of meeting to West Salem, Wayne county; but it created such dissatisfaction that a committee was appointed to investigate the matter. It found that one or two cases of small-pox had existed "not far remote from Smithville;" that reports were "incorrect and unfounded," and that while the Standing Committee "acted in good faith and with the best motives," it "should have consulted the church and pastor at Smithville." On Tuesday evening, May 25, 1875, the Eldership met in the Presbyterian house of worship at West Salem and listened to the Opening Sermon on "Christian Unity" by **C. H. Forney**. On Wednesday morning when the Eldership was constituted the following enrollment was made:

1. East Pennsylvania Eldership. Teaching elders—**C. H. Forney**, **G. Sigler**, **B. F. Beck**, **C. Price**, **D. A. L. Lavery**, **W. L. Jones**, **A. H. Long**, **J. W. Deshong**. Ruling elders—**G. W. Seilhammer**, **J. S. Gable**, **S. Knisley**, **H. C. Demming**, **S. L. Hershey**, **George Ross**, **J. Kennedy**, **A. Hostetter**.
2. West Pennsylvania Eldership. Ministerial—**P. Loucks**, **J. Grimm**, **A. C. Raysor**, **B. F. Bolton**. Ruling elders—**D. S. Fox**, **E. Smith**, **John Abrams**, **N. Vannaman**.
3. German Eldership. Ministerial delegate—**J. F. Weishampel**. Ruling elder—**J. S. Gable**, representative.
4. East Ohio Eldership. Ministerial delegates—**J. S. McKee**, **G. W. Wilson**. Ruling elders—**J. H. Anderson**, **G. W. Ferguson**.
5. Maryland and Virginia Eldership. Ministerial delegates—**C. L. Amy**, **P. D. Collins**. Ruling elders—**J. H. Chew**, **J. H. Christ**.
6. West Ohio Eldership. Ministerial delegates—**W. P. Small**, **J. W. Auker**.

man, **T. Hickernell, James Neil, W. H. Oliver.** Ruling elders—**E. Messenger, John F. Fox, H. Shuler, T. Koogle, A. Resh.**

7. Indiana Eldership. Ministerial delegates—**J. Martin, J. Bumpus, E. B. Bell, J. E. McColley, W. W. Lovett.** Ruling elders—**I. Schrader, G. M. Ray, James Brady.**

8. Southern Illinois and Indiana Eldership. Ministerial delegates—**George Sandoe, Wm. Booth, R. T. Sargent x.** Ruling elders—**J. C. Patton x, John Miller, Martin Baggs x.**

9. Michigan Eldership. Ministerial delegates—**B. D. Bright x, J. B. White, W. Briggs x, A. X. Shoemaker,** representative. Ruling elders—**J. M. Ireland, A. Smith x, J. A. McFarland x.**

10. Illinois Eldership. Ministerial delegates—**W. B. Allen, A. X. Shoemaker, G. S. Petry.** Ruling elders—**J. Bailey, E. Bear, R. Waters.**

11. Iowa Eldership. Ministerial delegates—**A. Megrew, D. Gill, L. F. Chamberlin, R. H. Bolton.** Ruling elders—**J. Snavelly, Isaac Whisler, C. W. Downs.**

12. Kansas and Missouri Eldership. Ministerial delegates—**D. Blakely x, R. H. Bolton,** representative. Ruling elder—**J. C. Ozias.**

Treasurer—**J. A. Shuler.**

(Those marked thus (x) were absent.)

The Nebraska brethren had named twelve bearers of a Memorial, asking authority to form a Nebraska Eldership; but no one was present. As the Constitution made no provision for "representatives," on motion of **C. H. Forney** they were granted the rights of delegates, except the right to vote, though out of forty votes there were fourteen against the motion. **Forney** also moved the appointment of a committee "to examine the Constitution and By-Laws," and to "suggest such amendments as may be necessary to harmonize them." **C. H. Forney, C. Price** and **G. W. Wilson** were appointed. They reported an amendment, to Art. XVIII., reducing the number of members of the Board of Missions to five. Also amending Art. XVII. so that no member of the Eldership can be a member of "more than one of the Boards of the Eldership." These were unanimously adopted. The Committee also reported amendments to Articles IV., V., VI., XII. and XIII.; reported a new Article relative to the Board of Incorporation; one prohibiting the doing of "any official business without the presence of a majority of any Board;" amending Art. XIV., so as to readopt it as it was prior to 1869, and making editors "subject to removal by the Executive Board." Also amending Articles XV., XVI., XXVII., and inserting a new Article with reference to the Board of Education; striking out Art. XXIX., and amending Art. XXX.; making Articles XXXI., XXXV. and XXXVII. Rules of Order, and striking out Articles XXXII., XXXIII., XXXIV. and XXXVI., and inserting a new Article on the Itinerary. The entire Report was adopted. An effort was made by **George Sandoe** to amend the Report so as to change the ratio of representation from one for every ten, to one for every fifteen licensed ministers; but the Eldership by a vote of yeas 11, and nays 25, refused to change the ratio.

The Treasurer's Report showed total income for the three years of \$4,547.59 for missionary purposes. The Advocate was paying its way, but had no surplus. Blame was largely placed on the credit system under which the paper "was losing quite an amount annually." **H. C. Demming** made a proposition to take the publishing of The Advocate, put it on a cash-in-advance system, pay all expenses, keep it up in all respects to its existing standard, pay the Editor \$200.00 more salary, and "pay \$1,000.00 into the General Eldership treasury at the expiration of three years." The Board of Publication was directed to make the best contract it could in its judgment, and in 1876 it accepted the **Demming** proposition, except the extra \$200.00 for the Editor, which was refused on the ground that the income would not justify it. **George Sigler** offered resolutions, which were adopted, providing for Centennial Celebration of 1876. They called for "a general convocation of the Church to be held in Philadelphia, commencing the first Wednesday of June, 1876," and the appointment of a committee of five to make the necessary arrangements.

The missionary interests consumed much time. Oregon called for a missionary. Nebraska desired more missionaries, as did Missouri and Kansas. But the Chicago Mission presented the most perplexing and irritating subject with which the body had to deal. The mission had proved a failure, and it came up in the Report of the Committee on Overtures, which referred "a letter from Chicago in

respect to the mission property and work in that city" to the Board of Missions. It was made a special order. Meanwhile **Shoemaker** made his report, after which the Chicago letter was read and considered, developing considerable friction and bad feeling. The subject was under consideration for three sittings, when **J. Kennedy** offered a resolution, "recommending the sale of the property. . . . with a view of commencing mission work in some other part of the city." This was agreed to by a vote of 39 to 16. This question and several others into which a good deal of personal feeling and antagonism entered made the session a more or less unpleasant one. An effort was made "to elect a corps of at least five editors of *The Advocate*, including an editor-in-chief." The subject being divided, **C. H. Forney** was elected editor. In place of a corps of editors, it was agreed to elect an assistant editor, and **H. C. Demming** was elected. **J. H. Redsecker** was chosen editor of the "Sunday-School Gem."

When the Eldership took up memorials, it agreed to grant the East Ohio Eldership "the privilege of consolidating with the West Ohio Eldership," although there was some disposition to consolidate it with the East Pennsylvania Eldership. The memorial from Nebraska for privilege to organize an Eldership was agreed to, and the "name, style and title" thereof was fixed to be "The Eldership of the Church of God in Nebraska." The boundaries were to be the State lines, except that "the two northern tiers of counties in north-eastern Kansas shall be part of the Nebraska Eldership territory." **Lenawee**, **Hillsdale** and **Monroe** counties, Mich., were given to the West Ohio Eldership. "All the East Ohio territory belonging to West Pennsylvania Eldership was given to East Ohio Eldership."

Indirectly the Eldership affirmed the doctrine of the conscious state of the dead by giving it as its opinion that "it is inexpedient to license any minister who will openly preach and defend the dogma of the unconscious state of the dead." On motion of **A. H. Long**, "the Eldership of the Church of God in Texas was received as a member of the General Eldership," and the names of the delegates were ordered "entered on the Journal." Suitable action was taken to secure "a permanent missionary fund," and bequests were invited for that purpose.

R. H. Bolton presided over the deliberations of the body as Speaker in an efficient manner. **J. A. Shuler** was re-elected Treasurer. **H. C. Demming** acted as Journalizing Clerk, and **P. Loucks**, Transcribing Clerk. The Journal was ordered published in pamphlet form. **George Ross**, **J. S. Gable** and **J. A. Shuler** were elected the Board of Publication; **B. F. Beck**, **C. H. Forney**, **A. H. Long**, **M. S. Newcomer** and **Isaac Frazer**, the Board of Education; **R. H. Bolton**, **J. Kennedy**, **P. Loucks**, **A. X. Shoemaker** and **W. P. Small**, the Board of Missions, and **A. Megrew**, **G. Sigler**, **D. A. L. Laverty**, **G. Sandoe** and **A. Swartz**, the Executive Board. Prominent members of this Eldership regarded it as one which "will in all time stand out prominently as one of the most important and efficient meetings of the body."

12th General Eldership.—Sometimes a convention of any character seems relatively so much better because of the anticipation of unpleasant things which were not realized. Accordingly the twelfth General Eldership was pronounced by all as exceptionally pleasant because the strifes, the hot antagonisms, the fierce contentions which were prophesied by some gave way to the truly "Christian spirit of love, and conciliation, and peace." It was called "all in all the best General Eldership" since 1863. The body convened at Syracuse, Kosciusko county, Ind., to listen to the Opening Sermon by **M. S. Newcomer**, on Wednesday evening, May 28, 1878. The text was Ps. cxix. 130. Theme—"Modern Theological Skepticism." On Wednesday morning the Eldership was constituted by **J. M. Carvell** and **W. B. Allen**, who made the following enrollment of delegates:

East Pennsylvania Eldership. Teaching elders—**G. Sigler**, **B. F. Beck**, **J. M. Carvell**, **C. H. Forney**, **D. A. L. Laverty**, **W. L. Jones**, **I. S. Richmond** and **J. A. MacDannald**. Ruling elders—**J. S. Gable**, **I. Frazer**, **Dr. George Ross**, **S. L. Hershey**, **S. Myers** and **H. J. Forney**.

German Eldership—**J. S. Gable**, representative.

West Pennsylvania Eldership. Teaching elders—**P. Loucks**, **J. W. Davis** and **B. F. Bolton**. Ruling elders—**D. S. Fox**, **S. P. P. Young** and **E. Smith**.

Maryland and Virginia Eldership. Teaching elder—**L. H. Shelby**.

West Ohio Eldership. Teaching elders—**J. V. Updike**, **T. Koogle**, **J. W. Aukerman**, **T. Hickernell**, **J. M. Cassell** and **A. Resh**. Ruling elders—**H. Shuler**, **M. Ritchie**, **E. Messenger**, **G. Metzler**, **J. B. Neil** and **J. F. Fox**.

Indiana Eldership. Teaching elders—**W. P. Small**, **J. Bumpus** and **J. E. McColey**. Ruling elders—**J. Mowery**, **I. Schrader** and **W. A. Gourley**.

Southern Illinois and Indiana Eldership. Teaching elders—**W. Booth** and **A. Miller**. Ruling elder—**John Miller, Sr.**

Illinois Eldership. Teaching elders—**M. S. Newcomer, W. B. Allen** and **A. J. Fenton**. Ruling elders—**D. Palmer, M. Anderson** and **J. Stare**.

Michigan Eldership. Teaching elders—**I. M. B. Gillaspie, J. B. White** and **B. D. Bright**.

Iowa Eldership. Teaching elders—**R. H. Bolton, J. H. Besore, J. Lininger** and **H. Murray**. Ruling elders—**J. H. Lighter, H. Funck, J. Stoner** and **T. M. Coleman**.

Nebraska Eldership. Teaching elder—**E. D. Aller**.

Kansas and Missouri Eldership. Teaching elder—**C. S. Bolton**.

Texas Eldership—Not represented.

Maine Eldership—Not represented.

The delegates were mostly in the prime of life, exceptions being found, however, in both extremes, as a few quite young men and a few aged veterans were present. It was a typical Eldership for both counsel and action. By ballot the following officers were elected: Speaker, **C. H. Forney**; **W. B. Allen**, Journalizing Clerk; **R. H. Bolton**, Transcribing Clerk, and **Isaac Schrader**, Treasurer. At various stages of the session the following elections were held: Editor of The Advocate, **C. H. Forney**; Editor of "The Gem," **J. H. Redsecker**. But as he resigned later, his place was filled by the election of **G. Sigler**. Board of Publication, **J. S. Gable, George Ross** and **I. Frazer**. Board of Foreign Missions, **M. S. Newcomer, J. W. Aukerman, C. H. Forney, R. H. Bolton** and **W. P. Small**. Executive Board, **J. H. Besore, A. X. Shoemaker, J. Lininger, J. Bailey** and **T. Koogle**. Board of Missions, **P. Loucks, M. S. Newcomer, G. Sigler, W. P. Small** and **R. H. Bolton**. Assistant Editor, **M. S. Newcomer**. The action creating a Board of Foreign Missions was taken in response to the appeal of **Dr. J. L. Phillips**, Free Baptist missionary to India, delegate to the General Eldership. The Committee on Mission Work reported "that missions in foreign lands should be established as soon as possible," and approving of "the initiatory steps taken by the East Pennsylvania Eldership toward the establishing of a mission in India, or the joining hands with the Free Baptists in said missionary work." But the Eldership was not ready for this, and referred the matter to a new committee, which reported in favor of "the creation of a Foreign Mission Board, with which the Elderships were recommended to co-operate in this work, and that we establish a mission in India at as early a day as practicable." This was adopted. Mission work in general received much attention, not only during the regular sittings, but several evenings were devoted to its consideration, and to the Report of the Board of Missions. There were urgent calls from Dakota, Minnesota, Wisconsin, Oregon, California, Texas and Arkansas, in addition to the older fields in Nebraska, Kansas, Missouri and Michigan. The Board regarded with favor the effort made by the Kansas and Missouri Eldership to "introduce the ancient gospel in England." To secure the necessary means the Board proposed "an appeal for twenty-five cents from every member of the Church of God in the United States." By this method it was calculated that \$7,500 should be realized annually. However, it continued the former plan of having "a missionary collecting agent in the field, to devote his whole time to this work." **W. R. Covert** was appointed to Crete; **Evan Wilson**, to Missouri; **J. W. Kager** and **C. S. Kilmer**, to Nebraska; **A. L. Nye**, to "North Nebraska Mission;" **P. Shaw**, to Kansas, and **J. A. Smith**, to Texas. Upon request, the publication of "a monthly Sunday-school Journal" and "lesson leaf" were authorized, and **B. F. Beck** was selected to edit the same. The discontinuance of the "Kundschafter," the German paper published by **Weishampel**, was ordered. The Executive Board was directed to appoint "a suitable person to write the history of **Winebrenner**; also "an article for **McClintock** and **Strong's Cyclopaedia**." **Mrs. Elizabeth R. Gable** was appointed to write the former, and **C. H. Forney** the latter. The "request that this body should take steps towards procuring or erecting an institution of learning" was answered by resolution receiving, "the overtures of **Prof. Ege**, of Mechanicsburg, Pa.:" by expressing appreciation of an "offer by **Dr. Bates**, Ridgeville College, Ind., relative to the endowment of a professorship in said college," and "looking with favor on the liberal offer of the President of Mt. Pleasant Institute, Mt. Pleasant, Pa." Authority was given to "appoint an agent to solicit subscriptions towards a fund for educational purposes." **C. H. Forney** and **B. F. Beck** were added to the Board of Publication "on the item of a smaller hymnal." "**C. H. Forney** and **M. S. Newcomer** were appointed to attend the General Conference of Liberal Baptists."

While the questions of dividing the Iowa Eldership; organizing an Eldership in Arkansas, and the status of the Maine Eldership were brought before the body, its Committee on Boundaries reported that it had "no report to make. Not anything came before us which needed action." The Eldership approved of the celebration of the semi-centennial of the organization of the first annual Eldership, and placed the matter in the hands of the Editor and Assistant Editor of The Church Advocate "to make the necessary arrangements." The most unpleasant feature of the session was the discussion incident to the contract entered into in 1876 for the publication of The Advocate. The publishers under said contract found themselves forced to suspend publication, and involved the Eldership in considerable loss. Much personal feeling manifested itself, very much aggravated by the course of the "Kundschafter," which persistently assailed the Editor of The Advocate, and its Editor also sent documents to the Eldership for distribution, in which he sought to influence the votes of members on questions involved. A Special Committee, consisting of **Sigler, Newcomer and Lininger**, was appointed, which reported that the publishers of The Advocate from 1876 to 1878 failed to receive that support they had reason to expect; that nevertheless they "showed very unwise business management;" that the contract with the Board was "entered into voluntarily, and ought to have been maintained inviolably to the close of the term specified in the contract;" wholly exonerating the Editor of all responsibility for the "failure of the paper," and censuring in strong terms the course of the Editor of the "Kundschafter," as being directly opposed to the common courtesies of society, and particularly derogatory to any religion suffering the infliction of such wrong." The report was adopted by a vote of 51 yeas; 0 nays; 3 excused. This was followed by a resolution declaring "that this body enters its unqualified protest against individuals sending documents to its delegations, whose aim is to throw a shadow of suspicion on the lives and characters of individual members of the body." The Eldership called attention to the fact that "several of the Annual Elderships have violated our Rule of Co-operation as set forth in Article XXIX. of the Constitution, prohibiting members of one Eldership removing into the territory of another Eldership, or laboring within its territory," and declared such violation causes trouble, and holding each Eldership "strictly to account for any violations which may occur hereafter."

13th General Eldership.—Two inter-denominational events which marked the General Eldership session of 1881 were variously commented upon by the delegates. Two brethren from Idaville, Ind., were present, who were identified with a body known as the "White County Conference of the Church of God," State of Indiana. Said body had formerly belonged to the German Baptists, but withdrew in 1848. Having in all respects the same faith and practice as the Church of God, closer fellowship, if not organic unity, seemed desirable and possible. The Free Baptist Church was represented by **Dr. A. D. Williams**, of Nebraska, and **Dr. D. W. C. Durgen**, President of Hillsdale College, Mich. They were cordially received, with suitable expressions of fraternal regard. They were reminded, in reply to their greetings, that the Free Baptist Church had abandoned feet-washing, and thus put a higher barrier between it and the Church of God. The force of this reminder was felt by **Dr. Williams**, who, in reporting his visit to the General Eldership in "The Morning Star," spoke in terms of commendation of the character and work of the Church of God. The body met at Findlay, Hancock county, Ohio, on Tuesday evening, May 24, 1881, when **George Sigler**, of the East Pennsylvania Eldership, delivered the Opening Sermon. Theme:—"The Church of God of the Future." The Roll of members as made up by the Journalizing and Transcribing Clerks was as follows, presumably only those present being enrolled:

East Pennsylvania Eldership. Teaching elders—**C. H. Forney, G. Sigler, D. S. Shoop, J. M. Carvell, G. W. Seilhammer, F. L. Nicodemus, C. Price, A. H. Long** and **J. C. Seabrooks**. Ruling elders—**J. S. Gable, I. Frazer, D. M. Bare, J. H. Redsecker, H. J. Forney, John Clippinger, S. Myers, A. Hostetter** and **G. D. Shaefer**.

West Pennsylvania Eldership. Teaching elders—**J. S. Marple, R. L. Byrnes, S. Woods, B. F. Bolton** and **J. W. Davis**. Ruling elders—**E. Smith, S. P. P. Young, A. Shontz, G. W. Pritts, D. A. Stevens** and **J. B. Henderson**.

Maryland and Virginia Eldership. Teaching elders—**L. H. Selby, S. W. Nail** and **J. A. Saxton**.

West Ohio Eldership. Teaching elders—**G. W. Wilson, J. M. Cassel, T. Koogle, T. Hickernell** and **C. N. Belman**. Ruling elders—**D. Hale, H. Shuler, S. Bolton, S. Kline** and **S. Dickerhoof**.

Indiana Eldership. Teaching elders—**W. W. Lovett, J. Bumpus and I. W. Markley.** Ruling elders—**J. Mowery and H. C. Smith.**

Southern Illinois and Indiana Eldership. Teaching elders—**Geo. Sandoe, A. Miller and W. Booth.** Ruling elders—**J. Miller, Sr., G. Rupp and John Snavelly.**

Illinois Eldership. Teaching elders—**M. S. Newcomer, S. D. C. Jackson and W. B. Allen.** Ruling elders—**M. Anderson and J. Stare.**

Michigan Eldership. Teaching elders—**A. J. Hull, J. B. White and Sheldon Smith.** Ruling elder—**N. Baim.**

Iowa Eldership. Teaching elders—**C. L. Wilson, J. H. Besore and R. H. Bolton.** Ruling elders—**D. Hoover and J. H. Bolton.**

Kansas and Missouri Eldership. Teaching elder—**C. S. Bolton.**

Balloting for officers resulted in the election of **M. S. Newcomer, Speaker; R. H. Bolton, Journalizing Clerk, and W. B. Allen, Transcribing Clerk.** These both refused to serve, when **J. H. Besore** and **F. L. Nicodemus** were elected. The Eldership would not recognize the Treasurer as a member by virtue of his office, whereupon **I. Schrader, Treasurer,** was appointed by the Standing Committee of the Indiana Eldership a lay delegate. The "Sunday-School Gem" reported a net profit of \$405.41 for the three years. The Report of the Book Agent showed a net balance of \$3,812.63. The Editor of The Advocate made a financial report of unusual length, which showed that the net income of the paper for three years was \$595.15, the first surplus reported. The Treasurer's Report gave the total collections for the various Funds as follows: Missionary Fund, for first year, \$1,184.22; second year, \$1,265.65; third year, \$856.78. Contingent Fund, first year, \$95.61; second year, \$118.49. Permanent Missionary Fund, \$450.00. Permanent Educational Fund, \$200.00. The publication of the "Workman Quarterly and Lesson Leaves," which began with the issue of January, 1879, was financially a success, and the Workman Publishing Company offered to "turn over the publication with its subscription lists to the Eldership, without compensation, and entirely free of debt," which was accepted, and **J. Haifleigh** was appointed Business Manager of this publication and of the "Sunday-School Gem." Editors were elected as follows: The Advocate, **C. H. Forney;** Assistant, **M. S. Newcomer;** "Gem," **G. Sigler;** "Workman," **P. Loucks;** Assistants, **W. B. Allen and W. W. Lovett.** The Editor of "The Gem" and the Assistant Editor of The Advocate were each voted a salary of \$50.00 a year. The former was also voted \$50.00 per year for each of the preceding three years. A number of serious charges being preferred against **J. F. Weishampel** in connection with the publication of the "Kundschafter," they were referred by unanimous vote to a committee "to consider his course in all its details, and present a report and statement of facts to the Eldership." The committee reported that **Weishampel** had published his paper in violation of the Rules of Co-operation, and that he "made one of his papers the vehicle of flagrant abuse and false accusations." It also condemned the German Eldership for "failing to call said member [**Weishampel**] to account," and declared it to be "the duty of said Eldership to carry the actions of the General Eldership into effect," and required it "to exercise the necessary discipline over the member of said Eldership who is still violating our Rules of Co-operation, and who has been and still is guilty of actions deeply repugnant to the judgment and moral sense of this body." A "permanent General Missionary Secretary" was provided for, as reported by a committee of ten, one from each Eldership represented. The school project came up in various forms, one of which was a proposition to sell to the General Eldership the High School at Smithville, Ohio. These various propositions, with the whole subject, were referred to the Committee on Education, consisting of **C. H. Forney, S. D. C. Jackson and R. L. Byrnes.** Said Committee "recognizing the importance, and that immediately, of a Church school," recommended "that the Board of Education be instructed to make arrangements to secure at once a suitable place for said school, and to provide whatever means may be required for the opening and working of the same." In place of the words, "Board of Education," the words, "the General Eldership," were inserted, and the resolution was adopted, thus laying the foundation for Findlay College on Friday evening, May 30, 1881. Not only did the Eldership by resolution express its gratification in having **Drs. Williams and Durgen** as delegates from the Free Baptist Church present during its sittings; but it elected **M. S. Newcomer and R. H. Bolton** delegates, and **C. H. Forney and W. B. Allen,** alternates, to the next meeting of the Free Baptist General Conference. The publication of a Church Hymnal was brought up in the Report of the Committee on Journals. The Committee to prepare a Hymnal had

decided not to act on account of the large number of Church Hymn-Books on hand, but recommended that the matter be referred to the Board of Publication, in connection with a committee to be elected. This was agreed to, and **C. H. Forney, M. S. Newcomer and G. Sigler** were elected. The Board of Publication consisted of **Isaac Frazer, J. H. Redsecker and D. M. Bare**. The following were elected a Board of Missions: **P. Loucks, R. H. Bolton, W. P. Small, G. Sigler and M. S. Newcomer**. The new Executive Board consisted of **T. Koogle, J. H. Besore, W. B. Allen, C. H. Forney and George Sandoe**. **R. L. Byrnes, J. M. Cassel, D. Blakely, J. S. Gable and J. M. Carvell** were elected on the Board of Education. Said Board was "directed to secure an amendment from the Legislature of Pennsylvania to the Act of Incorporation of the General Eldership, constituting the Board of Education a part of the Board of Incorporation." The Eldership in the State of Maine was duly recognized, and the boundary lines of the State were made its boundaries. Permission was granted the Southern Illinois and Indiana Eldership to effect a division of its territory, the Illinois part to consolidate with the Illinois Eldership; the territory in Indiana to constitute an Eldership, with the State line between Indiana and Illinois as its western boundary, "all other lines remaining as heretofore." The brethren in Kansas were granted the privilege of organizing an Eldership within the boundaries of the State. Appropriate action was taken on the death of **Dr. George Ross**, of East Pennsylvania Eldership. He was characterized as "one of the most efficient members of this body; a member of pure Christian character, of rare business energy, of unimpeachable integrity, of unwearied industry in all departments of Church work, of amiable and affectionate disposition and of exemplary fidelity in all his official and personal relations." As one of the Assistant Editors of the "Workman," **Alexander Wiley** was worthily remembered by the Committee on Resolutions as a minister of "self-sacrificing zeal in the cause of the Redeemer, whose loss to us is his eternal gain."

14th General Eldership.—In addition to the regular work of each triennial session of the General Eldership, the one to meet at Wooster, Ohio, May 28, 1884, anticipated the discussion of sundry questions of special interest. The general mission work was assuming large proportions; the great work of building the College presented an entirely new subject for most serious attention and then the impetus given to the movement toward some form of active co-operation between Liberal Baptists made it impracticable to ignore the question. But the fourteen Elderships represented had chosen delegations composed largely of their ablest men. The Eldership was constituted by the Journalizing Clerk of the session of 1881, **J. H. Besore**, and the enrollment was made as follows:

East Pennsylvania Eldership. Ministerial delegates—**C. H. Forney, G. Sigler, C. Price, J. B. Lockwood, A. H. Long, J. M. Carvell, D. S. Shoop and G. W. Seilhammer**. Lay delegates—**J. H. Redsecker, D. M. Bare, H. J. Forney, S. Knisley, S. L. Hershey, I. Frazer, D. W. Spencer and J. H. Abraham**.

Maryland and Virginia Eldership. Ministerial delegates—**W. P. Winbigler and Wm. Palmer**. Lay delegates —————.

West Virginia Eldership. Ministerial delegates—**W. B. Long and J. C. Cunningham**. Lay delegates—**N. Vanaman and E. Dowler**.

West Pennsylvania Eldership. Ministerial delegates—**J. W. Davis, R. L. Byrnes, W. R. Covert, J. R. H. Latchaw and J. W. Bloyd**. Lay delegates—**L. F. Murray, W. B. Elliott, W. H. H. McKlveen, A. Albert and J. B. Henderson**.

West Ohio Eldership. Ministerial delegates—**W. P. Small, T. Koogle, R. H. Bolton, J. M. Cassel, G. W. Wilson and B. F. Bolton**. Lay delegates—**W. H. Oliver, H. Shuler, H. Clay, M. Richey, J. W. Baker, S. H. Addams and D. Hale**.

Indiana Eldership. Ministerial delegates—**E. Miller, I. W. Markley and W. W. Lovett**. Lay delegates—**I. Schrader, J. Simonton and J. Mowery**.

Southern Indiana Eldership. Ministerial delegates—**E. M. Love and C. T. McKee**. Lay delegate—**John Miller, Sr.**

Michigan Eldership. Ministerial delegates—**C. C. Linsley, W. Rice and J. B. White**. Lay delegates—**J. M. Ireland, John Partridge and I. Strome**.

Illinois Eldership. Ministerial delegates—**M. S. Newcomer, W. B. Allen, George Sandoe and W. B. Lewellen**. Lay delegates—**J. Stare, D. Palmer, M. Anderson and H. Ishler**.

Iowa Eldership. Ministerial delegates—**L. F. Chamberlin, C. L. Wilson, J. H. Besore and J. C. Kepford**. Lay delegates—**John Huff, H. Murray and B. F. Woodcock**.

Nebraska Eldership. Ministerial delegates—**E. D. Aller** and **W. L. Harris**. Lay delegates—**James O. Laughlin** and **Michael Hoffer**.

Kansas Eldership. Ministerial delegates.—**E. L. Latchaw**, **C. B. Konkel** and **W. H. Cross**. Lay delegate—**Joshua Good**.

Missouri Eldership. Ministerial delegates—**D. Blakely** and **C. S. Bolton**. Lay delegates—**E. Blackstone** and **E. Wilson**.

Texas and Arkansas Eldership. Ministerial delegates—**G. T. Bell**, **J. W. Riddle** and **B. Ober**. Lay delegates—**D. B. Hale** and **J. Beachem**.

Maine Eldership—No delegates.

German Eldership—No delegates.

The question of the eligibility of **W. Rice** was raised, as he had not been a member five years. He was seated on the proviso in the Constitution that such election is admissable in "cases where it is unavoidable." Before an organization was effected **C. H. Forney** submitted a proposition, that "no one shall be declared elected unless he had received a majority of the votes cast." The proposition was later submitted as an amendment to Article IV. of the Constitution, and a similar one as an amendment to Art. XI. with reference to "election of editors of the various publications." The following officers were elected: Speaker, **George Sigler**; Journalizing Clerk, **W. B. Allen**; Transcribing Clerk, **D. W. Spencer**. **O. B. Cheney**, President of Bates College, Me.; **O. R. Bachel**er, missionary to India, both of the Free Baptist Church, were seated as advisory members. **G. W. Ball**, delegate from the Free Baptist General Conference, was accorded the same privilege. **Dr. Cheney** in his address before the Eldership, stated that **Prof. Dudley**, of the Free Baptist College, Hillsdale, Mich., was also appointed a delegate, but he failed to arrive. While the West Virginia Eldership had been organized and its delegates enrolled, it had as yet no charter from the General Eldership. As soon as the committees were appointed a petition was presented "asking the privilege of organizing a new Eldership in West Virginia." The matter was referred to the Committee on Boundaries, which reported favorably. The name of the new body was fixed as that of the "West Virginia Eldership of the Church of God," and its territory "Greene county, Pa.; Belmont, Jefferson and Monroe counties, Ohio, and all of West Virginia except that part occupied by the Maryland and Virginia Eldership." **Allen** and **Newcomer** had attended the Free Baptist General Conference, as delegates, in 1883, and gave an interesting report of their visit. This was followed by addresses by **Dr. Cheney** and **Dr. Bachel**er, to which the Speaker made a suitable response. The writing of the Life of **Winebrenner**, which fifteen years before had been arranged for, had not yet been undertaken, and it was left in the hands of the family of **Elder Winebrenner**, which expressed a "willingness to undertake its preparation." The Committee on Church Hymnal reported its work completed, and that the Hymnal was ready for sale in the Winter of 1881-2. The Board of Education reported its work in locating Findlay College, and, in connection with the Executive Board, the creation of the Findlay College Corporation and the election of the first Board of Trustees. The work extended over a period of five months, from July 6, 1881, to February 25, 1882. The report was strongly approved, and a new Board elected consisting of **C. H. Forney**, **J. R. H. Latchaw**, **W. B. Allen**, **R. L. Byrnes** and **J. M. Carvell**. The report of the Editor of The Advocate showed a net balance of \$1,634.55. **C. H. Forney** was re-elected Editor. The Committee on Resolutions submitted a resolution, that an Assistant Editor be elected who should also be editor of the "Sunday-School Gem," and all Sunday-school periodicals, which prevailed. Being reconsidered at a later sitting, when **C. H. Forney** submitted a new proposition, viz.: that said action "shall not go into effect until such time as the Board of Incorporation is ready to start a Book Store and Printing Establishment," and that until then the present arrangement shall be continued, and the election of an Assistant Editor under the proposed consolidation to be placed in the hands of the Board of Incorporation. This was adopted, and **M. S. Newcomer** was elected Assistant Editor; **George Sigler**, Editor of the Gem, and **J. H. Redsecker**, Editor of the Workman. One of the suggestions of the Editor of The Advocate was to authorize the necessary steps to be taken to start our own printing establishment. The whole question was referred to the Board of Incorporation, which was instructed to "establish a Book Concern as soon as practicable." The Executive Board consisted of **George Sandoe**, **J. H. Besore**, **C. Price**, **W. W. Lovett** and **S. L. Hershey**. The new Board of Missions was **R. H. Bolton**, **M. S. Newcomer**, **W. P. Small**, **George Sigler** and **I. W. Markley**. **I. Schrader** was re-elected Treasurer. The new Board of Publication consisted of **I. Frazer**, **J. H. Redsecker** and **D. M. Bare**. The suggestion made by the Board

of Publication to publish "a small monthly illustrated paper," and also "**Wine-brenner's View of the Church of God**," was approved, and the revision of the latter placed in the hands of **C. H. Forney**, **G. Sigler**, **R. L. Byrnes** and **W. B. Allen**. **R. H. Bolton** and **C. H. Forney** were chosen as delegates to the Free Baptist General Conference. **Dr. Ball** in his address before the Eldership "rejoiced at the unanimity of feeling between the two bodies represented, and hoped for more of the same spirit." Actuated by the same feeling, the committee to which were "referred the greetings and other considerations by the Free Baptist delegates to this body," recommended "that this body co-operate with the Free Baptist Board of Foreign Missions," and that "some person be appointed who shall act as secretary and treasurer, and shall collect funds, conduct correspondence," etc., with a view of "sending at as early a date as possible a missionary into the foreign field." This was adopted, and **J. R. H. Latchaw** was appointed Secretary and Treasurer. The Eldership, with a few immaterial alterations, also adopted all the items "of the principles declared by the Convention of Liberal Baptists held in Minneapolis." But it failed to incorporate them in its Minutes. The Eldership recorded its "cordial approval of the work written by **Dr. Forney** on the Christian Ordinances," and also requested the Board of Publication to issue a new edition of **Bolton** on the Church of God. The Eldership placed itself clearly on record "in favor of constitutional amendments in all our State Constitutions prohibiting the legalized sale of intoxicating drinks." In the resolutions on the death of three former ministerial delegates, the Eldership pronounced **P. Loucks** "one of the ablest counsellors, and purest and most unselfish members;" **A. Swartz** as a man among us who had "no superior as a clear, logical reasoner, and no peer as a disputant noted for forcible statements," and **D. A. L. Laverty** as a "life-long, tried and efficient man, always ready by word and act to co-operate with the brethren."

15th General Eldership.—The triennial meeting of the General Eldership is always an event of more than ordinary interest. It occupies the attention of the ministry and churches for from six to eight months before it convenes. Interests are under its control which concern the brotherhood generally, and these become subjects of discussion, and sometimes of official action, during the Summer and Fall of the preceding year. The election of delegates by the different Elderships is a matter calculated to awaken interest. There are ambitions, if not rivalries, to be taken note of. Questions of general concern are matured, changes in methods and plans are proposed, and often delegations are instructed on questions of special interest to their respective Elderships. In this way, too, publicity is given to these questions, and they receive consideration by other delegations. There have been instances when some of these questions have been discussed, or specially cited to the attention of delegates-elect. This was the case in March, 1887, when **D. M. Bare**, an East Pennsylvania lay delegate, addressed an open letter "To the Delegates of the General Eldership," in which he called their attention to resolutions which had been introduced at the meeting of the Incorporate Board in June, 1886, and were referred to the General Eldership. They proposed a radical, but a more economical and efficient, change in the system of collecting funds for various purposes. The body convened at West Newton, Westmoreland county, Pa., May 24, 1887. In the evening by reason of the declination of **C. H. Forney** to preach the Opening Sermon, and his alternate, it fell to the lot of **George Sandoe**, of Illinois, President of the Executive Board, to officiate, using for his text II. Tim. ii. 2. The session was a short one, as final adjournment took place on Monday evening, about 10 o'clock, May 30th, having in that time held thirteen sittings of about three hours each. The Journal, which with two exceptions had been published in *The Advocate*, was printed in a supplement of five full pages. The following is the enrollment as the Eldership was constituted by **R. H. Bolton** and **I. W. Markley**:

East Pennsylvania Eldership. Ministerial Delegates—**C. H. Forney**, **D. D.**, **J. M. Carvell**, **A. H. Long**, **G. Sigler**, **B. F. Beck**, **J. B. Lockwood**, **D. S. Shoop**, **J. W. Deshong**. Lay—**S. Knisley**, **J. H. Redsecker**, **Samuel Myers**, **S. L. Hershey**, **D. M. Bare**, **J. C. Forney**, **J. H. Abraham**, **J. H. Esterline**.

West Pennsylvania Eldership. Ministerial delegates—**R. L. Byrnes**, **W. H. H. McElveen**, **J. R. H. Latchaw**, **J. W. Davis**. Lay—**S. Hovis**, **J. Creager**, **S. McDonald**, **P. S. Obley**, **S. P. P. Young**, **L. F. Murray**.

Illinois Eldership. Ministerial delegates—**M. S. Newcomer**, **George Sandoe**,

W. I. Berkstresser, W. B. Long, W. B. Allen. Lay—**J. Stare, Jehu Bailey, D. Palmer, L. F. Alexander.**

West Virginia Eldership. Ministerial delegates—**N. M. Anderson, W. G. Steele.** Lay—**E. Dowler, D. Mackey.**

Maryland and Virginia Eldership. Ministerial delegates—**G. W. Seilhammer, W. Palmer.** Lay—**J. H. Chew, Daniel Sigler.**

Southern Indiana Eldership. Ministerial delegate—**I. J. Whisenand.** Lay—**John Miller.**

Ohio Eldership. Ministerial delegates—**J. M. Cassel, T. Metzler, W. P. Burchard, R. H. Bolton, T. Koogle, C. Winbigler.** Lay—**D. Hale, M. Richey, E. T. Vaas, G. H. Ritchie, B. F. Bolton.**

Indiana Eldership. Ministerial delegates—**I. W. Markley, J. Bumpus, Geo. E. Komp.** Lay—**I. Schrader, H. C. Smith, Lewis Hartman, J. Mowery.**

Kansas Eldership. Ministerial delegate—**C. S. Bolton.** Lay—None.

Iowa Eldership. Ministerial delegate—**J. H. Besore.** Lay—**J. Huff, H. Funk.**

German Eldership. Not represented.

Texas and Arkansas Eldership. Not represented.

Maine Eldership. Not represented.

Missouri Eldership. Not represented.

The Kansas Eldership had also elected **R. T. Sargent**, ministerial, and **J. N. Smith** and **N. Hill**, lay delegates. The German Eldership had elected a lay delegate—**Chas. E. Quail.** Texas and Arkansas Eldership had chosen two ministerial delegates—**B. Ober** and **G. T. Bell**, but no delegate. Maine Eldership had made no election. The Missouri Eldership had elected **D. Blakely**, ministerial, and **Eli Blackstine**, lay delegates. The Michigan Eldership is not on the list, as no delegate was present, although **J. B. White, Wm. Rice, J. M. Ireland** and **J. Partridge** were elected delegates. Illinois Eldership being one short on its lay delegation, **Mary Berkstresser**, a licensed minister, was substituted, making the first woman delegate to sit in the General Eldership.

When ballots were taken for officers, **T. Koogle** was elected Speaker; **I. W. Markley**, Journalizing Clerk, and **B. F. Beck**, Transcribing Clerk. After the Report of the Treasurer was audited, **I. Schrader** was elected to that office. An effort was made to introduce the "unit rule," requiring delegations to vote as one on all questions on which they may claim the right so to do." The Eldership did not take kindly to such an innovation. The resolutions to which **Bare** had called the attention of delegates in March were brought up by a Special Committee previously appointed, which recommended that "each year in June, beginning with this Eldership, the Board of Missions make an estimate of the amount of funds required to carry on the work during the succeeding year, and apportion the same among the several Elderships." These amounts the Elderships would collect in their own way. This became the fixed plan of securing funds for general missionary purposes. The Treasurer's Report showed receipts for missions for the year ending May, 1885, \$1,632.96; the year ending May, 1886, \$1,831.77, and the year ending June, 1887, \$1,504.40. Parts of these amounts were interest on Permanent Missionary Fund, which in June, 1887, aggregated \$7,677.80. The total amount of bequests during the triennium was \$1,835.00. The success of mission work in the Indian Territory was "most gratifying," as "359 members of the Church of God were enrolled, and seven young preachers were raised up to preach the gospel in the Indian Nation." **J. R. H. Latchaw**, Secretary and Treasurer of the Foreign Mission Fund reported "total cash receipts in treasury of \$515.75." The Report of the Board of Publication stated that "The Sunbeam" was started in January, 1885, of which **Sadie R. Hemperly** was editor until the Fall of 1886, when **Lydia A. Forney** was elected. **Winebrenner's** "Brief View of the Church of God" was republished, after undergoing extensive revision by **C. H. Forney, R. L. Byrnes, W. B. Allen** and **George Sigler**, with a Preface by **Forney**. The net profits of "The Sunday-School Gem" for the three years were \$482.92; of the "Workman and Lesson Leaves," \$536.83; on "The Sunbeam" there was a loss of \$10.97. The Advocate from a balance in 1884 of \$1,634.55, on May 23, 1887, showed a net balance of \$3,094.78. The change of form of the paper was agreed upon. The new Board of Publication consisted of **D. M. Bare, J. H. Redsecker** and **J. C. Forney**. The following were elected as the Executive Board: **George Sandoe, J. H. Besore, S. L. Hershey, T. Koogle, J. H. Chew.** Ballot for a Board of Education resulted in the election of **J. R. H. Latchaw, C. H. Forney, W. B. Allen, J. M. Carvell, W. I. Berkstresser.** This Board approved the work at Barkeyville

Academy, and favored its "earnest prosecution," to be "tributary and auxiliary to the College at Findlay, Ohio." The new Board of Missions was composed of **M. S. Newcomer, R. H. Bolton, George Sigler, I. W. Markley, R. L. Byrnes.** "**C. H. Forney** offered a series of amendments to the Constitution," which were approved by a committee, and adopted by the Eldership. The election of **J. R. H. Latchaw** as President of Findlay College was ratified. The Committee on Education, **Forney, Latchaw, Schrader, Alexander, Newcomer, Winbigler,** reported two items of special interest: The endowment of "The Sabbath-school Professorship of Systematic Theology" "by the contributions of Children's College Day," and fixing "the first Tuesday in next September as the time for dedicating Findlay College." The first triennial report of "the Board of Directors of the Publishing House and Book Rooms" was made by the Treasurer, **C. H. Forney,** showing a net cash balance of \$289.04. He recommended "that the Board be authorized to secure real estate for a Publishing House," which was approved. In addition to the Board of Publication, the following were elected to constitute the Board of Directors: **J. M. Carvell, George Sigler, C. H. Forney, Samuel Knisley.** Editors elected were: Church Advocate, **C. H. Forney, D. D.;** "The S. S. Gem," **Geo. Sigler;** "Workman," **J. M. Carvell;** "Sunbam," **Lydia A. Forney.** The Southern Indiana Eldership was "granted the privilege to unite with the Indiana Eldership." A strong protest was adopted "against the publication of Sunday papers." **Huff, Lockwood, B. F. Bolton, McKlveen and Ritchie,** Committee on Temperance, secured the adoption of a resolution declaring, "That all kinds of license, or tax, favoring the liquor traffic, whether high or low, are wrong in principle, and demand the opposition of the Church and good men and women everywhere." The plan to co-operate with the Free Baptist Church in Foreign Mission work, adopted in 1884, was reversed, and it was agreed as "the sense of this body that when we enter upon Foreign Mission work, that we do so upon territory our own, and relying upon our own resources." Of two former members of the General Eldership it had to be recorded, that they were claimed by Death, for "Death, cold usurer, had seized his bonded debtors," in the persons of **Daniel Wertz** and **Thomas Hickernell,** concerning whom **Chairman Sandoe,** of the Committee on Obituaries, reported eulogistic resolutions.

16th General Eldership.—For the first time in its history of forty-five years, the General Eldership crossed the Mississippi River, and held its sixteenth session in 1890 in the "Hawkeye State." Sixteen Elderships represented in this supreme body were entitled under the constitutional Rule to one hundred and two delegates; but as late as May 21st, the names of only eighty-seven delegates had been reported. These consisted in large "part of the most experienced and best qualified and trained ministers and laymen of their Elderships." The Executive Board had failed to appoint a minister to preach the Opening Sermon; the pastor of the church was absent, and so when the delegates assembled near the village of North Liberty, Johnson county, Iowa, on the evening of June 4th **John Huff,** Iowa, lay manager of pre-Eldership interests, "was appointed conductor of the evening meeting," held in "the meeting-house" of North Bend Church. **A. H. Long** led in the devotional services; **Jacob Lininger** "delivered a befitting and warm welcome in behalf of the Iowa Eldership," after which the "Conductor introduced respectively the following brethren, who delivered responses: **T. Koogle, Dr. C. H. Forney, J. R. H. Latchaw, A. M., W. B. Allen, W. R. Covert, W. W. Lovett, Geo. Seilhammer, Geo. Sigler, C. S. Bolton, J. H. Redsecker and D. B. Zook.**" On Thursday morning, June 5th, the Eldership convened for business, and was "constituted by **B. F. Beck** and **I. W. Markley,** when the following delegates were found to be members:

East Pennsylvania Eldership. Ministerial delegates—**C. H. Forney, D. D., J. M. Carvell, Ph. D., Geo. Sigler, J. W. Deshong, D. S. Shoop, Geo. W. Getz, B. F. Beck, A. M., and J. H. Esterline.** Lay—**D. M. Bare, J. H. Redsecker, H. S. Burket, S. Knisley, S. Myers, J. T. Fleegal, A. H. Long, F. L. Nicodemus.**

Maryland and Virginia Eldership. Ministerial delegates—**G. W. Seilhammer and J. A. Saxton.** Lay—**L. H. Selby.**

West Pennsylvania Eldership. Ministerial delegates—**W. R. Covert, W. H. H. McKlveen, W. B. Elliot and T. Woods.** Lay—**J. Kreeger, D. S. Fox, J. B. Henderson and J. B. Love.**

West Virginia Eldership. Ministerial delegates—**N. M. Anderson and S. B. Craft.** Lay delegates—**N. Vanaman and J. Grimm.**

Ohio Eldership. Ministerial delegates—**T. Koogle, R. H. Bolton, E. Poling,**

J. R. H. Latchaw, A. M., and J. M. Cassel. Lay—**H. Clay, N. Whisler, G. W. Ferguson and C. D. Dunathan.**

Indiana Eldership. Ministerial delegates—**J. Bumpus, W. W. Lovett, I. W. Markley.** Lay—**I. Schrader, H. C. Smith, L. Hartman.**

Southern Indiana Eldership. Ministerial delegates—**H. H. Spiher, J. S. Walls, J. Vinson.** Lay—**J. B. Seneff, Mary Schelly.**

Michigan Eldership. Ministerial delegates—**Joseph E. Moffit, J. B. White.** Lay—None.

Illinois Eldership. Ministerial delegates—**D. H. Rupp, W. B. Allen, C. Manchester, W. I. Berkstresser, I. S. Richmond.** Lay—**D. Palmer, J. Stare, H. Ishler, John Bernard, Mary Berkstresser.**

Iowa Eldership. Ministerial delegates—**J. C. Kepford, M. S. Newcomer, J. S. Miller, J. Lininger.** Lay—**J. Huff, D. Gallagher, W. S. Ayers, J. H. Besore.**

Missouri Eldership. Ministerial delegates—**J. M. Klein, W. H. Hickman.** Lay—**D. Blakely, J. N. Smith.**

Nebraska Eldership. Ministerial delegates—**C. S. Kilmer, D. B. Zook.** Lay—**E. D. Aller, J. S. Breidenstine.**

Kansas Eldership. Ministerial delegates—**C. S. Bolton, J. C. Forncrook, P. K. Shoemaker.** Lay—**Wm. Miller, W. H. Cross, W. T. Turpin.**

Texas and Arkansas Eldership. Ministerial delegates—**B. Ober, J. W. Riddle, D. S. Summit.** Lay—None.

Maine Eldership. Not represented.

German Eldership. Ministerial delegate—None. Lay—**Chas. E. Quail.**

Of the ninety enrolled, however, seven were absent, reducing the total to eighty-three, of which number forty-eight were ministers and thirty-five laymen. The vote for President resulted in the choice of **W. W. Lovett**; Journalizing Clerk, **W. I. Berkstresser**; Transcribing Clerk, **F. L. Nicodemus.** **John Huff** was at a later sitting unanimously elected Treasurer. The Board of Missions was called on the first afternoon for its Report. It showed conversions for the first year, 386; baptized, 227; fellowshipped, 354; new churches formed, 12. Missouri for the three years reported "progress slow numerically," with a total membership of 618; organizations, 21; ministers, 20. The summarized account for all the fields for three years was: Conversions, 583; new churches, 27; accessions, 656; baptized, 425. The total in the Foreign Mission Fund reported by **Latchaw** was \$1,135.96. The names of the new Board of Missions were **M. S. Newcomer, R. H. Bolton, George Sigler, W. B. Allen, J. C. Forncrook.** Executive Board elected was **J. H. Besore, T. Koogle, W. W. Lovett, W. R. Covert, B. F. Beck.** Board of Education—**C. H. Forney, J. R. H. Latchaw, W. I. Berkstresser, D. S. Shoop, J. M. Cassel.** Board of Directors, in addition to the Board of Publication—**S. Knisley, B. F. Beck, Geo. Sigler, G. W. Seilhammer.** Board of Publication—**D. M. Bare, J. H. Redsecker, J. M. Carvell.** A Committee on Credentials, on motion of **Forney**, was for the first time created. Also a regular Committee on Business, whose Report named twenty-six items. The Treasurer's Report showed receipts to have been: For year ending 1888, \$1,403.72; year ending 1889, \$1,946.08; year ending 1890, \$2,573.88. The periodicals reported as follows: "Gem," net gain, \$128.69; "Workman," loss for three years, \$305.55; "Sunbeam," loss for three years, \$39.97. The Advocate reported a net balance of \$3,828.55. Editors elected were: The Advocate, **C. H. Forney, D. D.**; "Gem," **George Sigler**; "Sunbeam," **Lydia A. Forney**; "Workman," a corps of five editors, with **J. H. Redsecker**, Managing Editor. A "communication was received from the sisters," assigning reasons for, and asking for the privilege of, organizing "a Woman's General Missionary Society." It was signed by **Sisters Covert and Grimm**, West Pennsylvania; **Shaffer and Bolton**, Ohio Eldership; **Schelly and Lovett**, Indiana Eldership; **Hodge and Ritchie**, Illinois Eldership; **Jeffries and Besore**, Iowa Eldership; **Aller and Breidenstine**, Nebraska Eldership, and **Blakely and Eckart**, Missouri Eldership. Also as "representative" of Findlay College, **Mrs. Latchaw**, and of the General Eldership, **Mary Berkstresser.** This memorial was favorably acted upon, amended as follows: "This Society shall co-operate with the Board of Missions of the General Eldership in its plans of work and the appointment of missionaries, endeavoring to work harmoniously with it in the advancement of a common interest, and shall submit to it, for its approval, a complete annual report of the work of said Society." State and local societies under it were to be organized, and a committee of seventeen was named "to draft a Constitution to govern said Society."

"Death, with terrible tread, has entered our ranks," reported the Committee on Obituaries, "and left us but the grave and the glorious example of Elder George Sandoe. He was an able minister of the New Testament; clear, sound, logical and convincing. He combined the elements of a true and noble manhood with a conscientious integrity that was never sullied by a breath of suspicion." Charles Manchester was authorized to publish a missionary paper on certain conditions. The soliciting of funds through The Advocate was forbidden, "unless authorized by the Eldership of which the individual is a member." The College was heartily commended. The supreme importance of unity and uniformity was forcibly set forth. The prevalent order in observing the ordinances was set forth as that which the body approved. It also deprecated any tendency to introduce any change in regard to posture in prayer, and insisted that the custom of "kneeling as the true posture in prayer" be maintained. Transfers are declared as not severing the relation of a minister to his Eldership until deposited and received by another Eldership. The request made by East Pennsylvania churches in Schuylkill county to have the Charter of the German Eldership revoked was deferred until the next General Eldership, on the ground that it was not presented in regular form. Total abstinence and prohibition were strongly endorsed. The appointment of a minister to Ft. Scott, and General Missionaries to Nebraska, Missouri, Indian Territory, Arkansas, California and Oregon, as made by the Board of Missions, were approved.

17th General Eldership.—The session of the General Eldership in 1893 was anticipated with unconcealed anxiety. On May 31st it was characterized editorially as one "of unusual interest." It was forecasted that "Grave constitutional questions will demand discussion. Great public interests are in jeopardy. New lines of Church activity are to be marked out. The polity of the Church must be defended and maintained in the face of possible defections; or else important, if not vital, principles in our system of co-operation, already set at naught by a few, will have to be abandoned by the body. And some of these questions are essentially of such a nature that calm and unimpassioned discussion will be next to impossible. Perhaps the most perplexing of all the questions to be discussed and acted on are those which relate to Findlay College." In retrospect, on July 19th the Editor said: "The General Eldership of 1893 was a thunder storm! It was also a love-feast." Being held in the College Chapel, Findlay, Ohio, on account of the meeting of the Board of Trustees and College Commencement, the Eldership did not convene on the usual date in May, but on Friday morning, June 23rd. The Opening Sermon was delivered on the previous evening by G. W. Seilhammer, who took for his text John viii. 1, 2. The Roll of delegates was read by W. I. Berkstresser, the Journalizing Clerk of 1890, corrected and amended, as follows:

East Pennsylvania—Revs. C. H. Forney, D. D., Geo. Sigler, D. D., D. S. Shoop, C. I. Brown, B. S., B. F. Beck, A. M., Ira MacDannald, C. Price and M. M. Foose. Lay delegates—D. M. Bare, W. D. Diller, S. L. Hershey, Rev. C. C. Bartels, S. Kuisley, S. Myers, H. J. Forney, P. L. Rickabaugh.

West Pennsylvania—Revs. R. L. Byrnes, W. H. McKlveen, S. G. Yahn, Chas. Manchester, A. M., B. D., J. W. Davis, J. Hickernell. Laymen—J. B. Henderson, Jacob Kreger.

Maryland and Virginia—Revs. G. W. Seilhammer, J. A. Saxton.

West Virginia—Revs. J. S. Marple, S. B. Craft, N. M. Anderson, Anderson Hinerman. Laymen—

Ohio—Revs. E. Poling, T. Koogle, J. R. H. Latchaw, A. M., D. D., W. P. Small, G. W. Wilson. Laymen—N. Whisler, H. Clay, G. W. Ferguson, John Cummins, S. H. Addams.

Michigan—Revs. J. B. White, Wm. Redding.

Indiana—Revs. I. W. Markley, W. W. Lovett. Laymen—I. Schrader, H. C. Smith, L. Hartman.

Southern Indiana—Revs. W. R. Covert, J. Vinson, H. H. Spiher. Layman—J. Groenendyke.

Illinois—Revs. W. B. Allen, B. S., J. Bernard, W. I. Berkstresser, D. H. Rupp. Lay delegates—Henry Ishler, Rev. C. F. Rogers, Isaac White, E. A. Fritter, A. B.

Iowa—Revs. M. S. Newcomer, D. D., J. S. Miller, C. L. Wilson, A. C. Garner. Lay delegates—D. Gallagher, J. L. Kingston, John Huff, Rev. D. S. Guinter.

Nebraska—Revs. A. Wilson, D. B. Zook.

Missouri—Not represented.

Kansas—**Revs. J. C. Forncrook, William Miller.** Lay delegates—**Joshua Good, Revs. W. T. Turpin, C. S. Bolton.**

Texas and Arkansas—**Rev. B. Ober.**

Maine—**Rev. J. I. Brown, M. D., LL. D.**

German—Not represented.

Rev. Thos. H. Stacy, Fraternal Delegate and Corresponding Secretary of the Board of Missions of the Free Baptist Church, was seated as an advisory member. Also **Rev. Chas. E. Hulbert**, Field Secretary of the Committee on Christian Unity.

On a ballot for officers the following were chosen: **M. S. Newcomer**, President; **W. I. Berkstresser**, Journalizing Clerk; **Chas. Manchester**, Transcribing Clerk.

Reports of periodicals showed the following net balances: **S. S. Gem**, \$620.81; **Workman**, \$865.93; **Sunbeam**, \$178.36 loss; **The Church Advocate**, \$5,344.72. The Treasurer's Report made a good exhibit of the various Funds, showing that on June 1, 1893, the various Funds stood as follows: Permanent Mission, \$8,757.80; General Mission, \$900.60; Pacific Coast, \$107.50; **S. S. Gem**, \$565.72; Freedman's Aid, \$32.00; Contingent, \$122.14. The Board of Directors of the Publishing House and Book Store was given "discretionary powers to purchase a suitable property in the city of Harrisburg." The Trustees of Findlay College presented a "Memorial to the General Eldership," which stated that "the Board did continue to contract debts to carry on the school, until said debt approximates \$24,000.00." It also advised the General Eldership that unless relief is provided and co-operation secured the College with all that pertains to it would be lost. A committee of one from each delegation was selected, to which the Memorial was referred. This committee recommended a loan to cover the indebtedness; the putting of a collecting agent in the field; a redistribution of trustees, and directing "each minister of the Annual Elderships to collect an amount equal to one dollar or more from each member on his field." The Board was empowered to place a mortgage on the College property in order to secure means to pay the indebtedness.

Clark county, Mo., was "placed within the boundaries of the Iowa Eldership." The boundaries of the Maine Eldership were "made to include the territory of Massachusetts and New Hampshire." The Indian Territory and Oklahoma Eldership was chartered, and the boundary lines of the two territories were made the boundaries of said Eldership. St. Louis, Mo., was made part of the Southern Indiana Eldership. The Oregon and Washington Eldership was granted a charter, "to include the boundaries of said States." "The charter and vested privileges of the German Eldership" were revoked and withdrawn, and the churches of said Eldership were to become identified with the East Pennsylvania Eldership. Boards and editors were elected as follows: Executive—**W. W. Lovett, T. Koogle, B. F. Beck, R. L. Byrnes and W. R. Covert.** Education—**C. H. Forney, J. R. H. Latchaw, S. G. Yahn, W. I. Berkstresser, W. P. Small.** Publication—**D. M. Bare, D. S. Shoop, C. I. Brown.** Missions—**G. Sigler, M. S. Newcomer, W. B. Allen, C. Manchester, D. B. Zook.** Treasurer, **J. Huff.** Free Baptist Board of Foreign Missions, **J. R. H. Latchaw**; Editors: Advocate, **C. H. Forney**; Gem, **G. Sigler**; Workman, **D. S. Shoop**; Sunbeam, **Lydia A. Forney.** The Y. P. S. C. E. was "recognized as an agency well adapted to the care and development of young Christians," and the Department in The Advocate devoted to Y. P. S. C. E. work was approved. **C. H. Forney** presented the request of the East Pennsylvania Eldership for "permission to change its name, style and title so as to read, 'The East Pennsylvania Association of Churches of God.'" It was referred to the Committee on Revision. It reported, "that the Annual Elderships consider and vote upon the advisability" of the change, "with instruction to report to the next General Eldership." The subject was also to be discussed in The Advocate, the Editor to lead in the discussion. Violations of the General Eldership Constitution were reported, and acted upon. The most important provision referred to was the action of the Ohio Eldership in abolishing the itinerancy. The action was disapproved, and the Ohio Eldership was instructed to adhere to the polity of the General Eldership. The recommendation of the Revision Committee to substitute a Life Certificate of Ordination for the annual license was "referred to the Annual Elderships for action." The form of the proposed Certificate was agreed upon, and was submitted. The action of the Board of Education, recommending "the preparation of a suitable course of studies for adoption by the various Annual

Elderships" was approved. A radical innovation submitted by the Board of Missions was adopted, viz.: to change Art. II. of the Constitution so as to provide, in addition to the regular delegation from each Eldership, that "one delegate from the Woman's Foreign Missionary Society" to be organized, "duly elected by the Society," be granted a seat, with all the rights and powers of Eldership delegates. To this Foreign Missionary Society the Treasurer of the Foreign Mission Fund was to pay all moneys in his hands, and the Treasurer of the Woman's Missionary Society was to pay over "all funds in the treasury collected for Home Missions," to the Board of Missions of the General Eldership.

18th General Eldership.—In 1893 the General Eldership adjourned to meet in Muncie, Delaware county, Ind., in 1896. But the church at Muncie became so scattered and weak that it was unable to entertain the Eldership, and it became necessary to select another place. But there was no specific power granted in the Constitution to any officer or board to make a change either as to the time or place of its meeting. "The General Eldership," says the Constitution, "shall meet every three years at such time and place as shall be agreed on at each consecutive Eldership." The Executive Board, however, decided to make a change as to the place, and upon petition of the Standing Committee of the East Pennsylvania Eldership, Harrisburg, Pa., was selected. **W. R. Covert** was a member of the Executive Board, and a member of the Southern Indiana Eldership in whose territory Muncie is located. He objected to having a place selected outside of said Eldership territory, and being outvoted by the other members of the Board he resigned his membership, and also sent in a strong protest against its action, with a "charge of illegality in the Board's changing the place of holding the General Eldership." The Board took no action on his resignation, as "it was only mailed five days prior to the meeting of the General Eldership," but referred the whole document to the General Eldership. It was then placed in the hands of a committee, of which **C. H. Forney** was the Chairman, and **Chas. Manchester**, Secretary. This committee's report was adopted, which declared "that it is within the constitutional powers of the Executive Board to change the place of holding the General Eldership, and we recommend that the action of the Board be approved and ratified as legal in fact and form." But the opposition to the change whereby the session was held in almost the extreme eastern part of the territory operated against a large attendance. It was inferred that the object was to reduce the membership to a minority of delegates elected, and to question in the courts the legality of its actions, as a similar question had been raised in the Evangelical Association. On Wednesday evening, May 27, 1896, the delegates to the eighteenth triennial session of the General Eldership met in the Fourth Street Bethel, Harrisburg, capital of the county of Dauphin and of the State of Pennsylvania, to hear the Opening Sermon, which was delivered by the veteran **G. W. Wilson**, delegate from the Ohio Eldership, who preached from Rev. xiv. 6, 7—"The Gospel Ministry, Its Attributes and Benefits." On Thursday morning, after "half an hour spent in a prayer and praise service," the Eldership was constituted by the Clerks of the preceding session. The enrollment was as follows:

East Pennsylvania. Ministers—**C. H. Forney, D. D., D. S. Shoop, G. W. Getz, B. F. Beck, C. I. Brown, B. S., G. Sigler, D. D., J. W. Deshong, C. C. Bartels.** Laymen—**D. M. Bare, S. Knisley, H. J. Forney, H. S. Burket, Levi Kendig, J. F. Wiggins, S. L. Hershey, J. Koser.**

West Pennsylvania. Ministers—**R. L. Byrnes, C. Manchester, A. M., B. D., S. G. Yahn, W. H. McKlveen.** Laymen—**J. L. Loucks, J. B. Henderson, G. W. Davis.**

Ohio. Ministers—**T. Koogle, G. W. Wilson, L. Rothrock, W. P. Buchard.** Laymen—**H. Clay, P. J. Gross, W. Whisler, A. J. Bair, M. K. Smith.**

Indiana. Ministers—**W. W. Lovett, Joseph Bumpus.** Layman—**J. E. McColey, Jr.**

Illinois. Ministers—**W. B. Allen, W. I. Berkstresser, Mary Berkstresser.** Laymen—**D. Palmer, H. Ishler.**

Iowa. Minister—**D. W. Blakely.** Laymen—**N. Zeller, J. W. Green.**

Southern Indiana—Not represented.

Maryland and Virginia. Ministers—**G. W. Seilhammer, S. B. Craft.** Laymen—**G. W. Kipe, J. Ebaugh.**

West Virginia, North. Ministers, ———. Layman—**J. C. Beam.**

Missouri—Not represented.

Kansas. Minister—**J. C. Forncrook.**

Nebraska. Minister—**A. Wilson.**

Oregon and Washington. Minister—**J. F. Schoch.**

West Virginia, South—Not represented.

Michigan—Not represented.

Texas and Arkansas—Not represented.

Indian Territory and Oklahoma. Minister—**E. M. Kirkpatrick.**

Fifty-three delegates were enrolled, thirty-two being teaching elders, and twenty-one, ruling elders. The Maine Eldership having withdrawn from the General Eldership, there were seventeen Annual Elderships entitled to representation, with a total representation of ninety-six. **R. L. Byrnes** was elected President; **W. I. Berkstresser**, First Clerk; **M. K. Smith**, Second Clerk; **D. M. Bare**, Treasurer, but declined. Findlay College was in such a critical condition that the Board of Trustees adopted a "Memorial" to the General Eldership, asking it to decide the question "whether the school shall continue to run, or shall close," and in case it was to continue, "to provide ways and means by which funds in cash, or absolute securities, will be furnished to do so." This the Eldership did, and insured the continuance of the College. As no representatives of the German Eldership appeared, the action of 1893, revoking its Charter, was confirmed, and **C. H. Forney** was reappointed Attorney-in-fact to resume the law suit pending in the courts of Schuylkill county, Pa. The W. G. M. S. elected five "fraternal delegates" to the General Eldership, which were present, including **Clara Landes**, appointed Missionary to India. An evening was granted them during the session "in which to hold a missionary meeting." At their instance the Constitution was so amended as to "admit a Woman's Board of Missions, consisting of five persons, elected by the W. G. M. S., which shall act conjointly with the regular Board of Missions on all questions relating to Foreign Missions and to the Home Mission work of the W. G. M. S." The financial interests, including the different periodicals, were in a gratifying condition. The Treasurer, **John Huff**, reported Permanent Mission Fund, \$12,104.05; General Mission Fund, \$1,503.06; Foreign Mission Fund, \$1,200.00; Freedmen's Aid Fund, \$40.00; S. S. Gem Fund, \$980.01; Contingent Fund, \$53.71. The "Gem" also had a cash balance of \$651.47; the "Workman Quarterly," \$1,313.28; the "Sunbeam," \$357.75; the net balance of The Advocate, \$7,188.57; net gain of the Central Book-Store, \$4,817.47. Editors were elected as follows: The Advocate, **C. H. Forney**; "Gem," **W. A. Laverty**; "S. S. Quarterly," **D. S. Shoop**; "Sunbeam," **Lydia A. Forney**; "Missionary Signal," **C. Manchester**; Assistant Editor of The Advocate, **S. G. Yahn**. The different Boards were elected as follows: Executive Board—**W. W. Lovett**, **R. L. Byrnes**, **B. F. Beck**, **W. H. McKlveen**, **W. B. Allen**. Board of Education—**S. G. Yahn**, **Mary Berkstresser**, **T. Koogle**, **M. K. Smith**, **J. W. Deshong**. Board of Directors—**C. H. Forney**, **H. J. Forney**, **J. F. Wiggins**, **C. C. Bartels**, and the Board of Publication, consisting of **D. M. Bare**, **C. I. Brown** and **D. S. Shoop**. Board of Missions—**G. Sigler**, **C. Manchester**, **W. I. Berkstresser**, **J. C. Forncrook** and **C. H. Forney**. The latter, after serving to near the close of the Eldership, resigned, and **C. C. Bartels** was declared elected. The Editor of The Advocate was required to give bond in the sum of \$10,000.00. **T. Koogle** and **M. K. Smith** were appointed Attorneys-in-fact and empowered "to enforce settlement with **J. R. H. Latchaw**, Treasurer of the Foreign Mission Fund." Four items of business on the Journal of 1893 were acted upon. The first was the "change of Eldership titles." **C. H. Forney** offered resolutions changing "Church of God" to "Churches of God," and "Eldership" to "Association." **C. Manchester** led the discussion in opposition to the second amendment. The vote stood—ayes, 14; nays, 39. On the first proposed change the vote was—ayes, 25; nays, 20. The second item related to "Life Ordination," which was "postponed for three years." The third, "relating to the General Eldership Delegate Fund" was negatived, and the system continued, "that each Annual Eldership pay the expenses of its own delegates." The fourth, "the change from the itinerancy in the Ohio Eldership," was settled by said Eldership voluntarily rescinding its action on the subject after a year's trial. The action on the temperance question declared that it "does not deem it within the providence of this body to dictate how any man shall vote, yet it is the sense of the Church of God in General Eldership assembled that men should not be abettors of this legalized rum traffic by voting for a man or party that stands pledged to the license system; and we do most earnestly urge the brotherhood to come out of affiliation with the corrupt political parties that sustain the evil." On the use of tobacco the Eldership spoke

in condemnation of the "filthy and injurious habit," and ministers are to abstain from it, or "at most use it moderately, and that our licentiates be required to abandon the use of it." Covetousness was condemned, and "resistance to this the greatest sin of the age" was advised. The cruelties perpetrated against "our brethren in Armenia by the relentless Turks" were viewed with unfeigned abhorrence, and the sending of relief to these sufferers was urged. An aggregate of \$2,020.00 was assessed on the Annual Elderships for frontier missions. Two Annual Elderships were chartered, and their titles fixed, as follows: "The Arkansas Eldership of the churches of God (colored)," and "The Southern West Virginia Eldership of the churches of God." Without including the assessments made at this Eldership, the Annual Elderships were in arrears to the General Eldership for Contingent Fund, \$782.17, and for Mission Fund, \$4,121.32. One of the items of special interest at this session of the General Eldership was "the presentation by **Ralph Laverty**, son of **D. A. L. Laverty**, deceased, in behalf of the young men of the Fourth Street church, to the General Eldership, of a gavel and block, made of wood and stone taken from the Glades homestead, the birthplace of **John Winebrenner**."

19th General Eldership.—"The General Eldership of 1899," is the testimony of **R. L. Byrnes**, "was, if not superior to, the equal of, any in the history of the churches of God." The Annual Elderships elected delegates who could have had no superiors as faithful representatives both of themselves and of the interests of the churches at large. Great and grave questions confronted the body, the solution of which would affect all the churches and all the interests under the care of the General Eldership. And at its close **Byrnes** wrote: "All questions were presented fairly, considered carefully, discussed intelligently. The discussions were singularly free from bitterness and captious criticism." And the Editor of *The Advocate* wrote: "A spirit of loving fraternity prevailed. Conclusions reached were accepted in good faith, and the deliberations were free from acrimony, asperity and virulence. It was a blessed meeting, one which the members will always recall as having reached the high water mark of generous and kindly fraternal feeling." The session was held at Decatur, Macon county, Ill., and the Opening Sermon was delivered on Wednesday evening, May 31st, by **D. S. Shoop**, from Acts v. 20—"The Dignity, Authority and Theme of the Gospel Ministry." On Thursday morning **M. K. Smith** and **W. J. Schaner** constituted the Eldership, when the following enrollment was made:

East Pennsylvania. Ministers—**C. H. Forney, D. D.; C. I. Brown, Geo. Sigler, D. D.; W. J. Schaner, D. S. Shoop, C. D. Rishel, I. A. MacDannald, C. I. Behney**, Lay delegates—**J. F. Wiggins, D. M. Bare, J. A. Myers, H. J. Forney, A. L. Bierbower, L. Kendig, George A. Gamber, S. Knisley**.

West Pennsylvania. Ministers—**J. W. Davis, R. L. Byrnes, S. G. Yahn, G. W. Davis, T. Woods**, Lay delegates—**J. W. Whisler, Jas. D. Fox, G. W. Byrnes, W. H. Guyer, J. L. Updegraph**.

Maryland and Virginia. Ministers—**W. H. Engler, S. B. Craft**. Lay delegates—**J. Ebaugh, M. H. Penn**.

Ohio. Ministers—**T. Koogle, E. Poling, Chas. Manchester, D. D.; L. Rothrock, C. T. Fox**. Lay delegates—**M. K. Smith, P. J. Grose, A. J. Bare, T. W. Bellingham**.

Indiana. Ministers—**J. Bumpus, J. W. Bloyd, J. E. McColley, Jr.**. Lay delegates—**W. J. Beatty, J. C. Lininger, J. D. Anglin**.

Southern Indiana. Ministers—**W. R. Covert, H. H. Spiher, J. W. Wampler**. Lay delegates—**James Groenendyke, C. P. Diltes, R. M. Pine**.

West Virginia (North). Ministers—**N. M. Anderson, Nathan Vanaman, Jr.; B. D. Eden, T. F. Harlison**.

Southern West Virginia. Ministers—**R. L. Workman, H. W. Marty**.

Michigan. Minister—**Wm. J. McNutt**.

Illinois. Ministers—**M. S. Newcomer, D. D.; J. Bernard, W. B. Allen, D. H. Rupp**. Lay delegates—**L. F. Alexander, John Hainley, F. Hammer, Monroe White**. Iowa. Ministers—**A. C. Garner, A. E. Kepford, C. L. Wilson, L. F. Chamberlin**. Lay delegates—**H. S. Eberly, D. Gallagher, W. H. Kepford, G. W. Elliott, J. C. Forncrook**.

Nebraska. Ministers—**D. B. Zook, A. Wilson**. Lay delegates—**Richard Bellis, Sarah L. Hinkley**.

Missouri. Ministers—**H. W. Allen, P. L. French**.

Kansas. Ministers—**J. W. Kingston, W. H. Cross.** Lay delegates—**W. T. Turpin, J. V. Whisler.**

Oregon and Washington. Ministers—**J. F. Schoch, J. W. Force.**

Oklahoma and Indian Territory. Ministers—**B. Ober, R. D. Duncan.**

Texas and Arkansas—No report.

Arkansas (Colored). Minister—**J. D. DeGraffenreed.**

Of those enrolled fifty-nine were teaching elders, and thirty-two, ruling elders, a total of ninety-one. Eleven were absent; there was one substitute, making a total membership of eighty-one. The election for officers resulted in the choice of **C. T. Fox**, President; **W. J. Schaner**, Journalizing Clerk; **M. K. Smith**, Transcribing Clerk. A gavel was presented to the President by **Clara Landes**, missionary in India, and made of native wood. Boards were elected as follows: Board of Publication—**D. M. Bare, C. I. Brown, D. S. Shoop**; Board of Directors—**C. H. Forney, H. J. Forney, I. A. MacDannald, J. F. Wiggins**; Executive Board—**W. B. Allen, R. L. Byrnes, H. H. Spiher**; Board of Missions—**Geo. Sigler, M. S. Newcomer, S. G. Yahn, W. R. Covert, Chas. Manchester.** Upon the death of **John Huff**, Treasurer, **M. K. Smith** was elected to that office by the Board of Incorporation June 15, 1898, and was re-elected by the Eldership. The editors elected were as follows: The Advocate, **C. H. Forney**; "Gem," **W. A. Laverty**; "Sunbeam" and "Primary Quarterly," **Lydia A. Forney**; "Lesson Quarterly," **D. S. Shoop.** The "Missionary Signal" was ordered to be discontinued. Amendments to the Constitution were made, changing the number of members of the Executive Board from five to three; substituting the words "Certificate of Ordination" for the word "license;" changing Art. XXVII. so as to read, "No person shall be considered an accredited minister in the churches of God without a regular Certificate of Ordination. Said Certificate to be given for life, subject to recall for any cause which the Eldership granting it may deem sufficient. And each candidate for ordination shall be put under promise to surrender his Certificate of Ordination when demanded by the Eldership with which he is identified." Article XIV. was amended by adding: "And no final action shall be taken by any Board without the presence and vote of a majority of its members." By request of the Board of Education an amendment was adopted discontinuing said Board. The Board of Directors of the Bookstore reported a net gain of \$5,442.49 during the three years. The "Workman Quarterly," the "S. S. Gem" and the "Sunbeam" added \$1,025.80 to their surplus in 1896. The net income of The Advocate during the triennium was \$2,261.34, and its total net surplus, \$9,449.91. The delinquencies by the Annual Elderships on their assessments had increased to \$5,590.14 due the General Mission Fund, and \$1,212.05 due the Contingent Fund. On three items actions of the Board of Incorporation were either declared illegal, or stricken out as being inadvisable. The disposition of the Eldership was to hold all its Boards to a strict accountability. The "Canteen business as carried on among the soldiers of the Government," the Eldership "regarded as an evil ruinous to thousands of the noble young men sent out from the homes of the country." The "enactment of a law by which the canteen is to be abolished" was a subject for congratulation, and it was recommended that the Government have the constitutionality of the Act of Congress tested in the Supreme Court. The "organization known as the Anti-Saloon League" was strongly endorsed. A somewhat pessimistic view of the state of religion taken by the Committee was sustained by the Eldership. The declension was regarded as general, and as affecting pastors and people; that it is manifested in the "decreased stalwartness of many church members; its subjects seem more effeminate, less aggressive, and more indifferent in defense of 'all the words of this life;' unconverted members are received into the churches; the ordinances of God's house are ignored; members live formal lives, not to say ungodly." There are "too many pleasure-seeking, mercenary people in the churches." "The abounding of works on higher criticism," the increase of "clubs and societies," and the "worldly methods resorted to in carrying forward the Lord's work" are given as causes for the prevailing spiritual declension. The Permanent Foreign Mission Fund was increased by a bequest of \$1,000.00 by **Samuel Eberly**, Mechanicsburg, Pa. The General Eldership's control over Annual Elderships, as per Article XXIV. of the Constitution, was reaffirmed, and the method of making said Article practical was defined. It was recommended that "the imposition of hands should not be a part of any ceremony of ordination."

20th General Eldership.—The session of the General Eldership of 1902 was

made memorable by its action on the "Special Report of the Board of Missions" on the organization of a Woman's General Missionary Society to take the place of the one organized in 1890. The questions raised and discussed touching the latter organization for the preceding two years had created considerable friction and tension, especially west of Pennsylvania. But after careful thought and a free expression of sentiments, the Special Report of the Board was adopted by a vote on Roll call of 60 ayes, and 4 nays. The solution of the difficult problem seemed such a fortunate one that there was quite general rejoicing, except on the part of the original W. G. M. S.. At this session also the first Report of the "Central Printing and Publishing House of the Churches of God" was made, an event which was greatly appreciated by the General Eldership and all the churches. The Eldership convened at Idaville, White county, Ind., and was in session from May 28th to June 3rd. On the evening of the 28th Dr. Charles T. Fox, Findlay, Ohio, delivered the Opening Sermon, from Isaiah VI. 1-8. Theme—"A Closer Walk With God." On the morning of the 29th W. J. Schaner and Charles H. Gatchell were appointed to constitute the Eldership, assisted by a Committee on Credentials, consisting of Forney, Yahn, Manchester, Newcomer, Covert, Heltibridge and Zook. This committee derived its importance from the fact that there was a new basis of representation. The Roll was approved, as follows:

East Pennsylvania Eldership. Ministerial—C. H. Forney, D. S. Shoop, C. I. Brown, C. H. Grove, I. A. MacDannald, F. W. McGuire, W. J. Schaner, G. W. Getz. Lay—D. M. Bare, H. J. Forney, William A. Myers, A. L. Bierbower, S. Knisley, C. E. Quail, J. F. Wiggins, John C. Funk.

West Pennsylvania. Ministerial—R. L. Byrnes, S. G. Yahn, J. L. Updegraph. Lay—George W. Stoner, George W. Byrnes, W. B. Elliott.

Ohio. Ministerial—S. Kline, C. T. Fox, T. Koogle, C. H. Gatchell, J. A. Witham. Lay—E. Poling, M. K. Smith, P. J. Grose, J. C. Forncrook, Charles Manchester.

Indiana. Ministerial—L. A. Lukenbill, J. E. McColley, Jr.; A. McClellan. Lay—W. J. Beatty, J. D. Anglin, J. H. Raber.

Iowa. Ministerial—A. C. Garner, G. W. Elliott, E. E. Heltibridge, D. L. Cox. Lay—C. B. Kepford, F. F. Manchester, L. F. Chamberlin, E. W. Moyer.

Illinois. Ministerial—M. S. Newcomer, J. W. Kingston, J. Bernard. Lay—Monroe White, H. J. Miller, Fred. Hammond.

Southern Indiana. Ministerial—W. R. Covert, H. H. Spiher, E. M. Love. Lay—J. W. Boyd, J. Groenendyke, C. Hartman.

Maryland and Virginia. Ministerial—T. B. Tyler. Lay—J. F. Billmyer.

Missouri. Ministerial—J. F. Thomas, G. L. Chapman.

West Virginia, North. Ministerial—N. M. Anderson. Lay ———.

West Virginia, South. Ministerial—R. L. Workman, Joseph Murry.

Texas and Arkansas. Ministerial—E. Marple. Lay, ———.

Oregon and Washington. Ministerial—A. Wilson, J. F. Schoch. Lay, ———.

Michigan. Ministerial—J. E. Moffitt. Lay, ———.

Arkansas (Colored). Ministerial—M. Bonds. Lay, ———.

Oklahoma and Indian Territory. Ministerial—C. H. Ballinger. Lay, ———.

Kansas. Ministerial—A. Miller, P. L. French. Lay—O. A. Newlin, W. H. Sheets.

Nebraska. Ministerial—D. B. Zook.

Seven of these were absent. Eleven classed as lay delegates were ministers. The election for officers resulted in the choice of A. C. Garner, President; W. J. Schaner, Journalizing Clerk; Charles H. Gatchell, Transcribing Clerk. Later Prof. M. K. Smith was elected Treasurer. During the preceding three years the Board of Missions had spent \$4,477.79 in the support of mission work, and reported 399 conversions, 529 accessions to churches, and but "few churches organized because much of the time of missionaries was spent in building up churches which had gone down for want of care." The income of the Board was \$6,920.22 from the General Mission Fund, and from Annual Eldership collections. S. G. Yahn, A. C. Garner, J. C. Forncrook, C. I. Brown and J. Bernard were elected as the Board of Missions. The Constitution was revised so as to make the General Eldership to consist of one ordained minister for every eight ordained pastors, and for every fraction above three-eighths, and an equal number of elders, except ministers are substituted in their places. Also making it possible that the Treasurer may be a member of the Eldership, or of some church of God, or a bank, firm or corpora-

tion. And provision was made to change the place of holding the sessions of the Eldership upon petition of a majority of the delegations of one-third of the Annual Elderships. The title of the presiding officer was changed to President. The Board of Incorporation was empowered to oversee the investments made by the Treasurer. The Revision Committee making these recommendations was composed of **C. H. Forney**, **S. G. Yahn**, **C. T. Fox**, **M. S. Newcomer** and **W. R. Covert**. The editors elected were: **C. H. Forney**, Editor-in-Chief, and **C. I. Brown**, Assistant Editor, of *The Advocate*; **W. A. Laverty**, of the "Gem;" **Lydia A. Forney**, of the "Sunbeam" and "Primary Quarterly," and **D. S. Shoop**, of the "Workman Quarterly." The Treasurer's bond was fixed at \$25,000.00. The first action was taken to create a Church Extension Fund, by the appointment of a committee to consider the question. The boundary line for frontier mission work was fixed as approximately "the western and southern boundary of Iowa and the Mississippi river," east of which no missionaries were to be appointed by the Board of Missions. The new Executive Board consisted of **Byrnes**, **Spiher** and **Kline**. The Board of Publication was **Bare**, **Shoop** and **MacDannald**. In addition to these three, the following were elected as the Board of Directors of the Publishing House and Book Rooms: **C. H. Forney**, **J. F. Wiggins**, **H. J. Forney** and **C. I. Brown**. Anticipating an early decision in the German Eldership case, the Eldership authorized the Board of Incorporation "in the name and in behalf of the General Eldership to take whatever steps may be necessary to enforce the resolutions and the actions and proceedings of the General Eldership so had in 1893." It also granted the German Eldership "a further hearing in the premises" if desired by it, and to that end it agreed that a special meeting of the General Eldership might be called. The body "pledged its unconditional opposition to the whole rum traffic, and to lend its active assistance to every legitimate effort looking toward its entire suppression." The state of religion was declared to be "not as satisfactory as we would desire to see it;" "the gospel as lived by many is different from what it was in the days of its beginning." There were four cases of "appeals" brought before the Committee on Appeals. The Indiana Eldership vs. **W. R. Covert**, who was adjudged to have violated Art. XXIX. of the Constitution in the Idaville church case. But the boundaries were not changed, nor the Idaville church transferred to the Indiana Eldership. **S. P. P. Young**, West Pennsylvania Eldership, appealed from an action annulling his Life Certificate of Ordination. The appeal was dismissed. The other two cases were compromised, the one related to complaints by the W. G. M. S. against certain brethren for publishing certain articles which reflected on the work of the Society. The questions of Sanctification and faith-healing were brought up on a document presented by the Standing Committee of the West Pennsylvania Eldership, where "very destructive schisms have been caused in several of our churches by teaching" these doctrines. The Eldership declared clearly against "the so-called second-work sanctification doctrine, as a perversion of the orthodox, scriptural teaching on this important subject." And that "faith-healing is not in harmony with the practice and teachings of the churches of God." The Ministerial Register of the ordained ministers of the different Annual Elderships contained four hundred and seventy names.

21st General Eldership.—The Ministerial Register of 1902 was evidently incomplete, as in 1905 the number of names enrolled in the Journal of the General Eldership was four hundred and eighty-two, with five of the western Elderships not reported. The German Eldership case remained unsettled. Representatives had been invited to attend this session of the General Eldership with a view "to adjust all matters in litigation in a mutual and amicable manner." But though representatives were present, they had no authority to agree to any basis of settlement, and accordingly the General Eldership reaffirmed its actions of 1893 and 1902, and "instructed the Board of Incorporation and its Attorney-in-Fact, **C. H. Forney**, to take whatever measures it may deem proper and legal to enforce the rights and authority of the General Eldership in the premises." The Eldership convened at Mt. Pleasant, Westmoreland county, Pa., on Wednesday evening, May 24, 1905, when the Opening Sermon was delivered by **A. C. Garner**, from John xvii. 21:—"Plea for Christian Unity." At the first sitting, on Thursday morning, **W. J. Schaner** and **C. Fatland** constituted the Eldership, assisted by **C. H. Forney**, **C. T. Fox**, **H. H. Spiher**, **R. S. Mackey** and **O. A. Newlin**, Committee on Credentials. The official Roll was made up of the following delegates:

East Pennsylvania Eldership. Ministerial—**C. H. Forney**, **C. H. Grove**, **I. A.**

MacDannald, F. W. McGuire, G. W. Getz, D. S. Shoop, W. J. Schaner. Lay—**D. M. Bare, J. F. Wiggins, H. J. Forney, H. M. Angle, A. L. Bierbower, S. L. Hershey, J. F. Hummel.**

West Pennsylvania. Ministerial—**S. G. Yahn, R. L. Byrnes, J. L. Updegraph.** Lay—**T. S. Woods, George W. Byrnes, W. H. Guyer.**

Maryland and Virginia. Ministerial—**L. F. Murray.** Lay—**J. F. Billmyer.**

Ohio. Ministerial—**C. T. Fox, T. Koogle, C. H. Gatchell, J. A. Witham.** Lay—**P. J. Grose, S. H. Addams, C. N. Belman, M. K. Smith.**

Indiana. Ministerial—**H. H. Spiher, L. A. Lukenbill.** Lay—**I. W. Markley, E. Schumaker.**

Illinois. Ministerial—**J. Bernard, C. F. Rogers, O. B. Huston.** Lay—**D. H. Rupp, J. S. Walls, R. S. Mackey.**

Michigan—No delegate.

Iowa. Ministerial—**E. E. Heltibridge, Conrad Fatland, L. F. Chamberlin.** Lay—**J. W. Green, A. C. Garner, G. W. Elliott.**

West Virginia (North). Ministerial—**N. M. Anderson, W. R. Covert.** Lay—**J. C. Beam, J. W. Mackey.**

West Virginia (South). Ministerial—**R. L. Workman.**

Missouri. Ministerial—**G. L. Chapman.**

Southern Indiana—No delegate.

Kansas. Ministerial—**W. E. Tuttle.** Lay—**O. A. Newlin.**

Oklahoma and Indian Territory. Ministerial—**J. W. Burns.** Lay—**J. D. Fulson.**

Arkansas Eldership (Colored)—No delegate.

Texas and Arkansas. Ministerial—None. Lay—**J. D. Henson.**

Nebraska—No delegate.

Oregon and Washington. Ministerial—**J. F. Schoch.** Lay—**J. C. Garrigus.**

Former German Eldership. Minister—**J. M. Fahl.** Layman—**Oscar Mengel.**

The unusual transaction of unseating a delegate after being enrolled occurred in the case of the West Virginia Eldership, North, when at the sitting on the fifth day **Covert** and **J. W. Mackey**, West Virginia Eldership, North, were "unseated by action of the Eldership." Thirteen of the lay delegates were ministers. The Eldership elected **C. H. Forney**, President, who made the innovation of "appointing **C. I. Brown** Assistant to the President during the sittings of the General Eldership." **C. H. Gatchell** was elected Journalizing Clerk, and **W. J. Schaner**, Transcribing Clerk, and **M. K. Smith**, Treasurer. Resolutions submitted by **C. H. Forney** called for the appointment of a "Judiciary Committee, Special," to "inquire into all matters pertaining to the Woman's General Missionary Society organized in 1903;" "to hear all grievances," and "present its conclusions, which should constitute a good and reasonable basis for general co-operation in carrying out the plan agreed upon in 1902, and put into effect by the Convention at Findlay in 1903." These were adopted, and the members of the Committee, as selected by the delegations represented on it, were: **C. H. Forney, I. A. MacDannald, G. W. Byrnes, C. T. Fox, I. W. Markley, J. S. Walls** and **C. Fatland**. The W. G. M. S. of 1900 had kept up its organization and continued its work in three of the Annual Elderships, and in India, and declined to conform to the action of the General Eldership in 1902 as carried into effect in 1903 in the organization of the new W. G. M. S. In Ohio and Illinois it still had State organizations and some of the local societies. In Iowa it practically held all the local societies under its State W. M. S. The Special Committee recommended that "the Iowa W. M. S., together with such W. M. Societies in Illinois and Ohio as may so desire, shall be permitted to continue to support **Miss Landes** and her co-laborers as heretofore, and meanwhile all labor for general co-operation," with other subsidiary recommendations. These were all adopted with one voice, and there was common rejoicing over what was considered an equitable and final adjustment. This action, construed in line with the Constitution, the action of the General Eldership in 1902, and the Convention of 1903, with the approval of all that it did, meant the following: 1. That the W. G. M. S. of 1890 was eliminated. 2. That the support of **Miss Landes** was to continue as provided for until her return home in 1906. 3. That her reappointment as missionary to India for a second term would have to be under the provisions of the Constitution and through the W. G. M. S. of 1903. 4. That by that time "the ultimate unification of all Woman's Missionary Societies" under the W. G. M. S. of 1903 was to be effected. Something was thus yielded on both sides,

and future harmony and unity supposed to be secured, and it was resolved "that this final action shall be considered binding on all the members of the General Eldership, and upon the ministers and people of the Annual Elderships." Changes in boundaries of Elderships were made by including St. Louis in the Missouri Eldership; placing the Sodus church, Michigan, into the Indiana Eldership, and transferring part of the "strip" in the Kansas Eldership to the Oklahoma Eldership. The following editors were elected: The Church Advocate, **C. H. Forney**; Assistant, **S. G. Yahn**; "Sunbeam," **Lydia A. Forney**; "S. S. Gem," **W. A. Laverty**; "Workman Quarterly," **D. S. Shoop**. The new Boards elected were: Board of Publication, **I. A. MacDannald**, **C. H. Grove** and **H. M. Angle**; Board of Missions, **A. C. Garner**, **S. G. Yahn**, **J. Bernard**, **C. T. Fox** and **G. W. Getz**; Executive Board, **R. L. Byrnes**, **F. W. McGuire**, **L. A. Lukenbill**, **E. E. Heltibridge** and **C. F. Rogers**. The Board of Missions reported considerable work accomplished. It had approved the Constitution and organization of the new W. G. M. S., and managed with good judgment the difficult work which followed. The different publications were in good condition, showing net balances for each one. Important amendments were made to the General Eldership Constitution. One declared that the "provisions of this Constitution shall be considered a form or plan of government of a general character" to extend to the whole Church and all its members, societies and organizations. Another granting judicial powers to the Executive Board, and providing for Appeals. The Treasurer's Report showed a balance of \$11,304.05 in the Permanent Home Mission Fund; \$5,019.76 in the Permanent Foreign Mission Fund; \$983.12 in the General Mission Fund; \$778.29 in the Available Foreign Mission Fund. Propositions for the settlement of the German Eldership case were formulated by the Committee and adopted; but they were not agreed to by the representatives of said body, nor by the body itself. Authority was given the Attorney-in-Fact to continue the suit against the German Eldership. The Executive Board reported a "hearing" in the case of "certain allegations made by **M. S. Newcomer**, **W. R. Covert**, **A. E. Kepford** and **M. B. Newcomer**, reflecting on **C. H. Forney**, Editor of The Advocate; **S. G. Yahn**, Secretary of the Board of Missions, and **C. Manchester**, President of Findlay College." It was held at Findlay, O., November 25, 1903. The decision was adverse to the complaints, the Board affirming nearly all the prayers of the defendants. The Eldership placed itself "uncompromisingly against the liquor traffic in its every form," and pledged itself "to use every legitimate effort looking toward its entire suppression." The state of religion throughout the General Eldership was "not what we would desire to see." The reasons given were these: "Many of our people, in a measure, are drifting from the primitive order of the Church, and are unwilling to follow the path of true piety marked out by our forefathers, allowing the pleasures of the world to be more attractive to them than the church and its privileges." This is "due to a lack of consecration." It was also stated that "some pastors have even separated the sacred ordinance of feet-washing from the Lord's Supper." But "in other places much has been done to advance the spiritual interest of the churches, and to awaken a deep concern for the doctrines and principles as taught by the churches of God." The Constitution having been amended so that the General Eldership would meet once every four years, it adjourned to meet in 1909.

22nd General Eldership.—In 1909, for the second time in its history, the General Eldership held its session west of the Mississippi River, in the State known as "the Garden of the West," and named from the Kansas river, Indian, "Smoky Water." It is the central State in the American Union. It was believed at the time that this first quadrennial session would "go down in history as an epoch-making Eldership." Not only was it a session remarkable in spirit; but some of the actions taken were to an extent fundamental, and established and confirmed principles of a far reaching character. It was an Eldership remarkable for the Christian spirit which pervaded it, the loving fellowship which pulsed in all its sittings, the unanimity of sentiment which developed on all vital questions, and the calm, but determined, persistence to settle finally and permanently the questions which had vexed the body for the previous six years. The Eldership convened at Fort Scott, Bourbon county, Kansas, when "the Opening Sermon was delivered on Wednesday evening, May 19, 1909, by **Rev. C. H. Forney, D. D., LL. D.**, Harrisburg, Pa. Text:—Phil. iv. 8. Theme, 'The Supreme Things in the Believer's Personal and Corporate Life.'" The Eldership was constituted on

Thursday morning by **W. J. Schaner** and **C. F. Rogers**, appointed by acclamation, and the following enrollment of delegates was made:

East Pennsylvania Eldership. Ministerial—**C. H. Forney, D. D., LL. D.**; **F. W. McGuire, C. H. Grove, I. A. MacDannald, G. W. Getz, W. J. Schaner, A. P. Stover, J. A. Dettter.** Lay—**H. M. Angle, H. J. Forney, Geo. W. Fox, Hon. C. E. Quail, Chas. S. Meck, J. F. Wiggins, A. L. Bierbower, W. A. Myers.**

Maryland and Virginia Eldership. Ministerial—**L. F. Murray.** Lay—**James E. Smith.**

West Pennsylvania Eldership. Ministerial—**S. G. Yahn, D. D.**; **R. L. Byrnes, D. D.**; **John W. Whisler.** Lay—**Geo. W. Stoner, J. L. Updegraph, Wm. Harris Guyer.**

West Virginia Eldership (North). Ministerial—**N. M. Anderson.** Lay—**J. C. Beam.**

West Virginia Eldership (South). Ministerial—**W. M. Browder.** Lay—**L. D. Taylor.**

Ohio Eldership. Ministerial—**C. T. Fox, Ph. D.**; **T. Koogle, C. I. Brown, D. D.**; **W. E. Turner.** Lay—**P. J. Grose, M. K. Smith, C. F. Raach, Leroy DeHayes.**

Indiana Eldership. Ministerial—**L. A. Lukenbill, J. E. McColley, Jr.** Lay—**W. J. Beatty, J. D. Anglin.**

Illinois Eldership. Ministerial—**J. Bernard, C. F. Rogers.** Lay—**O. B. Huston, Monroe White.**

Michigan Eldership—No delegates.

Iowa Eldership. Ministerial—**W. N. Yates, D. D.**; **E. E. Heltibridle.** Lay—**A. C. Garner, W. E. Kelly.**

Nebraska Eldership. Ministerial—**C. S. Kilmer.** Lay—**Richard Bellis.**

Missouri Eldership. Ministerial—**J. F. Allman.** Lay—**L. E. Mitchell.**

Kansas Eldership. Ministerial—**J. W. Bloyd, O. A. Newlin.** Lay—**John H. Gross, W. E. Tuttle.**

Oklahoma Eldership. Ministerial—**J. D. Henson, H. W. Allen.** Lay—**C. H. Ballinger, J. W. Burns.**

Texas and Arkansas Eldership. Ministerial—**D. S. Summit, J. H. Whittington.** Lay—**J. R. Ledbetter, J. T. Shelby.**

Arkansas and Oklahoma Eldership (Colored). Ministerial—**R. T. Ellenberg.**

Oregon, Washington and California Eldership. Ministerial—**J. Garrigus, A. Wilson.** Lay—**R. A. Slyter.**

Of the sixty-nine delegates enrolled, five were absent. The election for officers resulted in the choice of **T. Koogle**, President; **W. J. Schaner**, Journalizing Clerk; **C. F. Rogers**, Transcribing Clerk. On account of certain difficulties existing in the Oregon, Washington and California Eldership a Judiciary Committee was provided for and appointed, "to which all matters pertaining to" said "Eldership were referred." It consisted of **C. H. Forney, C. I. Brown, A. C. Garner, R. L. Byrnes** and **J. Bernard.** This Committee recognized the Eldership "chartered by the General Eldership," "composed of all ordained ministers of both factions and other members;" appointed "the first Thursday in October, 1909," and Salem, Oregon, as the time and place for the next session of the Eldership to be held, and decided "that all previous troubles and difficulties shall receive no further recognition."

The Boards and Agents and Editors elected were as follows: Executive Board, **R. L. Byrnes, F. W. McGuire, L. A. Luckenbill, C. F. Rogers, E. E. Heltibridle.**

Board of Missions, **C. T. Fox, A. C. Garner, J. Bernard, G. W. Getz, J. L. Updegraph.**

Board of Publication, **C. H. Grove, I. A. MacDannald, A. L. Bierbower.**

Board of Directors of the Central Publishing House and Book Store, in addition to the members of the Board of Publication—**C. H. Forney, H. J. Forney, J. F. Wiggins, H. M. Angle.** **C. H. Forney** having insisted on his retirement from the editorship of *The Advocate*, **S. G. Yahn**, Assistant Editor, was elected Editor. Editor of *The Sunbeam* and the Primary Quarterly, **Miss Lydia A. Forney.** Editor of *The Workman Quarterly* and Lesson Leaves, **D. S. Shoop.** Treasurer, **M. K. Smith.** On the matter of writing and publishing a Church History, "the General Eldership most earnestly requested **Rev. Dr. C. H. Forney** to write, and the Board of Directors of the Publishing House and Book Rooms to publish, a work in one or more volumes on the History and Doctrine and Polity of the Churches of God."

Despite internal troubles, the Committee on the State of Religion reported "a

vigorous growth and abiding interest in our Church enterprises." It congratulated the churches on "the increased number and the character of our young men preparing themselves for the active ministry." And it "noted with profound gratitude the growing enthusiasm in the Annual Elderships and the General Eldership, and the determined purpose to eliminate all disturbing elements." Eight Articles of the Constitution were amended, the most important being those relating to irregularities in teaching, practice or polity, and to controversies between members of two or more Annual Elderships, to wit:

Article XXIV. Section 2, was amended to read as follows:

"That the method shall be, upon information of irregularities in teaching, practice, or polity, furnished by an Annual Eldership or its Standing Committee, or, in the absence of such official information, upon due information obtained otherwise, for the General Eldership, or its Executive Board, to express its judgment on matters thus brought before it, and require the Annual Eldership, or Elderships, involved to carry said judgment into effect."

Article XXV. was amended to read as follows:

"In all controversies and difficulties arising between the members of any two or more Annual Elderships, the Executive Board shall have original jurisdiction; but either party may take an appeal from its decision to the General Eldership, provided notice thereof be given to the President of the Board and to the appellee, within thirty days after the rendering of such decision."

The interests in the hands of the different Boards were in a gratifying condition. "The improved condition of Findlay College in all its interests and departments" was the subject of hearty congratulation. But as increased endowment was highly necessary, the "Eldership invited the earnest co-operation of all the Annual Elderships in a determined effort to raise during the current year \$37,500.00 needed to secure the promised contribution of \$12,500.00 from Mr. Andrew Carnegie." Home and foreign mission work was making gratifying progress. Final action was taken on the unification of the Woman's General Missionary Societies by the adoption of the action of the Commission on Unification, and also a series of resolutions proposed by C. H. Forney, President-Secretary of the Commission. This ended the controversy relative to the W. G. M. S. so far as the General Eldership was concerned, leaving it with the several Annual Elderships within whose territories the former W. G. M. S. still operated to some extent to put the final actions into effect.

Two items of special interest were reported by the Board of Directors of the Publishing House and Book Store. One was the final liquidation of the debt on the property of the Board, located at 329 Market street, Harrisburg, Pa. The other was the increased value of the property, from \$32,300.00 to about \$75,000.00. So that, including stock and machinery, the total assets of the Board approximated \$100,000.00.

A protracted discussion followed the Report of the Executive Board on the case of the West Virginia Eldership, North. The Board decided against the claims of "the Incorporated West Virginia Eldership, North," a minority of the Eldership, and recognized and declared, "the boundaries of the West Virginia Eldership, North, to be the same as fixed by the General Eldership in 1896, and that the organization of any other so-called Eldership within said boundaries is hereby declared to be a violation of the Constitution of the General Eldership, and is hereby condemned."

"That if such organization be still in existence it is hereby formally enjoined from continuing as such, it never having been established by the General Eldership, and therefore all its actions are necessarily declared to be null and void."

The Eldership expressed its judgment to the effect, "that money raised for a specific purpose should be sacredly held and used for the purpose specified; and therefore we set our stamp of emphatic disapproval upon the actions of such Sunday-schools as observe Children's College Day and appropriate the offering of the day to other purposes than the support or endowment of Findlay College."

Four ministers, who had at different times been delegates to the General Eldership, ended their earthly careers during this quadrennium. A. H. Long, of the East Pennsylvania Eldership, "well and favorably known in many of our Annual Elderships not only because of his extensive preaching, but also through his printed sermons and numerous tracts. He was a preacher of more than ordinary strength and power, and a man of splendid Christian character. He min-

isterial life which extended over half a century, was a gracious benediction to every community in which he lived, and to every church to which he ministered in holy things. In the holy character he possessed and the influence he exerted he left a monument more enduring than brass and loftier than the regal structure of the pyramids, which the flight of time itself shall not efface. He died at the age of 85 years, having died February 7, 1908.

Rev. G. W. Wilson, of Findlay, Ohio, departed this life February, 1906, aged about 93 years. He was well known throughout the boundaries of the General Eldership. He was the oldest minister in the Ohio Eldership, and probably in the General Eldership.

Rev. Alexander Miller died at his home in Bartlesville, Okla., February 15, 1908, aged about 72 years. He was a pioneer preacher in Kansas.

Rev. David Keplinger died about March, 1908, at the Soldiers' Home in California. He was eighty-four years old. He was a pioneer preacher in Southeastern Kansas. The combined ages of these four worthy ministers exceed those of any other four of the more than two thousand ministers ordained by Elderships of the churches of God. The sentiment is worth impressing upon the hearts of the living, that "the safest thing that a Christian can do is to die."

23rd General Eldership.—For the third time in its history the General Eldership was entertained by the "Mother Church," Fourth Street, Harrisburg, Pa. The session was of greater length than usual, beginning with the Opening Sermon on Wednesday evening, May 15th, and closing on Thursday night, the 22nd. **T. Koogle** delivered the sermon, from Psalm cxxxiii. 1. Theme—"Unity." With sentiments of appreciation of the merits of the sermon and of its opportune character, the Eldership "ordered it to be published in The Advocate." On Thursday morning, the 16th, **Chas. Manchester** and **W. E. Turner** were selected Clerks to constitute the Eldership, assisted by a Committee on Credentials. The Eldership was constituted as follows:

East Pennsylvania. Ministerial—**C. H. Forney, D. D., LL. D., W. N. Yates, D. D., D. S. Shoop, S. G. Yahn, D. D., I. A. MacDannald, D. D., F. W. McGuire, C. H. Grove, H. F. Hoover.** Lay Delegates—**H. M. Angle, G. W. Fox, C. S. Meck, C. E. Bair, H. N. Bowman, W. A. Myers, A. L. Bierbower, W. C. Burtnett.**

Maryland and Virginia. Ministerial—**L. F. Murray.** Lay Delegate—**K. R. Taylor.**

West Pennsylvania. Ministerial—**J. L. Updegraph, J. W. Whisler, A. B., W. H. Guyer, A. M.** Lay Delegates—**G. W. Stoner, S. Fulmer, Lit. A. M., Robert Hill.**

West Virginia (North). Ministerial—**B. D. Eden.** Lay Delegate—**William Headley.**

West Virginia Eldership (South). Ministerial—**R. L. Workman.*** Lay Delegate—**G. A. Hartwell.***

Ohio Eldership. Ministerial—**W. E. Turner, Chas. F. Raach, A. B., T. Koogle, G. A. Bartlebaugh.** Lay Delegates—**C. T. Fox, Ph. D., P. J. Grose, S. H. Addams, Frank Glasgow.**

Indiana Eldership. Ministerial—**L. A. Lukenbill, J. E. McColley.** Lay Delegates—**W. J. Beatty,* J. D. Anglin.**

Illinois. Ministerial—**J. Bernard, I. S. Richmond.** Lay Delegates—**C. F. Rogers, L. F. Alexander.**

Iowa. Ministerial—**Jesse Huddle, G. W. Elliott.** Lay Delegates—**I. N. Shearer, A. C. Garner.**

Nebraska. Ministerial—**R. Bellis.*** Lay Delegate—**Walter A. Bence.***

Missouri. Ministerial—**J. F. Allman,* G. L. Chapman.*** Lay Delegates—**C. P. Hale,* S. Van Meter.***

Kansas. Ministerial—**Chas. Manchester, D. D.** Lay Delegate—**W. H. Charles.**

Oklahoma. Ministerial—**J. W. Bloyd.** Lay Delegates—**W. L. Fleet,* L. B. Burns.***

Texas and Arkansas. No representation.

Oregon, Washington and California. **F. Boyd.***

Michigan. No representation.

Arkansas and Oklahoma Eldership (Colored). No representation.

(Those marked with a star were not present.)

Forty-eight of the enrolled delegates responded to their names. In intenseness of interest, if not in portentous distrust concerning the future, it resembled the session of 1857. But when final adjournment was reached the delegates dispersed with reassured confidence and with closed ranks, determined "to go forward with a steady and united front." The officers and Boards elected were as follows: President, **J. Bernard**; Journalizing Clerk, **W. E. Turner**; Transcribing Clerk, **Chas. Manchester**; Treasurer, Farmers' Loan and Trust Company, Columbia City, Ind.; Board of Publication, **C. H. Grove**, **A. L. Bierbower**, **I. A. MacDannald**. After adjournment, and the election of **C. H. Grove** by the Executive Board to be Editor of the Workman Quarterly, **C. H. Forney** was elected on the Board of Publication and **Grove** on the Board of Directors. Executive Board, **F. W. McGuire**, **C. F. Rogers**, **G. W. Elliott**, **J. W. Whisler**, **L. A. Lukenbill**; Board of Missions, **Charles T. Fox**, **A. C. Garner**, **J. Bernard**, **W. N. Yates**, **J. L. Updegraph**; Board of Directors of Publishing House and Book Store, **C. H. Forney**, **G. W. Fox**, **H. M. Angle**, **H. N. Bowman**, **C. H. Grove**, **A. L. Bierbower**, **I. A. MacDannald**; Board of Church Extension, **F. W. McGuire**, **A. C. Garner** and **J. L. Updegraph**.

There were three parts in the deliberations of the Eldership of absorbing interest. Two were under protracted deliberation, but with moderation and restraint. They were considered "with closed doors, with the exception of the delegates of the W. G. M. S., and advisory members of the Eldership and all members of the Church." The first related to the Funds of the General Eldership and the W. G. M. S. in the hands of the Treasurer. These were found to be in bad condition, with a possible loss of thousands of dollars. Attorneys-in-fact were appointed, and these two resolutions adopted: "That all funds which have been secured, and shall be secured, from the former Treasurer be divided pro rata among the Funds of the General Eldership and the W. G. M. S., according to the proper percentage due to each Fund." And, "That the Report [of the Executive Board] be adopted as a whole, and that the adoption of this report shall not be construed as accepting the bonds which the Treasurer holds as collateral securities, and which have been named in the report of the Board."

Following the election of the Treasurer another resolution was adopted, to wit:

"Resolved, That the said Treasurer when elected, in conjunction with the Attorneys-in-fact appointed by the Incorporate Board, is hereby duly authorized and empowered by the General Eldership of the Churches of God to make full and final settlement with **M. K. Smith**, whose term of office terminates with this election, and to do all things necessary to effect such settlement."

The second item related to the Endowment Fund of Findlay College. The Pro-Secretary of the College reported the "investments of the Endowment Fund," and added:

"In the above summary will be noticed an investment contrary to the By-Laws of our Institution that has caused much criticism and comment in the past few weeks, and, therefore, deserves special mention.

The mistake was made by our President, who has labored so unceasingly and against great odds for the building up of the Endowment Fund." In fact, a number of different investments of this character were made, aggregating a large amount. The various questions involved having been considered at some length, the matter was left in the hands of the Board of Trustees, which decided, that, "as soon as possible, a complete inventory and appraisal be made of all assets and liabilities of the College, and that the Board elect two of its members to carry out this recommendation." The Board added a third member. It also appointed one of its members as Attorney-in-fact "to institute legal proceedings" against one company in whose bonds investments were made "contrary to the By-Laws of our Institution," in case of failure to fulfill their contract.

The third part was the "Memorial Service" on Saturday afternoon, or the unveiling of a Monument on the grave of **Winebrenner**, erected in the Spring and paid for with funds contributed by churches and societies of different Elderships. It replaced the Monument erected September 23, 1868, and paid for by collections in churches of a number of Annual Elderships. This service, "owing to rain, was held in Fourth Street Bethel instead of the Harrisburg cemetery, as previously arranged. It was a meeting the impressiveness and solemnity of which we shall never forget." The following program was pre-arranged;

"PROGRAM.

Rev. W. N. Yates, D. D., Presiding.

Hymn—"How Firm a Foundation."

Prayer—**Rev. Geo. Sigler, D. D.**

Anthem—Selected choir, directed by **Prof. J. R. Swartz**, Organist Fourth Street Church of God.

Oration—**Rev. C. H. Forney, D. D., LL. D.,** Editor Emeritus Church Advocate.

Hymn—"I Love Thy Kingdom, Lord."

Benediction—**Rev. A. C. Garner."**

Not less impressive were the usual Memorial services, at which "a number of addresses were made on the lives and works of **Rev. B. Ober, Rev. O. B. Houston, Rev. H. W. Allen, Rev. M. S. Newcomer, D. D., Prof. Enoch A. Fritter, Dr. C. E. Quail and Brother H. J. Forney.** These brethren were all earnest and efficient men in their several lines of work, and their home-going leaves vacant places hard to fill."

Instead of sermons on the evenings after the Opening Sermon, there were addresses and other exercises pre-arranged by the Executive Board. Thursday evening, the Educational Work, with address by **W. H. Guyer**; Friday evening, the Woman's General Missionary Society; Saturday evening, Missions and Evangelism, with **J. Bernard** and **Chas. Manchester** as speakers; Monday evening, Young People's Societies, with an address by **J. E. McColley**; Tuesday evening, Our Church Literature, address by **S. G. Yahn**. For 1917 it was provided "that we have an evening for a lecture on Sunday-school work." A number of amendments to the Constitution of the Eldership were adopted. Provision was thus made for a Statistical Clerk, and a blank form of annual reports was adopted. Each Annual Eldership is required to collect statistics on all items covered by this statistical blank, and forward the same to the Statistical Clerk of the General Eldership immediately following each Annual Eldership. Besides the address on Young People's Societies, the Eldership rejoiced in what has been attained, and urged the organization of societies in all churches where they do not now exist, and directed the Annual Elderships to use all their influence to this end. It especially urged the importance of the Junior work, recommending Junior Societies wherever possible, and declaring it to be the sense of the General Eldership, that an earnest endeavor should be made to deepen the spirituality in all societies.

The Report of the Board of Missions indicated a fair degree of success in general mission work. A half dozen houses of worship were built in the four years; twenty-nine churches organized; over one thousand accessions, and the Board paid in salaries \$8,484.20. Some of the missionaries labored with churches organized years before. A relatively large number of men was employed, as many served but brief periods. The condition of the periodical publications of the Eldership was set forth in favorable terms by the Board of Publication. It mentioned with disapproval the "Graded Lesson System," and "most earnestly recommended the continuation of the Uniform Lessons." It also submitted "the advisability of establishing an Intermediate Quarterly, if there is a sufficient demand for it." The Eldership responded to this suggestion by authorizing a "Junior Intermediate Quarterly" to be published. The following Editors were elected: The Church Advocate, **S. G. Yahn**; S. S. Gem, **W. A. Laverty** (by the Board of Directors); Workman Quarterly, Lesson Leaves and Junior Intermediate Quarterly, **C. F. Reitzel**; Sunbeam and Primary Quarterly, **Lydia A. Forney**. **Reitzel** resigning, **C. H. Grove** was elected in his place by the Executive Board. The Report of the President-Treasurer of the Printing and Publishing House and Book Store gave evidence of reasonable prosperity. It showed receipts for the four years of \$156,095.47, and after paying all bills due the gains, added to those of former years, showed \$15,250.00 in loans and investments, and \$1,159.94 in the Treasurer's hands. It forecasted enlargement of the Printing Establishment which may cost, with further equipments, from \$6,000.00 to \$8,000.00. It also recommended the appointment of a Permanent Church Historian, which the Eldership approved.

On the question submitted by the Oklahoma Eldership, asking the General Eldership to express its judgment as to deacons being members of Annual Elderships by virtue of their office, it adopted the following:

That while we continue to recognize the right of Annual Elderships, within reasonable limits, to decide who shall constitute their membership, we express our judgment on the question submitted as follows:

1. That an Annual Eldership should be composed of ministers and ruling elders.
2. That ruling elders should become members of an Annual Eldership by virtue of their annual election.
3. That, so far as possible, the number of ministers and ruling elders in an Annual Eldership should be equal."

The Report of the Committee on Boundaries, which was sustained, "authorized the forming of an 'Oregon Eldership,' whose boundaries shall be the State lines of Oregon. Also the forming of a 'Washington Eldership,' whose boundaries shall be the State lines of Washington, and approving their Constitution presented to the Eldership. The churches in California and all other churches not in the bounds of an Annual Eldership are to be under the control of the Board of Missions." The Eldership declared strongly in favor of National Prohibition; approved of the "cold water movement," in rejecting the use of intoxicants at receptions given at the National White House, and expressed its appreciation of every law having as its object the suppression of the business of shipping intoxicating liquors into dry territory. It urged "Congress to adopt an amendment to our Constitution granting us National Prohibition, and to this end it pledged its influence in favor of agitation and combination of influences, in order to bring the greatest possible pressure to bear upon Congress to the end that the said amendment may be soon adopted."

It may be accepted as its final admonition "that we seek to strengthen the ties which bind us together in a common faith and purpose, and the sacred relationship of a common brotherhood. We have general enterprises which are essential to the continued success of our common cause. The maintenance and enlargement of these enterprises, in turn, depend upon the harmonious co-operation of all the Elderships. And this co-operation, in its truest and most fruitful sense, is the outgrowth of our oneness in Christ. For this let us labor and pray. And with the Holy Spirit to inspire us, and the voice of God to bid us forward, increasing prosperity and usefulness will attend us in the years that are yet to be."

DIVISION IV.

HISTORY OF THE PRINTING ESTABLISHMENT.

DIVISION IV.

HISTORY OF THE PRINTING ESTABLISHMENT.

The distinction between a Publishing House and a Printing Establishment was not recognized by the Church of God in 1833. Perhaps it did not exist in the United States, as the two had not as yet acquired a distinct and separate character. The printer was also the publisher. The Church desired to publish a religious paper, and its first thought to the realization of this desire was the securing of a Printing Establishment, a place fitted up with cases, type, press and other necessary materials to print the paper. The printing press is much older than the newspaper, the first press which was brought to the new world having been installed in the City of Mexico, in 1539; but the newspaper came much later, and was closely connected with the printing establishment or plant. In 1828 the total number of newspapers printed in the United States was 852. To print a paper by contract, as is now not at all uncommon, was then a rare exception. The religious body that would have its own paper would also need to provide for the printing of it on its own press. In 1833 few of the religious bodies were publishing papers. "The Library of Religious Knowledge" names six as having been started prior to 1833, and one in that year. It would, hence, be interesting to know with whom the idea originated that so young and small a body as the Church of God was then should undertake to publish a paper. The records do not inform us. It is simply stated by **Dr. George Ross**, in 1880, that "year after year the matter was agitated, but no definite action was taken until 1833." From that year on it is not so difficult for the historian to follow the development of the idea until its fullest realization in 1901. It was on December 25, 1833, at the fourth Eldership in East Pennsylvania, held at Middletown, Dauphin county, that "the subject of starting a Printing Establishment was first officially acted upon." And then the fact that a Printing Establishment was to be installed was only implied as being self-evident. The resolution was as follows: "That we deem it highly important for the good of the cause of God to establish a religious paper." But after agreeing on the title of the paper, and fixing the subscription price, a committee was appointed, consisting of **J. Winebrenner, James Mackey, Joseph Ross, Jacob Rupp and S. Boyer**, which was "to locate the paper and purchase type." For this purpose the necessary funds were to be secured by collections and subscriptions through the ministers. If they succeeded, the type was to be bought and the first issue of the paper was to be printed and published March 1, 1834. What was done by said date, or up to the Eldership held at Shippensburg, Cumberland county, December 13, 1834, can not be determined. The Committee on Journals, **Wm. Miller, D. Maxwell and J. Mackey**, reported the item as found on the Journal of 1833, and stated that "the resolution for the establishment of a religious paper had not been carried into effect for want of sufficient encouragement to warrant the same." The Committee also "recommended the Eldership to make renewed efforts to effect the purpose aforesaid." Acting upon this suggestion a committee was appointed, consisting of **J. Ross, J. Winebrenner and Andrew Miller**, "to raise funds for the purchase of a Printing Establishment." This Committee collected \$280.75; borrowed \$764.63, and bought a press, type and other material, so that by June 5, 1835, the first number of the paper was issued.

As there was only one Eldership at this time, all this work was done by it. The Committee, however, were personally responsible for the debt created, though the Printing Establishment was installed by the authority of the Eldership. Accordingly the Eldership held at Uniontown, Md., November 2, 1835, directed that "the printing press and materials, the subscription list and all incomes of the Establishment be given to the Printing Committee as an indemnity to them for the money by them advanced." Nominally and legally the Establishment was, however, still the property of "the Board of Trustees;" but it was virtually mortgaged for its full value, and its liabilities increased with no augmentation of its assets. It seemed to have been "an ill-fated enterprise" from the beginning, as **Winebrenner** later called it, and instead of proving a source of income to be used for

missionary purposes, it involved certain brethren in heavy losses. But, sanguine of success, the establishment was continued, and efforts were renewed to reduce, or liquidate entirely, the debt which had been originally incurred, and was growing. In 1837,* when the Eldership convened at Harrisburg, two actions were taken. The one was the appointment of **"J. Winebrenner and A. Miller** to solicit subscriptions in aid of the Printing Establishment, to be paid in five yearly installments, beginning January 1, 1838, to pay off what was due on the same." The other was broader in its scope. It named **Winebrenner, A. Miller, J. Ross, Walborn, Mackey, Flake and J. S. Kerr** as a committee "authorized forthwith to take measures to relieve the Printing Establishment, and to pursue whatever course they may think best in relation to the same." Whatever success may have attended this plan, it did not relieve the Establishment, so that without a published report, at the Eldership at Middletown, November 11, 1838, "the Printing Establishment was taken under consideration," and **Winebrenner** was authorized to "go one round with the preachers on each circuit and solicit subscriptions for the Printing Establishment, and for a Missionary Fund." Evidently he was not gifted with the hypnotic power of the modern solicitor, or had less sensitive subjects, for conditions at the Eldership in 1839 had not improved. The session was held at Shiremanstown, Cumberland county, November 11th, and the affairs of the Printing Establishment were fully discussed. As a result, **"Jacob Rupp, Joseph Ross, Andrew Miller, George Rupp, Sr., and David Lingle,** and such others as they may see proper to add to their number," were "appointed a Committee, or Board of Trustees of the Printing Establishment." They were "empowered to audit and settle the accounts of the Establishment, and after liabilities are ascertained, to make a loan for the payment of the same." And a second time they were granted the right to "hold the Establishment, with all its assets, as their security for the payment of the loan." This Board could appoint agents to collect money, and "control and manage the Establishment and its finances until its liabilities are discharged, and then the Establishment to be returned as the property of the Eldership." On January 3, 1840, this Board reported the indebtedness to be \$4,409.70, and the assets consisted of \$1,500.00 unpaid subscriptions, \$225.00 five-year pledges, with other "availabilities" to the amount of \$518.95. If these assets were convertible into cash, the net debt would have been \$2,165.75; but they were almost worthless. Of these liabilities one item of \$2,718.12 was a debt to the Editor. One thing which seriously militated against the Establishment was the fact that from the first issue of Vol. I. of The Gospel Publisher the prospect was prominently held before the readers that the Establishment would make money, replenish the Missionary Fund, and that these "net proceeds will be applied to religious purposes." During the year 1841 and 1842 prospects apparently brightened, for in November, 1842, the Board of Trustees reported a "total gain of \$1,009.47 since January 1, 1840. An agent was secured to collect to pay off the balance of the debt. But this was only a rift in the ever-lowering clouds, for on February 20, 1843, one of the members of the Board of Trustees stated, that by April of said year there would be a deficit which might reach \$1,200.00. In November of said year an earnest plea was made for all indebted to the Establishment to pay. And at the Eldership held at Shippensburg, November, 1843, all the members pledged themselves to collect funds to pay the debt on the Printing Establishment. The body also gave assurance that it would "keep the Board of Trustees of the Printing Establishment from all losses which they might sustain on account of the Establishment." The number of Trustees at this time was twenty-four, which was increased to thirty-four in 1844. It created a permanent "Relief Fund," which the Eldership approved in November, 1844, "to raise funds to liquidate claims upon the Printing Establishment." **Winebrenner** was appointed to make collections. And while there were gains reported in some lines, in others there were losses, so that by January 15, 1845, "the Auditing Committee reported the debt of the Printing Establishment to be \$4,042.42." It was concluded that "voluntary subscriptions alone could save the Establishment from dissolution." By this time two other Elderships had been organized, and these were appealed to for help "to raise money to place the Establishment on a free footing." In October, 1844, the Ohio Eldership responded with a favorable resolution, followed in November by a similar action. Subscriptions were reported by May, 1846, of about \$2,520.00, from Ohio and East Pennsylvania, to be credited to the "Relief Fund." On December 12, 1845, after the suspension of The Gospel Pub-

lisher, August 13, 1845, the Board of Trustees announced that "the Agents have nearly finished canvassing the ground, and have failed to raise an adequate sum to discharge the entire debt of the Establishment." And the Editor stated as a reason for the suspension of the paper that "the Executive Committee have become tired borrowing money to carry on" the paper; and as "the subscribers will not pay, it therefore must of necessity stop." The blame for the catastrophe was placed upon the patrons of the paper, through whose dereliction a larger amount than the debt was lost. How much of the \$7,000.00, which the Auditing Committee reported as having been "lost" in the less than ten years The Gospel Publisher was printed no one may know; but while the members of the Board of Trustees finally lost considerable (as the total debt in August, 1846, was given at \$8,968.99), after years of contention and diligent effort "**Winebrenner's** claims" were liquidated.

This closed out the Printing Establishment as a direct Eldership enterprise for that period. It was prematurely initiated; but it must be conceded that the action of 1833 was by far the most important taken by that Eldership, the most far-reaching in its effects upon the future of the Church. Had, however, the project been deferred five or ten years the evil results of this miscarriage, with the friction and enmities engendered, would have been avoided. And also the unity of feeling and sentiment in the body and the co-operative zeal and spirit of aggression would have carried the Church to greater triumphs. The Evangelical Association was considerably stronger when the first steps were taken, in 1816, to establish a Publishing House. But, says **Bishop R. Yeakel**, "it was soon ascertained that the Association was yet too weak to support such an institution." It was, however, not until 1836, when the Association numbered about 7,000, that the "Christliche Botschafter" was founded, and "the coming year a Publishing House should be founded." Their English paper was "ordered to be published by the General Conference in 1847. At the beginning of the year 1821, says **Amel H. Bassett**, author of the History of the Methodist Protestant Church, "there was not a Methodist newspaper issued anywhere upon the continent." "The Methodist Protestant," the first paper published by the M. P. Church, was established in 1831. It was in 1834 that "the Trustees of the General Conference" of the United Brethren Church, as per instructions by the General Conference, "secured real estate at Circleville, Ohio, purchased a press, type, and other necessary material, and established the Publishing House of the Church." "December 31, 1834 the first periodical publication issued from the Establishment" was printed—"The Religious Telescope." Conditions under which these periodicals were launched were not dissimilar from those of The Gospel Publisher. The size of the papers, the price and the number of subscribers were nearly identical. None, however, had so small and weak a constituency.

That, when on May 1, 1846, The Church Advocate was issued, it was not from the Printing Establishment of the Eldership is substantiated by circumstantial and direct evidence. **Winebrenner** says, in his "Editorial Address," I have agreed to publish the first volume of the new series on my own responsibility." The standing announcement at the head of the first column of the first page was: "Printed and Published by **John Winebrenner, V. D. M.**" In a brief editorial, "Delay of The Advocate," he says: "Having bought the office." And the Board of Trustees of the Printing Establishment, in the last number of The Gospel Publisher, stated that "we have concluded to wind up the concern." It continued to be **Winebrenner's** Printing Establishment, though The Gospel Publisher and The Church Advocate were the organ of the General Eldership, until April 23, 1857. On that date the following announcement was made editorially by **Winebrenner**: "Since the foregoing editorials were written, preparatory to the next volume, we have quite unexpectedly sold and transferred the good will and Advocate Establishment to **Elder James Colder.**" In the issue of the paper of May 1st, **J. Colder** stated he had "purchased the good will and fixtures of the Advocate Establishment." The General Eldership convened June 1, 1857, at Harrisburg, Pa., when "the Committee on Purchasing the Printing Establishment" reported the willingness of **Colder** "to sell the same to this body for the amount it cost him." As the General Eldership had no funds, it concluded "to take the Establishment at the amount it cost **Colder**, and leave it in his hands until the receipts cover that amount, after which the entire proceeds are to pass into the hands of the General Eldership." **Colder** was elected Editor,

"at a salary of \$300.00 for the first year, and \$500.00 for each subsequent year up to the meeting of the next General Eldership." **E. H. Thomas, John S. Gable** and **Dr. George Ross** were "appointed agents of the General Eldership, as the Publishing Committee of The Church Advocate." It was shortly after this that **Colder** began his public opposition to the missionaries and their course in Texas, and also got into an illicit controversy with **Winebrenner**, both of which militated seriously against the prosperity of the paper. As a consequence, **Colder**, on January 6, 1859, suspended the publishing of The Advocate. He also gave the Board of Publication to understand that it was responsible for the debts of the Establishment. The Board would not furnish funds, but decided to take the paper, the Establishment, the debts and all. The total indebtedness was \$1,334.00, "and not a dollar in hand to print the paper." It took **Colder's** place in the contract with the General Eldership, and then made the same contract with **Thomas** to print and publish the paper, except the matter of salary. **Thomas** was to take the Establishment, with all liabilities and assets, subscription list and materials, and carry on the work, paying all liabilities and receiving all the income for two full years from May 1, 1859. At said date, May 1, 1861, he was to deliver up the Establishment clear of all incumbrances to the General Eldership. The first issue of the paper under this contract was dated February 10, 1859. However, the estimates and anticipations on which the contract was based proved erroneous, so that by May 1, 1860, the debt was \$1,637.38. The contract had one more year to run when the General Eldership assembled in 1860. Desiring to have it synchronous with the triennial period of the General Eldership, this fact was set at naught, and the former contract was extended to the time of the meeting of the General Eldership in 1863. **Thomas, Gable** and **Ross** were re-elected as the Board of Publication. During these three years the debt was reduced to \$500.00. The former contract was renewed, to expire in 1866, and the old Board was re-elected. During these three years prices for labor and materials of all kinds so increased that instead of reducing the debt it was found that the expenses exceeded the income by \$600. Indeed so threatening were the indications that another disaster was apprehended by some. In the most heroic spirit **Thomas** decided, in 1868, to meet the storm which seemed to be brewing by doubling the size of the paper and providing "an entire new suit from head to foot." And while it did not succeed in wiping out the debt on the Establishment, it was the forlorn hope which ultimately crowned the breach and brought victory to those who entered into **Thomas's** labors. It was the popular thing to do, and the results showed that it spelled victory. While the debt in 1866 was about \$1,000.00, in 1869 it did not exceed \$1,200.00. At the General Eldership in 1869, leaning over the grave, **Thomas** submitted a proposition, asking for a new contract for three years. But he proposed to pay off the entire debt the first year, and for each of the two succeeding years to pay to the Treasurer of the General Eldership \$300.00. The Eldership accepted the proposition, and for the first time in thirty-four years had a good foundation for the hope of "revenue for religious purposes" from the Printing Establishment. Within less than four months of the ratification of this contract **Thomas** was soothed to sleep by the music of heaven. But under the law, and according to the provisions of his Will, the Executor claimed that the contract was not abrogated by **Thomas's** death, but that the Executor took his place. Though not agreeable to the remaining members of the Board, they acquiesced in this view. But during the Winter following the death of **Thomas** negotiations between **Dr. Ross** and the Executor resulted in the transfer of the contract to **Dr. Ross** for the consideration of \$1,500.00. He fulfilled the contract, and in 1872 paid the \$600.00, minus a small amount paid for type for a new mailing list, to the General Eldership. He was also the official Publisher of the paper from 1870 to 1876. The material of the old Printing Establishment was of very little value, "consisting of an old and useless hand press and some worn-out and antiquated type, neither of which were of any use." **Thomas** had his own Job Printing Plant, and the presswork was done by contract in another Publishing House.

From the date that **Thomas** became publisher of The Advocate until 1901 the General Eldership had no Printing Establishment. And even from 1846 only in name. The printing was done by contract with other publishing houses; or, as in the case of **Thomas**, in his own establishment. The first outside contract was with "The Inquirer Publishing Co.," Lancaster City, from 1870 to 1874. In 1874 "The Herald Printing and Publishing Co.," Carlisle, secured the contract, and held

it until 1876. Then "The Farmers' Friend Publishing Co.," Mechanicsburg, had the contract for two years, after which the same parties and "The Harrisburg Telegraph Co.," held the contract alternately until 1901. But during these thirty-one years of exile the desire to have a Printing Establishment owned and controlled by the Church was not extirpated. It was being quietly nursed in the mind of the Editor who succeeded Thomas, and with confidence and in measured terms it was occasionally submitted to the Church. And as, after 1878, a surplus began to accumulate, the purpose of using it to establish a Printing and Publishing House was presented in stronger terms. In the issue of The Advocate of February 4, 1880, the Editor again took up the strains of the early thirties, and in an editorial on the subject, said: "We are amply strong enough to have a good Printing Establishment." On July 14, 1880, under the caption, "Our Publishing Interests," he said: "If we are to do anything special during this semi-centennial year for our Publish-



George Ross.

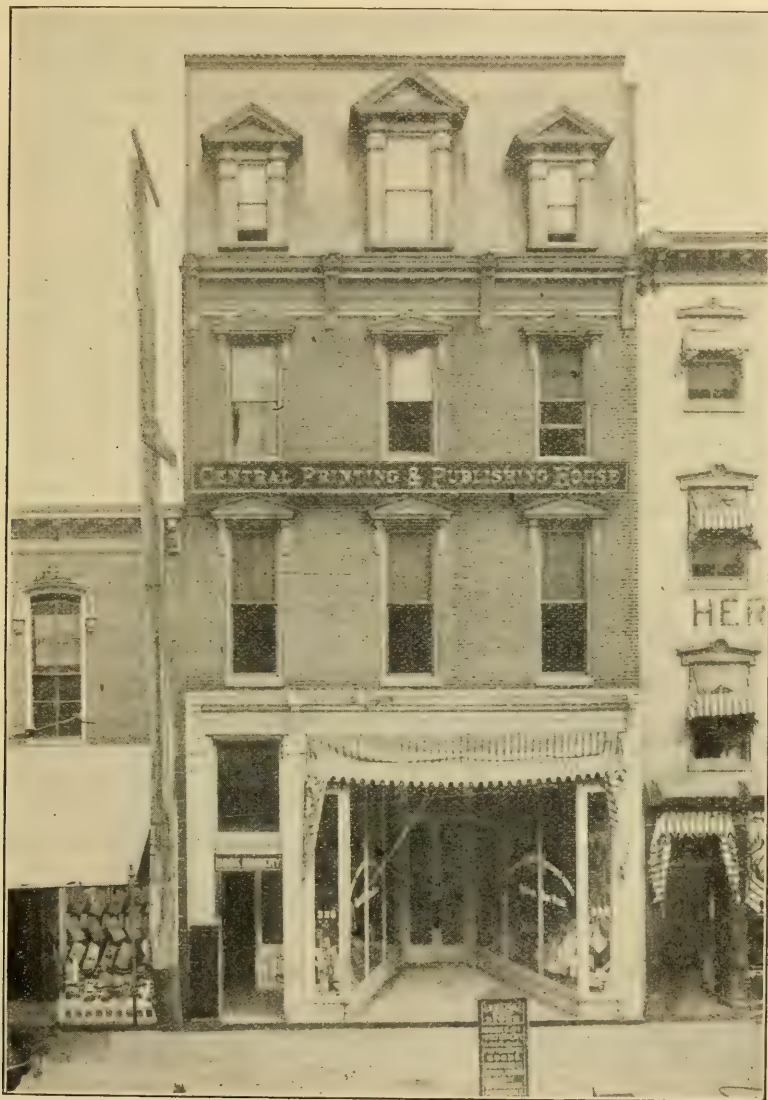
ing Interests, it is proper that the particular things which may be done should be pointed out and discussed." And added: "One of the things to do is to raise the means to start a Printing Establishment of our own," with such arguments in favor of the project as appealed to his judgment. A "Book Concern" was originally associated in the minds of the brotherhood with a Printing Establishment and a paper. And so when Dr. Ross in 1877 opened his Bookstore on South Third street, Harrisburg, it was anticipated that in connection therewith there would soon be a Printing Establishment. It was the headquarters of the periodical publications of the Church. His nearest friends believed with reasonable assurance that only his premature death prevented this consummation, for the Lord had put it into his heart to devise liberal things. This precedence of the "Book Concern" appears in the official action of the General Eldership in 1884. The Committee on Book Depository reported on the subject, and with surprising unanimity the Board of Incorporation, upon recommendation of said Committee, was authorized to establish a Book Concern as soon as possible. Periodicals were to continue under existing

management "until the Board of Incorporation shall establish a Book Concern and Printing Establishment." Other arrangements touching periodicals which were proposed were "not to go into effect until such time as the Board of Incorporation is ready to start the Book Store and Printing Establishment." The proponents of this scheme realized the difficulty against which such a large and widely-scattered Board would labor in carrying this action into effect. But they had a year to think and to mature plans, for the Board would not meet until June, 1885. When it did meet, June 16, 1885, **Editor Forney** first submitted a resolution, declaring that "it is expedient on the part of the Board of Incorporation to take some action at the earliest day practicable touching a Book Store and Printing Establishment referred to this Board by the General Eldership." This encountered no opposition. At once **J. H. Redsecker** read and submitted **Editor Forney's** preamble and resolutions, prepared in advance, which provided for "the establishment of a Publishing House and Book Rooms with as little delay as the importance and magnitude of the work will admit of;" that they "be located at Harrisburg, Pa.;" that "a Board of Directors be appointed to consist of the Board of Publication together with two other brethren to be elected by the Board of Incorporation," and prescribing the duties of said Board of Directors. Considerable discussion followed. It was proposed by **W. B. Allen** that the location be Findlay, Ohio; but the amendment was lost by a large majority. **R. H. Bolton** submitted an amendment that the name be "The Publishing House and Book Rooms of the Church of God," which was sustained. One other amendment prevailed, making the elective members of the Board of Directors "four" instead of "two." One more step was at once taken. The four members of the Board were elected. The tendency to scatter the Board became at once apparent. Of the ten persons nominated one was from Iowa, two from Illinois, one from Ohio, one from Indiana, one from West Pennsylvania and four from East Pennsylvania. Those elected were **John Huff**, Iowa; **W. W. Lovett**, Indiana; **C. H. Forney**, East Pennsylvania; **W. P. Small**, Ohio. These, with **Isaac Frazer**, **J. H. Redsecker** and **D. M. Bare**, Board of Publication, constituted the first Board of Directors. The first duty of this Board was to rent a room and start a Book Store. Following this, gradually, as the judgment of the Board would dictate, it was to install a job printing office, and then a Printing House. The Board was also authorized "to draw on the Treasurer of the General Eldership for such amount, out of the Book Fund, as may be necessary." From this source the Board received \$2,900.00 in cash and \$4,162.00, the estimated value of books held by the Book Agent, and it made a loan from the Book Agent of \$1,134.92. The Board as constituted never held a meeting, as the members west of the mountains failed to be present. The work rested upon the members living in the territory of the East Pennsylvania Eldership. They were united in purpose, and worked expeditiously. In seven days less than three months after the Board was created, on September 9, 1885, **Editor Forney** made this announcement: "To-day the first step in this enterprise is a reality. The Book Store is now open. At No. 335 Market street, Harrisburg, Pa., the Board of Directors has now a well-stocked Book Store." From the beginning the enterprise was providentially favored with a good measure of success, for from September 9, 1885, to April 30, 1887, the amount received from sales of merchandise was \$13,461.39. The members of the Board then, and ever since, gave their time and labor and carfare without remuneration.

Larger things were now on the horizon. To prepare for these, when **Treasurer Forney** submitted his report to the General Eldership in May, 1887, he recommended "that the Board of Directors be authorized to secure real estate for a Publishing House when in its judgment it would be advisable." This was granted. This authority was renewed in 1893. The Board was making haste slowly. It acted with wise deliberation. It kept the ultimate purpose ever in view. April 30, 1893, it was said editorially, "Unless the General Eldership dissents, we propose that every dollar that can be made by The Advocate, and also the Book Rooms, shall go into a fund to establish a Publishing House." As the Board was almost exclusively dependent on income from the Book Store and the various periodicals for funds to purchase property and install a printing plant, it acted in a spirit of prudence and circumspection. Three properties on Market street, and several in other parts of the city, were considered at different dates; but no final action was taken until at a meeting of the Board held July 11, 1899, when a casual remark, reported to the Board as to the probability of buying the property

at 329 Market street, led to the adoption of a motion to open negotiations for its purchase. A committee was at once appointed to see **Edward Stover**, the proprietor, and make the purchase, at a price left within the discretion of the committee. On August 1, 1899, the Agreement of Sale was signed at Hummelstown, Dauphin county, near which town **Mr. Stover** lived, and a certain amount paid.

By this act the Board came into possession of a very valuable property at a reasonable price. The lot has a frontage of 26 feet, 6 inches, on Market street, and



Central Printing and Publishing House.

a depth of 210 feet to Blackberry avenue. Thereon stands, on Market street, a four-story brick building, with a depth of 150 feet, and on Blackberry avenue two three-story dwelling houses. The purchase price fixed in the Agreement of Sale was \$32,300; but **Mr. Stover** generously donated \$300.00. By April 1, 1900, when the Agreement of Sale called for the transfer of the property and full payment of the purchase money, the Board secured a loan of \$15,000.00, paid **Mr. Stover** in full, and secured a clear title. Later, to provide for the Life interest of \$2,300.00, the Board invested \$2,500.00 in guaranteed bonds.

The degree of success which rewarded the labors of the Board inspired confidence. The Board had a paying business; the periodicals reported net gains each year which the Board controlled, and it had the room in which to install a complete printing plant. Why not venture a little further, and if necessary borrow a few thousand dollars additional and complete the Establishment as originally designed? On January 24, 1901, a spécial meeting of the Board was called to consider this question, and after thoroughly canvassing the whole question, decided to proceed at once to make necessary changes on the first floor and basement, and purchase the machines and material to install a printing plant to fully meet the requirements of our own publishing interests, the same to be finished in good time to print No. 1, of Vol. LXVI., of *The Advocate* of July 3, 1901. This included the following: One No. 9, 4-roller, 2-revolution Cottrell Press, one Brown Folder, one Wire Stitcher, one Linotype, one Paper Cutter, one Job Press, one Perforator, one Proof Press, a number of series of Job Type, General Furniture, one large Imposing Stone, electric motors for every machine, and full assortment of cases, cabinets and printers' wood furniture. The total cost was \$10,776.19. The total indebtedness now, less cash and securities, was about \$21,000.00. On July 3, 1901, as prearranged, *The Advocate*, which had up to this date paid nearly \$12,000.00 toward the Publishing House and Printing Plant, in its present form, was set up, printed, folded, trimmed and stitched on the machinery installed and mailed from "The Publishing House of the Church of God." The expectation was indulged by the Board, that by May, 1909, it could pay off the debt entirely. But working with all diligence and economy, heartily co-operated with by the General Manager, **W. A. Laverty**, it was announced by the President-Treasurer four months in advance of this date, January 1, 1909, that the debt was canceled, and that "the Board of Incorporation now had a clear title, in fee simple, without incumbrance, or lien of any character. The last dollar on our mortgage was paid this morning." With the advance in real estate, the value of the entire plant now was placed at "not less than \$100,000.00." Since then there have been added a large Job Press, a Punching Machine and a Cleveland Folder and electric motors, costing about \$2,500.00.

The membership of the Board of Directors during the period between the General meetings from 1884 to 1913 was as follows:

1885 to 1887:—**I. Frazer**, **D. M. Bare** and **J. H. Redsecker**, Board of Publication; **C. H. Forney**, **W. P. Small**, **W. V. Lovett**, **J. Huff**.

1887 to 1900:—**D. M. Bare**, **J. H. Redsecker** and **J. C. Forney**, Board of Publication; **C. H. Forney**, **J. M. Carvell**, **G. Sigler**, **S. Knisley**.

1890 to 1893:—**D. M. Bare**, **J. H. Redsecker** and **J. M. Carvell**, Board of Publication; **S. Knisley**, **B. F. Beck**, **G. Sigler**, **G. W. Seilhammer**.

1893 to 1896:—**D. M. Bare**, **D. S. Shoop** and **C. I. Brown**, Board of Publication; **C. H. Forney**, **G. Sigler**, **B. F. Beck**, **S. Knisley**.

1896 to 1899:—**D. M. Bare**, **D. S. Shoop** and **C. I. Brown**, Board of Publication; **C. H. Forney**, **H. J. Forney**, **J. F. Wiggins** and **C. C. Bartels**.

1899 to 1902:—**D. M. Bare**, **D. S. Shoop** and **C. I. Brown**, Board of Publication; **C. H. Forney**, **H. J. Forney**, **J. F. Wiggins**, **I. A. MacDannald**.

1902 to 1905:—**D. M. Bare**, **D. S. Shoop** and **I. A. MacDannald**, Board of Publication; **C. H. Forney**, **J. F. Wiggins**, **H. J. Forney** and **C. I. Brown**.

1905 to 1909:—**I. A. MacDannald**, **C. H. Grove** and **H. M. Angle**, Board of Publication; **C. H. Forney**, **H. J. Forney**, **J. F. Wiggins**, **A. L. Bierbower**.

1909 to 1913:—**C. H. Grove**, **I. A. MacDannald** and **A. L. Bierbower**, Board of Publication; **C. H. Forney**, **H. J. Forney**, **J. F. Wiggins** and **H. M. Angle**.

Elected in 1913:—**C. H. Grove**, **A. L. Bierbower**, **I. A. MacDannald**, Board of Publication; **C. H. Forney**, **G. W. Fox**, **H. M. Angle** and **H. N. Bowman**.

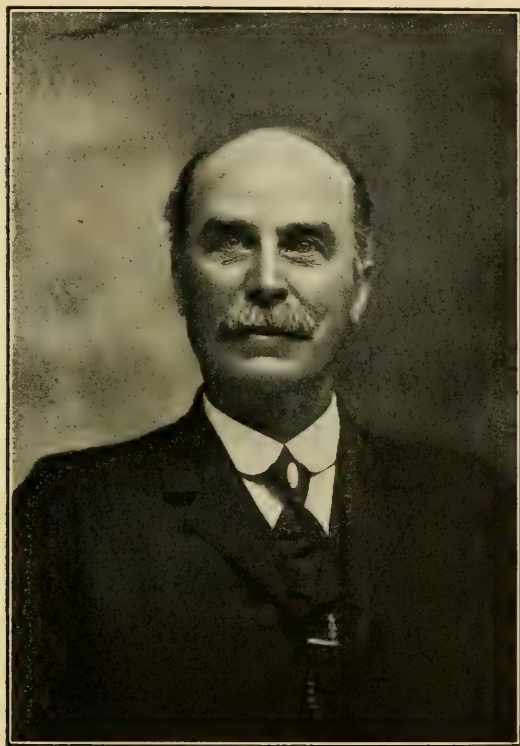
C. F. Reitzel, on May 30, 1913, having resigned as Editor of the "Workman Quarterly," **C. H. Grove** was unanimously elected in his place by the Executive Board. Having accepted the position it was necessary that he should resign as a member of the Board of Publication. The Executive Board on July 4th unanimously elected **C. H. Forney** a member of the Board of Publication. **C. H. Grove** was elected in his place on the Board of Directors, **Forney** becoming a member ex-officio.

In 1885 **W. F. Becker** was elected Superintendent of the Book Store. He served in that capacity until January 29, 1889, when **W. A. Laverty** was elected, who in 1901 was promoted to General Manager of the Publishing House and

Book Store. His continuance in this office to the present is the best evidence of his ability and integrity which the Board could give.

During these twenty-eight years the number of different persons on the Board of Directors was twenty-four. Of this number fourteen are living, and ten are dead. But the only one to die in office was **H. J. Forney**, who on April 16, 1912, suddenly "passed through the dread portal of Death" at his home in Penbrook, Pa. In his stead the Executive Board elected **George W. Fox**, of Picketown, Dauphin county, Pa., who had frequently been a delegate to the East Pennsylvania Eldership, and was three times elected a delegate to the General Eldership.

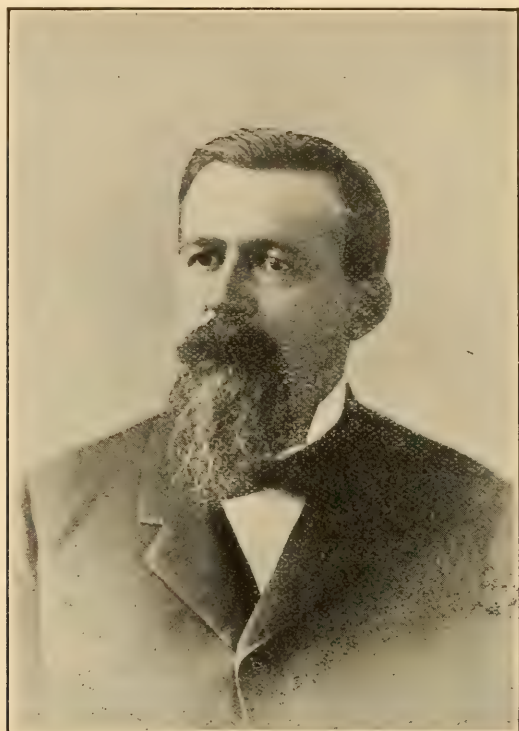
Henry J. Forney was a native of West Hanover township, Dauphin county, Pa., born in 1833. He acquired his early education principally in the common schools of his native county, and at the St. Thomas Institute, Linglestown, Dauphin county, under **Prof. John Focht**. He was of a studious disposition and a great reader of periodical literature. Apt to acquire knowledge of branches then com-



G. W. Fox.

monly taught in the public schools, he began teaching before he reached his majority. But in 1856 the county superintendent of Dauphin county, for reasons other than literary qualifications, declined to give him a certificate, and thus diverted the aspiring young teacher's mind into that business career in which he was so eminently successful. He inherited a religious disposition from his mother, and early in life became a member of the church of God at Linglestown. Thence, upon his removal to Harrisburg, he transferred his membership to the Fourth Street church, and later to Progress, and then to the newly organized church at Penbrook, in whose fellowship he died. For many years he was a ruling elder in the churches of which he was a member; was a delegate to the Annual Eldership, and a number of times was elected a delegate to the General Eldership. He was of a resolute disposition, firm in his convictions, of great tenacity of purpose and conscientious in his search after truth. His wide and protracted experience in business, church councils, city and borough councils and stockholder in various interests made him specially fitted for membership on the Board of Directors.

George W. Fox was born in West Hanover township, Dauphin county, Pa., April 12, 1852, near the present village of Piketown, where he still resides. He is a descendant of one of the original Church of God families in that community, being a grand-son of **Christian Forney**. With pious parents and grand-parents, he was early inclined to follow in their footsteps. He was converted, baptized and fellowshiped at the age of seventeen, and has ever since been an active worker, having been an elder in the church continuously since 1889, and for twenty-eight years Superintendent of the Sunday-school. Like so many other elders and ministers of the Church, he was raised on a farm. But he taught school sixteen terms, and a preparatory school for teachers for five terms. His training for this work he received in the public school and at the Linglestown Academy. Since 1880 he has been engaged in the mercantile business at Piketown, and when in 1892 a post-office was established at that place he became the Postmaster, a position he still holds. He has served as Justice of the Peace seventeen years, and County Auditor



H. N. Bowman.

three years. These facts indicate the ample qualifications he possesses for the position of honor and responsibility in the General Eldership to which he has been elected.

The Office of Publication prior to the establishment of the Printing Plant at 329 Market street, Harrisburg, had been at a number of locations. In 1835 it was in "the Editor's Drug and Book Store," Market Square, Harrisburg. On May 13, 1840, "the new Office is next door to the United States Hotel, along the C. V. R. R., Mulberry street." Then on April 1, 1841, **Weishampel** removed it to Shiremans-town, with the printing plant. In December, 1843, the Board of Trustees voted six to five to return to Harrisburg, which was done between March 6th and 13th, and the Establishment was located on Mulberry street, between Second and Third. When **Winebrenner** started *The Church Advocate* on May 1, 1846, it was "edited, printed and published on Mulberry street, near the Railroad Bridge," in the basement of the Mulberry Street Bethel. The next imprint, Vol. XXI., May, 1857, locates the "Office on Fourth street, opposite the new Bethel," to which place it

was removed April 2, 1857. The Office was continued here until March 10, 1859, when it was removed to "Brady's Row, Mt. Joy, Lancaster county, Pa., opposite the Bethel." Thence on May 12, 1859, it was changed to "Brenneman's Building, Center Square, Lancaster, Pa." On May 9, 1861, the new location was "next to Hubley's Grocery Store, Second Story, Center Square, Lancaster." Again on February 9, 1865, it was removed to "North Queen street, West Side, Russell Building, second story, back of Cummin's Daugerean Room, Lancaster City." May, 1870, it was found in the "Inquirer Printing and Publishing House," North Queen street, Lancaster. Thence in 1874 it came back to its original home, Harrisburg, where it has ever since remained, though part of this time the printing was done elsewhere until 1901.

Since the inception of this work in 1909 there have been three changes in the membership of the Board of Directors as given in the Frontispiece. First came the death of **H. J. Forney**, and the election of **Geo. W. Fox** as his successor. **John F. Wiggins** not having been a delegate to the General Eldership in 1913, **H. N. Bowman** was elected in his place. And upon the resignation of **C. H. Forney**, in October, 1913, **S. G. Yahn** was elected by the Executive Board to succeed him. **Henry Nicholas Bowman** is a son of **John** and **Elizabeth Bowman**, life long friends and supporters of **Winebrenner**, who became acquainted with **Winebrenner** when he preached at Salem (or Stone) Reformed church, near Shiremanstown. They united with the first organization of the church of God at Walnut Grove school-house, near Oyster's Point, now part of the borough of Camp Hill. **Henry** was born on August 4, 1840, in the old stone house in which he still lives, in Camp Hill, East Pennsboro township, Cumberland county, Pa. He was converted in 1855, during a revival held at Camp Hill by **H. J. Soule**, and was fellowshipped by the church at said place, in which he has ever since been an active and influential member, and a deacon or elder for over thirty years, as well as Suprintendent of the Sunday-school. His intellectual training he received in the common school at Camp Hill and the White Hall Academy located there. When a Soldiers' Orphans' School was established at White Hall Academy he had charge of it for some years. Much of his time he has devoted to farming and real estate business, holding also the office of Register of Cumberland county for one term of three years, and having been a justice of the peace for thirty-three years. He stands deservedly high in the community in which he has lived from childhood.

DIVISION V.

HISTORY OF PERIODICALS OF THE CHURCH.

DIVISION V.

HISTORY OF PERIODICALS OF THE CHURCH.

I. THE GOSPEL PUBLISHER.

Religious journalism was in its infancy in 1835. It has indeed been said that "the history of 'newspapers' as such does not commence until about 1820;" but this is an extreme statement. Had it been limited to "religious journals" it could be endorsed, although about a half dozen such periodicals were established prior to that date. Secular papers ante-date the religious papers by more than a century. "The Herald of Gospel Liberty," started in 1808, is the oldest religious periodical published in the United States. Other religious papers established earlier than The Gospel Publisher were these: "The Religious Remembrancer," 1813; "Weekly Recorder," 1814; "The Boston Recorder," merged in "The Congregationalist," 1816; "The Watchman," 1819; "The Register," 1825; "The Examiner," and "The Observer," 1823; "The Christian Advocate," and "The Morning Star," 1826; "Reformed Church Messenger," 1827; "The Christian Standard," and "The Evangelist," 1830; "The Methodist Protestant," "The Presbyterian Journal and Messenger," and "The Lutheran Observer," 1831; "The Religious Telescope" and "The Western Christian Advocate," 1834. Between 1792 and 1855 no less than eighteen newspapers had been started in Harrisburg. How many were cotemporaneous may not be known, for while a few survived, some lived three months, some four, some six and longer and then suspended, while a few became permanent. These frail barks encountered the inevitable rocks submerged in the financial waters. Nearly all these early ventures in the field of journalism were of unpretentious size, and began with a few hundred patrons, or less. These are facts in the light of which the efforts to establish a religious paper by **Winebrenner** and his co-laborers, and their failures and successes, are to be compared. The character of the journalism of that period is also the only true standard by which to judge the work of **Winebrenner**, **Weishampel** and **McCartney** as editors. The functions of journalism then were but two-fold:—"to furnish information, and to comment thereon." In the exercise of these functions the religious and secular papers found a common part in the worldly and spiritual affairs of State or Church, and so it is for the way in which they exercised these functions that they have their responsibility, as also their reward. But from the first, not only was there an eagerness on the part of individuals to enter the field of journalism; but the idea of a religious paper for a Church thus early secured a sure footing in the history of the modern church.

If the credit of originator of the project to publish a paper for the infant organization known as the Church of God is to be attributed to **Winebrenner**, as may be assumed; it is equally true that he found prepared ground in which to plant the seed. The public inception of the enterprise dates from the meeting of the General Eldership (now the East Pennsylvania Eldership) at Middletown, Dauphin county, Pa., which convened December 25, 1833. On Monday, the 30th, quite abruptly the matter was introduced by the following entry on the Minutes: "On the subject of a Printing Establishment the following action was had." The first resolution follows: "Resolved, That we deem it highly important for the good of the cause of God to establish a religious paper." It was also determined that "the paper be entitled 'The Gospel Publisher and Journal of Useful Knowledge,' and that it be 'printed and published on a medium sheet, at \$1.50 per annum, if paid in advance; \$1.75, if paid within the first six months, and \$2.00, if not paid within the year.'" In addition, "all the preachers and elders were authorized to secure subscribers," and **J. Winebrenner**, **J. Ross** and **William Hinney** were made "a committee to draft and issue a Prospectus." A Printing Committee was appointed, consisting of five persons, which should "locate the Establishment, and commence the paper by the first of March, 1834." As nothing was done during the year, at the Eldership held at Shippensburg, Cumberland county, Pa., December 13, 1834, the Committee reported to that effect, "for want of sufficient encouragement to warrant the same," and added: "Your Committee beg leave to

suggest, that in their opinion such a publication, conducted on proper principles, would result in much good to the Church and cause of God." And so it urged that "all possible means be immediately resorted to for the above purpose." This was evidently done, for six months later, on June 5, 1835, the first number of volume one was issued from the Printing Establishment of the Church of God, under the name adopted in 1833. The size of the printed page of Vols. I. and II. was $15\frac{1}{4} \times 10$ inches; number of pages, 4; issued weekly; terms, \$1.50 per annum, if paid in advance. It had between four and five hundred subscribers, only five hundred being reported on December 26, 1839; while in April, 1840, the number had increased to eight hundred; it gradually decreased again on account of non-payment of subscriptions. There were \$3,000.00 due at the latter date. The list of agents numbered forty-five. **John Winebrenner** was the Editor until April 1, 1840, when he was succeeded by **J. F. Weishampel**, who served in that capacity until December 26, 1843. His successor was **George McCartney**, from January 4, 1844, until August 13, 1845, when the publication of the paper was finally suspended, except one issue on December 12, 1845, containing the Journal of the Annual East Pennsylvania Eldership of that year, and also the "Proposals for Publishing a semi-monthly paper, entitled The Church Advocate." The only original matter in the first issue of the paper was one editorial, outlining the proposed Departments and general character of the paper, and a short letter by **J. Flake**, congratulating **Winebrenner** that "The Gospel Publisher will soon be forthcoming." The primary object, or purpose, of publishing the paper, said **Winebrenner**, was "to furnish our patrons weekly with the best and most interesting religious news of the day and age in which we live, in connection with the diffusion of general knowledge;" the dissemination of gospel truth, and to secure funds to send out missionaries. This thought of "net proceeds, to be applied to religious purposes" was among the standing announcements, and was an item dwelt upon editorially. The size of the initial number was continued two years, when it was increased to 19×13 inches, and published semi-monthly, at \$1.50 a year. A very noticeable change was made in the form and size of the paper, beginning with Vol. V., January 3, 1840. It was made an eight-page paper, $9\frac{1}{4} \times 7\frac{1}{2}$ inches, and issued weekly, at \$2.00 a year. This was continued two years, when with the beginning of Vol. VII., it was enlarged to a "sixmo" or a twelve-page paper, with the same dimensions of the page, and same terms. With the beginning of Vol. VIII. it was reduced to eight pages, same size and terms. Volume IX. witnessed a slight increase in the size of the page, being $11\frac{3}{4} \times 9\frac{1}{4}$ inches, which was continued until the suspension of publication.

That an English paper should be published by a Church so largely German was not according to the usual order. The Evangelical Association first published a German paper. The importance of the German language was always a dominant thought with **Weishampel**. Soon after he became Editor, in July, 1840, he began to devote a page, more or less, to German matter. At the Eldership in 1841 the question of publishing a German paper was under consideration, but it was deferred because it seemed to be "rather a doubtful undertaking." Besides, there were "other matters upon foot" that would be interfered with. The constant and large losses sustained by the non-payment of subscriptions disposed the Board of Trustees in November, 1843, to adopt "the cash system." After a brief trial it was found that the most obvious effect of this policy was to cut down the number of subscribers.

The editorial work of **Winebrenner** on The Gospel Publisher covered a period of about 4 years and 10 months; that of **Weishampel**, 3 years and 8 months, and that of **McCartney**, 1 years and 7 months. **Winebrenner** had little natural taste for editorial work. He wrote few editorials of any length. He was too much occupied with other duties to do justice to himself as Editor, or to the paper. There was also an evident lack of interest on the part of the pastors, so that religious intelligence was limited during his term. **Weishampel** was a man of an entirely different type. He was a practical printer, a fluent and easy writer, and possessed of a penchant for controversial discussions.

He was of a versatile character, and could write on almost any subject with little apparent effort. With a fertile brain, he had new expedients to suggest and plans to propose for the accomplishment of desired ends. The thought of a certain number of Assistant Editors was suggested by him with a view of popularizing the paper. Under his direction, while the departments of the paper remained

about as outlined by **Winebrenner**, yet the character of the contents changed. There was less space given to secular matters and to general religious news, and more to the news from churches of God. In the sphere of journalism he was in his element. On August 30, 1843, he announced his intention of resigning the editorship, which he did later to take effect December 27, 1843, at the end of Vol. VIII. He then became the "Printer," and in that capacity contributed articles for the paper. But his inborn proclivity for editorial work soon mastered him, and he conceived the thought of starting a paper of his own, possibly foreseeing the wreck of *The Gospel Publisher*. This project he matured while "Printer" of *The Gospel Publisher*, and persuaded **Mackey**, who aspired to the editorship when **McCartney** was chosen, to become the Editor of the "Gospel Messenger." For this violation of the System of Co-operation he and **Mackey** were arraigned before the Eldership on November 13, 1844, charged with "starting the publication of a paper called 'The Gospel Messenger' without the consent and approbation of the



J. F. Weishampel.

Eldership." This was "held to be irregular, and contrary to the plan of co-operation." **Mackey** explained, that he "neither suggested nor planned" the project; but that he accepted the editorship "at the earnest entreaty of **Weishampel**, and from sympathy towards him." However, he was "dissatisfied because of treatment received in relation to his application for the editorship of *The Gospel Publisher*." He had also withdrawn from "*The Gospel Messenger*." His action was condoned, and his license was renewed. But **Weishampel** was not so ready to submit, and so he was disfellowshipped for "contempt of the Eldership," and for "unjust" and "unfounded charges" against the Eldership and certain ministers.

Under **McCartney** the paper at first seemed to manifest new life. It was less a personal organ, and secured more general and hearty co-operation. For a short time it received commendations; but by the middle of the first volume criticisms were beginning to be heard, and later through the magnanimity of the Editor "condemnatory" articles were even published in the paper. A degree of "embarrass-

ment" was expressed by **McCartney** on January 17, 1844, which was interpreted to forecast its discontinuance in July, 1844, on account of the "Gospel Messenger." This paper was drawing away some patronage, so that the outlook darkened. **Winebrenner** took up the matter in the issue following, and proposed a plan to relieve the Establishment. Others followed; but no material results were realized. Conditions became more complicated, so that a year later "the long-threatened" suspension was announced in the issue of August 13, 1845, being No. 32 of Vol. X. The Eldership which convened November 12, 1845, appointed a committee, consisting of **Winebrenner** and **McCartney** "to publish the Journal of the Eldership," which they did as Vol. X., No. 33, of The Gospel Publisher, the last issue published. Said Eldership also "requested the Publishing Committee to commence the publication of a paper as soon as possible." This ended the first chapter of religious journalism for the Church of God.

II. THE CHURCH ADVOCATE.

In the last issue of The Gospel Publisher appeared "Proposals for publishing a semi-monthly paper, entitled The Church Advocate," which "the Publishing Committee of the Eldership have agreed to publish, as the organ of the Church of God, in lieu of The Gospel Publisher." It was "intended to be the only authorized organ of the Church of God, and will be published under the direction of the General Eldership [now the East Pennsylvania Eldership], so that all the churches and Annual Elderships, which adhere to the plan of general co-operation, as established by the first General Eldership, will be equally interested, and equally entitled to a proportional share in the proceeds of the same." The price fixed upon was "\$1.25, payable always in advance, or within the first three months." "The ruinous credit system," as **Winebrenner** called it with exact justice, was to be a historic fact only. And yet before the close of the first volume **Winebrenner**, for want of support, had to "dwell on the chagrin, shame, mortification and loss of another suspension" as an argument for a larger subscription list and more prompt pay. "Punctuality is the life of business," said **Winebrenner**, in August, 1846, and when the first three months had passed, he stated that "more than one-half of the subscribers have forfeited their subscriptions by non-payment." In September, 1847, there were three hundred delinquents in debt on the first three months of Vol. XI, and three hundred and forty on Vol. XII. "It unsettles our business, and runs us into very considerable expense," **Winebrenner** said. But this was the Rule established by the Publishing Committee, and **Winebrenner** made an effort to enforce it. It, however, was gradually relaxed, and then virtually suspended. No "cash system" works that is not a pay-in-advance system. This **Winebrenner** fully realized by 1854, when before the close of Vol. XVIII, he announced that it "was now finally settled that with the new volume the strictly cash system" would be enforced. He was forced to this by the heavy losses sustained, which fell on him, as under his contract the receipts were his up to and including reasonable salary, and he had to pay all other expenses. It cost him a good many subscribers, and did not increase the income. In reality the paper was his, but he was subject to the Board of Publication, and had a contract with it in 1846 for one year, which was renewed in 1847. He states that he bought the Printing Establishment in 1846, and was "proprietor and conductor" of the Establishment, but in a sense the paper was not his. It was about of uniform size from June, 1846, until he sold it to **James Colder**, as announced April 23, 1857. It was published semi-monthly from 1846 to June, 1852, and thereafter weekly. The price was \$1.25, paid in advance, or within three months, for Vols. XI. and XII. From 1848 to 1852, the price was \$1.00; and from 1852 to 1857 it was \$1.50. He published the paper under a contract for the first year, which was renewed at the end of the year, without any subsequent mention of it. And while there were constant losses, and the paper was never out of danger, it may be truly said that **Winebrenner** made it a fixed institution of the Church. He put his heart much more fully into it, and labored assiduously to make it a success financially and as the organ of the Church. While he felt that "preaching is my proper calling, and not editing;" yet his zeal and self-sacrifice and painstaking efforts as Publisher and Editor are clearly in evidence. The loss of subscribers he keenly felt, and near the close of different volumes his pathetic pleas to subscribers not to stop their papers, and to former ones to return were humiliating. His joy at the growth of the list of subscribers he could not conceal. The original list consisted of from 500 to 800,

and had grown to some 1,400 by 1852, when it again began to fall off, but somewhat recovered by 1857. These increases in the lists were accounted for by conditional promises to enlarge the paper, as in 1851, should 500 new names be furnished; or in 1852, when an increase of 1,500 new subscribers was the condition upon which the paper was to be published weekly. Premiums were also offered at different times for new subscribers. In 1856 a "new dress" was the proposition, as in 1857, "new type and a larger" paper, for 500 new subscribers. Neither was realized, and frankly stated. The enlargement in 1857 was opposed by **Weishampel**, the "Printer," who published an article to that effect without the Editor's knowledge. Until April, 1857, the paper was "printed and published on Mulberry street, near the Railroad Bridge," or, as incidentally stated, in "the basement of the Old Bethel," whence at the beginning of April, 1857, it was "removed to the upper story of the Keystone Machine Shop, opposite the new Bethel on Fourth street." Less than a month later, on April 23, 1857, the sale of the Establishment and paper to **James Colder** was announced by **Winebrenner** and confirmed by **Colder**.

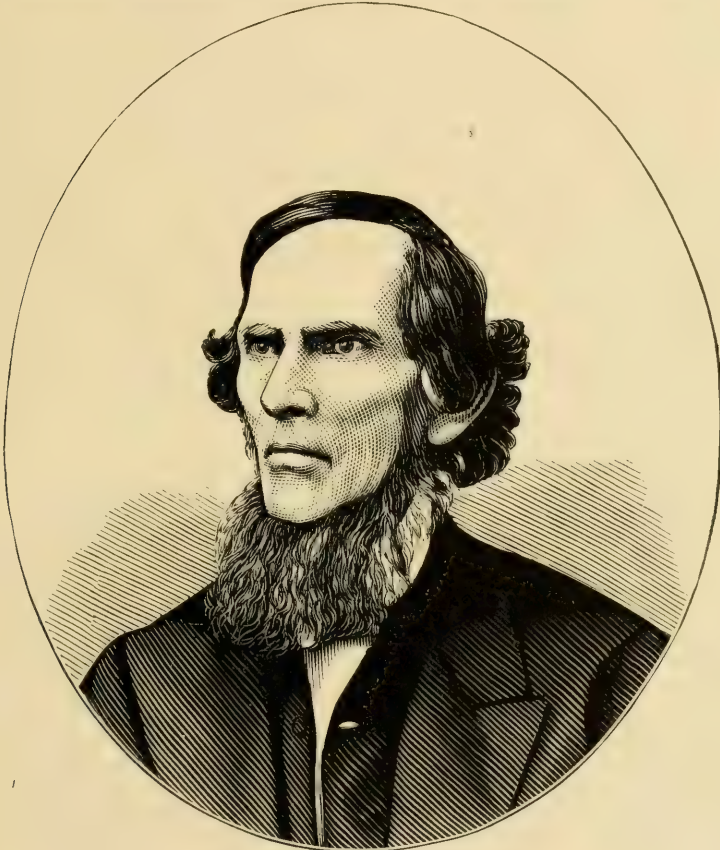
That great improvements were made on the paper by **Winebrenner** between 1846 and 1857 is evident to the most casual reader. And they were made against serious difficulties and at sacrifices hard to estimate at their full strength. Some of these grew out of unavoidable conditions, such as delays in issuing the paper, as No. 1, Vol. XI.; which was delayed from the date first fixed, April 1, 1846, to May 1st; by various ill-founded criticisms; by the wear of type so as to make poor impressions, and various other causes. The unfavorable effect of a protracted agitation to "move the paper West" was quite perceptible. It began in 1851, and continued for six years. **Harn** in more than one sense was an agitator, ambitious, restless, resourceful. He had cast in his lot with the West, and with little conception of its cost in different ways, on May 9, 1851, wrote from Wooster, Ohio, "that there is a deep and abiding anxiety west of the mountains that the whole Printing Concern should be transferred to this place. We advocate an entire new Establishment, owned by the Church at large. An effort will be made at the coming General Eldership." **Winebrenner** was forbearing, patient, moderate and diplomatic. Above all he wanted a Printing Establishment and a paying paper, and he was tired carrying both. He did not antagonize the movement. When on May 26, 1851, the General Eldership met at Pittsburg, Pa., it spent considerable time on the proposition **Harn** had submitted. It finally decided "highly to approve the generous effort of western brethren to secure a Printing Establishment to be held as the property of the whole Church; and, provided sufficient encouragement should be given, we recommend to the Publishing Committee to secure such Establishment, and locate it at Wooster, Ohio." On October 1, 1851, **Winebrenner** called attention to this resolution, and to the proviso. He desired to get the proposition out of the mists of declamation and generalities into the clear light of facts. What does it mean? He says: "Now to enable the Committee to judge whether such encouragement [sufficient] has been given, or is likely to be given, we would here state the substance of what has been reported since the General Eldership." **Harn** said Ohio has subscribed \$500.00. **Logue** wrote that West Pennsylvania has subscribed \$1,050.00. But as much more, **Winebrenner** said, would be needed, and if furnished, "the project can easily be accomplished." For "we are altogether favorable to the project, provided there is general co-operation. We think the Church ought to have a Printing Establishment; locality is a minor consideration." "All Elderships should help." **Weishampel**, on November 1, 1851, opposed the removal to the West. The East Pennsylvania Eldership agreed to co-operate with the brethren West to buy a new Establishment "on condition that they will assist in paying off the old debt." This the West was not ready to agree to, as this meant \$2,705.46 more. The West Pennsylvania Eldership, however, "considered all the Elderships bound to pay **Winebrenner's** claims." The Ohio Eldership in part acceded to this, as in October, 1851, it approved the efforts being made for the purchase of a Printing Establishment to be located at Wooster, Ohio. They had \$570.00, and "expected several hundred dollars more." In 1852 it named a collecting agent to secure more subscriptions. Meanwhile West Pennsylvania Eldership approved the 25-cent plan to liquidate **Winebrenner's** claims. The Indiana Eldership at first stood aloof as it found itself "too poor to assist in carrying out the proposed project," and so resolved to remain neutral. This in answer to an address to Iowa, Illinois and Indiana on the subject by **Winebrenner**. He also, in

January, 1852, insists on conditions being fulfilled, to which some were opposed. But in March, 1852, the Ohio Standing Committee yielded, and agreed "to pay off the debt first," and "invited Indiana, Iowa and Michigan to co-operate in purchasing a new Printing Establishment and paying off the old debt." May 29, 1852, the "Printing Committee agreed that when \$2,000.00 in cash, or responsible bonds, have been raised, the Board will proceed to purchase, and remove to some point west of the Mountains." As at this time \$1,100.00 had been subscribed, **Winebrenner** said "it will be easy to raise the balance." But counsels were being divided. January 10, 1852, one writer opposed removal, and advocated two papers. In July, 1852, **Sandoe**, Illinois, urged payment of debt through the 25-cent per member plan; but he advocated locating "the new Establishment further West than just west of the Mountains." A Pittsburg subscriber advocated Pittsburg. Another from the East named Cincinnati, Ohio. The agitation was continued year after year with no decisive results. In 1854 the General Eldership decided that "as soon as sufficient funds can be obtained for a Printing Establishment, the Executive Committee shall purchase one, and locate it at any place agreed upon by a majority of the members of the Standing Committees of the several Elderships." The Elderships seemed again united under these resolutions, and scores of agents were appointed from East Pennsylvania to Iowa to secure subscriptions, urged on by words of encouragement from **Winebrenner**. Suddenly the course was changed by the interjection of the new Hymn-Book question, which **Winebrenner** was compiling, and on February 11, 1856, the Ohio Standing Committee resolved, that while urging the new Printing Establishment, yet it did "not think it best to enter upon the project of starting it until the new Hymn-Book is completed and published." The Annual Elderships were united on this demand for the new Hymn-Book, and were impatient at the delay in its publication. **Winebrenner** regretted that both plans could not be worked together. But as interest became somewhat stagnant, and the time for the General Eldership in 1857 was approaching, **Winebrenner** was constrained to make calculations for the next volume. He therefore published the Prospectus of Vol. XXII., proposing "to issue said volume, beginning April 30, 1857, with entirely new type and in an enlarged form," "if 500 new subscribers were furnished." But in the last issue of Vol. XXI., April 23, 1857, he announced the sale of "the good will and Advocate Establishment to **Elder James Colder**."

There was no election of Editor; but in the first issue of Vol. XXII., May 7, 1857, **Colder** announced, that having "become the proprietor of The Church Advocate, we now enter upon the discharge of our duties as Editor." The transfer of the Establishment and paper to **Colder** was unexpected. But **Winebrenner** sold because he "wanted to sell;" because he "had a chance to sell;" because he "was weary of the toils and perplexities of editorial life;" because he "had no reason to believe that the General Eldership would be prepared to take it off our hands at its next meeting;" because "certain brethren were not satisfied with our manner of conducting the paper;" because he "had entirely too much money standing out," and because he "needed more time to finish the new Hymn-Book, selling stock of the new Collegiate Institute," and other work. He was Associate Editor, however, for a short time. But though **Winebrenner** had no reason in April 1, 1857, to believe that the General Eldership would take the paper off his hands; yet said body bought it from **Colder** on June 4, 1857, "for the amount it cost him." The contract of sale provided that the Establishment and paper be "left in his hands until the receipts cover the amount to be paid, after which the entire proceeds are to pass into the treasury of the General Eldership, and **Brother Colder** to receive no more than the salary agreed upon." This was "\$300.00 for the first year, and \$500.00 for each subsequent year up to the meeting of the next General Eldership." He was elected Editor, and **E. H. Thomas**, **J. S. Gable** and **Dr. George Ross** were elected the Publishing Committee. Except that "an entirely new stock of materials for the office" was bought for the first issue under **Colder**, no change in size, form or price was made. Prospects were so favorable that as early as August, 1857, **Colder** stated that "the subscription list is larger now than at any time since the commencement of the paper," and that he expected to be enabled "to pay off all the current demands of the office for this year, and make The Advocate the property of the Church at large at the close without a penny of expense." But the winds began to blow contrary. The controversy between **Colder** and **Winebrenner** over the Texas Eldership matters divided the patrons of the paper, and portentous clouds were seen on the horizon. The Board of Publication on Novem-

ber 26, 1857, issued a pathetic appeal, and others used their good offices to avert a failure of the Establishment. But the effort was fruitless, and after editing the paper one year and eight months, "because of embarrassment for want of funds," Colder "stopped the publication of the paper, discharged the hands and abandoned the office, and gave the Committee of Publication to understand they were to be held responsible for the debts of the Establishment," which amounted to \$1,256.00. Colder was in various ways well equipped for an editor, and possessed the advantages of a classical education. But he lacked other qualifications which made him unfit for a pilot in times of stress and storm.

After the suspension of the paper by Colder, on February 10, 1859, the Committee on Publication resumed its publication, having bought the Establishment. It arranged with **E. H. Thomas**, a member of the Committee, to assume "the control and editorship, assisted by **James Mackey**, as Assistant, or Corresponding,



E. H. Thomas.

Editor. The debt at the time was \$1,300.00, "without a dollar to carry on the paper." This was increased to \$1,637.00 by the end of the volume. The contract with **Thomas** was a duplicate of the one with **Colder**, and was to run two years. That is, **Thomas** was to "take the Establishment with all its liabilities and assets, and carry forward the publication of *The Advocate* on his own responsibility, and receive all the income for two full years"—to the end of Vol. XXV., June 1, 1861. Then to deliver it over to the Board free of debt. **Thomas** at the time lived at Mt. Joy, Lancaster county, and was pastor of the church. He had bought a printing plant there, and at once arranged to remove *The Advocate* to that place. March 10, 1859, the first number was issued from the new office. He threw all his energies into the new sphere of activity into which he was providentially thrust. And for ten weary, vexing years he labored with consuming zeal to bring the paper out of the quagmire and the fogs to solid ground and an elevation where he could "see

the clear sky through and beyond the clouds," as he wrote a few months before he entered that other life beyond the veil. How this happy terminus was reached is a story of anxieties, perplexing problems, criticisms, vexations and hardships which no one can make real to himself. While **Thomas** received his "meed, a friend's esteem and praise," his opposers and critics were never slow to harass him. As soon as the paper of March 10, 1859, was issued from the Mt. Joy office, the Illinois Standing Committee "disapproved of the course pursued by the Publishing Committee in removing The Church Advocate office from Harrisburg to the village of Mt. Joy." Without explaining the matter, on May 5, 1859, **Thomas** announced the removal of the paper to Lancaster City, adding that it is "the design of the Printing Board that this location shall be permanent." He was almost constantly in straights on account of the debt, and often referred to it, inquiring reproachfully at times whose it is, and the necessity of paying it. And by the end of his second year it was reduced to "less than one-half." He offered premiums from time to time, urged greater activity on the part of ministers, and announced improvements in order to increase the list of subscribers. He measurably succeeded in this, for by 1868 he had nearly 3,000 names on the list of subscribers, and was ready to enter into an agreement in 1869 to close out his contract by June, 1870. While **Thomas's** first contract ran to June, 1861, the General Eldership renewed it in 1860 to extend to June, 1863. Each successive triennium it was renewed, but in 1869 it was limited to one year, to expire June 1, 1870. And for each of the two succeeding years **Thomas** was to pay \$300.00 to the General Eldership. He had an indomitable purpose to succeed, and adopted every honorable means to that end. In December, 1861, he suggested the enlargement of the paper, and reduction of the price, on condition that 1,000 new subscribers were secured. He repeated his proposition in January, 1862. This met with a favorable response by the West Ohio Standing Committee, other official bodies and a number of influential ministers, while a few came out in opposition. **Thomas** generally consulted public opinion on any change he was disposed to make. On April 3, 1862, he stated that only "one-half of the 1,000 new subscribers" had been reported, and so he could not reduce the price, unless the full 1,000 should be in by May 1st. He modified his proposition, so as to enlarge the paper by making it one inch longer; by striking off all who were in arrears three years; by accepting new names at \$1.00 cash, and leaving the price to old subscribers at \$1.50 unless a new subscriber is sent in with the subscription, until the 1,000 mark is reached. The slight enlargement was made, and new type bought, so that Vol. XXVII. was pronounced by **Thomas** "the largest, neatest and most interesting volume ever issued from The Advocate office." But the War cost the loss of subscribers and money. Everything was going up in price. The position of The Advocate on the prosecution of the War, the abolition of slavery and other questions militated against its prosperity, so that danger again threatened the frail craft. On October 12, 1865, **Thomas** proposed a change in the form of the paper, if not in size, from an eight-page to a four-page paper. This was approved by the following Elderships, or their Standing Committees: Michigan, Indiana, West Pennsylvania, East Ohio, Iowa, Southern Illinois and Indiana, and Illinois. There were individual protests; but on November 23, 1865, **Thomas** stated that he "settled it in our mind to considerably enlarge and otherwise improve The Advocate." And in February, 1866, he announced a majority in favor of a change in form and increase in size. As the General Eldership would meet in May, 1866, **Thomas** was doubtless preparing the way. The Illinois Eldership had instructed its delegates to the General Eldership to vote: 1. To enlarge the paper. 2. For a Board of Editors from different Elderships. 3. A change of form. 4. To bring the paper West—to Chicago. There was a spirit of insubordination among some in Illinois. They assailed The Advocate in such terms as to call out most scathing editorials. **R. White**, in the columns of The Advocate was permitted to do this, and he boldly defended the proposition to remove the paper to Chicago, or start the publication of another Church paper. In March, 1866, **Thomas** announced enlargement and change of form, "with the consent of the Board of Publication." On May 3, 1866, Vol. XXXI., this was done as to size, one inch being added to the length and one-half inch to the width, without changing the rates. Illinois delegates did not urge their instructions, and without any surface opposition the old contract was renewed for three years, **Thomas** re-elected Editor, and **C. H. Forney**, Assistant Editor. The latter was to have no pay, but was to serve by way of preparation for the editorship in case of disability or death of the Editor. But the opposition in Illinois continued active,

and in June, 1868, "the initiatory number of a new paper, with the title 'The Church,' made its appearance," published at Polo, Ill. But it was short-lived. The most remarkable change **Thomas** made was in 1868, when he had nearly 3,000 subscribers. Quietly the program was published, that if the 3,000 were guaranteed the paper would be enlarged to nearly double the size of Vol. XXXII., and the price advanced to \$2.00. In so far as there was an expression of opinion it was "an almost unanimous verdict in favor of enlargement," and on April 16, 1868, the matter as to "the question of enlarging The Advocate was settled, and making it a \$2.00, pre-paying paper." Accordingly Vol. XXXIII., No. 1, May 6, 1868, was issued "with an entirely new dress for the first time since 1835," at a cost of \$500.00, and \$40.00 a week more than before to publish it." It was an eight-page paper, 19½x14 inches reading matter and headline. **Thomas** was enthusiastic, yet had his doubts. And by October 28, 1868, he made earnest pleas for help, and recalled the "terrible conflict and struggles for existence our Church organ had had to pass through for thirty-three years." But he ventured to hope that "the danger of failure is over." Anticipating a renewal of his contract and re-election as Editor for three years longer, on May 5, 1869, **Thomas** hopefully began Vol. XXXIV., referring his readers to "our past efforts" as the "only pledges we have to make for the future." He was not disappointed, for he was re-elected Editor, and the contract was renewed for three years, with this modification: that during the first year the balance of the indebtedness was to be paid, and for each of the two succeeding years he was to pay \$300.00 into the General Eldership treasury. **C. H. Forney** was re-elected Assistant Editor under the action of 1866. But the fatal archer had marked him, and less than four months after this last contract had been signed, on September 11, 1869, at 4.18 a. m., this strong, good, loyal man went up "the shining road from this dimmer sunlight into the light of God."

An essential change in the relation of the Editor of The Advocate was automatically effected by the death of Editor **Thomas**. He was Publisher and Editor, and also the owner of the Printing Plant. Under the Resolution of 1866, **C. H. Forney** was elected Assistant Editor, to take the place of the Editor in case of his disability or death. Re-elected in 1869, when the Editor died he succeeded to that office; but the Executor, it was conceded, took **Thomas's** place as Publisher and Proprietor. But on February 2, 1870, **G. Ross** and **J. S. Gable**, the other two members of the Board of Publication, announced that the contract with **E. H. Thomas** would terminate on May 1, 1870, and that **Geo. Ross**, having bought the contract, would be the Publisher. This was put into effect with the volume beginning May 1, 1870. The Editor then was only Editor, except that for convenience and better service he became Business Manager for the Publisher, a position he has ever since held. **Ross** carried out the **Thomas** contract, and in May, 1872, paid \$600.00, less a small amount of special expenses, to the General Eldership, the first surplus that body received. He was elected Publisher in 1872, and continued in that capacity until 1876, when **Thomas** and **Demming** became Publishers and Printers until July, 1878. Since then the Board of Publication has been the Publisher. This Board has always faithfully guarded the interests of the paper. Its members have changed considerably, to wit: 1875-8:—**J. S. Gable**, **George Ross**, **J. A. Shuler**. 1878-81:—**J. S. Gable**, **George Ross**, **I. Frazer**. 1881-4:—**I. Frazer**, **J. H. Redsecker**, **D. M. Bare**. 1884-7:—The same. 1887-90:—**J. C. Forney**, **D. M. Bare**, **J. H. Redsecker**. 1890-3:—**D. M. Bare**, **J. H. Redsecker**, **J. M. Carvell**. 1893-6:—**D. M. Bare**, **D. S. Shoop**, **C. I. Brown**. 1896-9:—The same. 1899-1902:—The same, except that in February, 1901, **Brown** resigned, and **I. A. MacDannald** succeeded him. 1902-1905:—The same. 1905-9:—**I. A. MacDannald**, **C. H. Grove**, **H. M. Angle**. 1909-13:—**I. A. MacDannald**, **C. H. Grove**, **A. L. Bierbower**. Of the nineteen members of the Board during these thirty-eight years seven are living.

The same Editor, with successive re-elections, some times unanimous, was continued until July, 1909, serving three years and three months as Assistant Editor, and three months less than forty years as Editor-in-Chief. On three occasions he asked to be permitted to retire, and in 1909 positively declined re-election. The size and form of the paper were changed three times, the price, except from 1876 to 1878, when it was \$1.50, remaining at \$2.00. The large size adopted by **Thomas**, 19½x14 inches, was continued to the close of Vol. LI., July, 1887. It was then changed to a 16-page paper, 15x9¼ inches, for four volumes to July, 1891, when the larger size, 4-page, form was again used. until July, 1901. Then the present 24-page form was adopted, 12x7¼ inches. It was upon recommenda-

tion of the Board in 1899 that this form was determined upon, as there was a widespread desire for "a book-form." The paper suffered another short suspension in 1877. **Ross**, as Publisher, had made the paper successful from 1870 to 1876; but there was not only a persistent demand for a reduction in price, but a belief that such a course would largely increase the subscription list and prove a greater success financially. This belief was shared by the Printing and Publishing Firm of **Thomas and Demming**, and accordingly **Demming** submitted a proposition to the General Eldership to print and publish *The Advocate*, same size and quality of paper, at \$1.50 a year; pay the Editor an increase per year of \$200.00 salary, and at the end of two years pay \$1,000.00 into the Treasury of the General Eldership. And while the Editor declined the \$200.00, and opposed the proposition, it was recommended conditionally to the Board of Publication. In the Spring of 1876 the contract for printing and publishing the paper was given to **Thomas and Demming**, the terms to be \$1.50 cash. The list had grown from August, 1870, to May, 1873, by the addition of 1,743 names. At this time the subscription list numbered nearly four thousand. To enforce the cash system, the manner of doing which was strongly disapproved by the General Eldership in 1878, this high water mark was cut down to twelve or fifteen hundred, and has never been reached since. The Publishers, **Thomas and Demming**, were losing money with their reduced list of subscribers, and determined to quit. Without any warning, or notice, after February 21, 1877, the paper ceased to be printed. The Board stepped in, relieved the Firm of its obligation to pay the \$1,000.00, and made other concessions, so that, beginning May 2, 1877, publication was resumed, and the fifty-two numbers of the volume issued by the end of June, 1878. On July 4, 1878, the General Eldership again became the Publisher, through the Board of Publication, and advanced the price to \$2.00. Other matters which militated somewhat against the paper were the agitation of the old question of a Corps of Editors, and the revival of the project of another Church paper, as well as petty jealousies of which "there is a great deal among otherwise good men," although "of all the passions, it is that which exacts the hardest service, and pays the bitterest wages." On March 23, 1870, the Standing Committee of the East Pennsylvania Eldership adopted a resolution in favor of an appointment by the Executive Board of "a Corps of Editors" of which the then Editor was to be Editor-in-Chief, at a stated salary. Again in 1875 the proposition was revived at the General Eldership. Both times it failed. In December, 1876, there was considerable dissatisfaction in the West because the office was so far East, and it required much time for papers to reach subscribers in the extreme West. The agitation for a second paper was started, but was vigorously opposed by the Editor as a suicidal policy. The movement soon subsided. On April 1, 1874, editorial announcement was made, that the Office of Publication would be removed to Harrisburg, Pa., on April 29, 1874. It has not been changed since. Yielding to the demand for an addition to the Editorial Staff, the General Eldership in May, 1872, created the office of Assistant Editor, and elected **J. M. Domer**. He died November 15, 1872. The office remained vacant until 1875, when **H. C. Demming**, of the firm of **Thomas and Demming**, was elected. Assuming his duties July 28, 1875, he served until May 23, 1877. Neither of these gave any material aid in the work on the paper. In 1878, **M. S. Newcomer** was elected Assistant Editor, and retained that position until the Summer of 1885, when he resigned. He contributed a column or more nearly every week, being a forceful and facile writer. Under the prospective plan of an Assistant Editor who should also edit all the Sunday-school periodicals, but which has not yet been put into effect, **J. M. Carvell** was elected Assistant Editor in 1885, but never entered on his duties. From 1887 to 1890 **T. Koogle**, **I. W. Markley**, **W. I. Berkstresser**, and **J. H. Besore** were Editorial Contributors. The same office was filled from 1890 to 1893 by **W. H. McKlveen**, **W. W. Lovett**, **W. I. Berkstresser** and **M. S. Newcomer**. And from 1893 to 1896 by **W. W. Lovett**, **B. F. Beck**, **M. S. Newcomer** and **R. L. Byrnes**. As this arrangement proved less satisfactory than was expected, the office of Assistant Editor was re-established, and on February 13, 1901, **C. I. Brown** entered upon the discharge of its duties, and continued until December 7, 1904, when he resigned, and the following week **S. G. Yahn** took his place, serving until July, 1909. The finances continued to improve. Except the nearly \$600.00 paid into the Treasury by **Ross** in 1872, there was no net gain until 1881. On February 2, 1879, the editorial, "Possibly Out of the Woods," augured financial success. And on July 1, 1881, there was a reported net balance of \$595.15. This nucleus continued to grow, until in 1909, when the Editor finally retired he had paid nearly

\$15,000.00 toward the Printing Establishment and Publishing House, and turned over to his successor cash and bonds to the amount of \$2,472.01.

A number of changes in the Departments of The Advocate were made during the forty years. A Sunday-School Department and a Department of Foreign and Domestic News were the first innovations, introduced in 1870. A rule was put into force excluding "personalities" by contributors and the Editor. In 1899 the General Eldership went further, and closed the columns of the paper to "controversies." In July, 1896, the Editor arranged for a new Department, conducted at first by **Mary Berkstresser**, known as the "Mission Work." It was previously conducted under another name by **R. H. Bolton**. Later as "The Mission Work," by **W. J. Schaner**. On March 8, 1893, the C. E. Department was started, conducted by that sweet-spirited minister and worker, **M. M. Foose**, until his death. After **C. I. Brown** became Assistant Editor he conducted this Department with excellent satisfaction. Upon the election of **S. G. Yahn** Assistant Editor, this work was assigned to him, and was performed with great efficiency. In 1899 the General Eldership excluded Journals of Elderships, Minutes of Ministerial Associations, S. S. Conventions and C. E. Conventions from the columns of The Advocate. The suggestion of "Advocate Day," a practical movement of value to the paper, was first officially made by the Committee on Education of the East Pennsylvania Eldership in 1906. It named the first Sunday in December. It was followed in 1908 by similar action by the Elderships in West Pennsylvania and Ohio. Such devoted workers as **C. F. Raach** and **C. Manchester** wrote it up in a vigorous manner. The General Eldership in 1909 established the day for all the Annual Elderships.

At the session of the General Eldership at Ft. Scott, Kas., **S. G. Yahn**, of the West Pennsylvania Eldership, was elected Editor of The Advocate. No Assistant Editor was elected, as agreed upon in 1905.

Sherman Grant Yahn was born on a farm near North Sewickley, Beaver county, Pa., February 5, 1867. Like many other country boys who have become famous, he was born minus a silver spoon in his mouth. He was not a precocious youth; but was always a good learner. He received his preparatory training in the public schools, and at the North Sewickley Academy. He pursued the study of the languages under a private teacher, followed by a course at Curry College, Pittsburg. At sixteen he joined the ranks of the pedagogues, and from his sixteenth to his nineteenth year he occupied a teacher's desk in a public school-room. With the church of God at Slippery Rock (now Lillyville) he received his early religious instruction in the Sunday-school. Here, too, he was brought to a personal, saving knowledge of Christ as his Savior, and at the age of eighteen became a member of this church. Having his mind favorably directed to the Christian ministry, as thousands have had while teaching the rudiments of education in a country school-house, he began at this early age to give special attention to English composition. He wrote for the local papers when but sixteen. Later, more as a discipline than for pulpit use, he wrote extensively in the way of sermonic preparation, but he never has been a sermon-reader. For three years and a half he was joint editor and publisher of the "Missionary Signal." In 1893 he wrote and published a brief "History of the West Pennsylvania Eldership." He also published two smaller pamphlets, on "Bible Study," and "The Teaching Function of the Churches of God." In 1896 he was elected by the General Eldership to the office of Assistant Editor of The Advocate; but in the Fall of the same year, having decided to retain his position as pastor of Mt. Pleasant church, he declined to serve. In December, 1904, the Executive Board elected him to that office to fill the vacancy occasioned by the resignation of **C. I. Brown**. He continued to serve in this capacity, having been re-elected in 1905 by the General Eldership, until his elevation to the higher office of Editor. **Dr. Yahn** was ordained to the gospel ministry by the West Pennsylvania Eldership in 1886. And up to 1909, when he removed to Harrisburg, he had spent twenty years in the active work of his calling. Of these twenty he was pastor of the Mt. Pleasant church eighteen, the longest consecutive pastorate in the history of the churches of God. His pulpit services were peculiarly interesting, forceful and spiritually instructive. He was a successful pastor, without anything phenomenal, having exceptional powers to lead men to Christ, so that in many instances he was instrumental in the conversion of the second generation. His sterling worth was soon recognized by his Eldership, in which he early became a recognized leader by reason of his spotless character, his judicial temperament and his mental equipment. Thrice he served as President

of his Eldership, and was an efficient member of all its boards and committees. He was also honored by six successive elections as delegate to the General Eldership. He was chosen a member of the General Board of Missions in 1899, and served continuously until 1909, where he gave evidence of a clear grasp of every question and a singleness and persistence of purpose which always go before promotion and honor. These same qualities were manifested during the several terms which he served as a member of the Board of Trustees of Findlay College, one term of which he was President of the Board, and did much in framing its policies and guiding its deliberations to wise conclusions. In 1905 the College gave deserved recognition to his literary and theological scholarship by voting him the degree of Doctor of Divinity. Thus he came to the office of Editor exceptionally well equipped for its responsibilities and duties. As a writer he has command of



S. G. Yahn.

a good and expressive vocabulary. He does not waste words, nor deal too liberally in qualifying terms. There is clearness, directness, force and unity in his thoughts. He is a thinker and a teacher. There is purity of style, precision of terms, perspicuity of expression. He discusses with growing intelligence the larger problems and interests of the kingdom of God without any assumption of superiority or hints at pedantry. And as the basis of all his admirable qualifications there is a deeply laid substratum of true nobility of character, sterling integrity, a fullness of spiritual life, splendid spirit and that charity which suffereth long and is kind.

He has conducted and edited the paper since July, 1909, with purity of purpose, painstaking industry, rare ability and commendable caution. He is the first Editor who was not a member of the East Pennsylvania Eldership at the time of

his elevation to that responsible office. He has the high qualification of a consciousness of the true character of his office, as having charge of "the most influential agency among the churches of God." "It has done more than anything else to shape, direct and encourage every enterprise of the General Eldership, and to teach and establish our ministers in the faith of the Church." Under his management, while there were few changes and other innovations, the paper has been conducted so as to meet universal approval. He added the Department of "Preacher and Pastor" for the special benefit of active ministers. Current events throughout the world, in their bearing on religious questions, have been discussed with commendable discrimination. He has revealed a thorough familiarity with the doctrinal and historical theology of the churches of God, and has frequently done the churches and ministers a signal service by the lucid and illuminating discussion of questions pertaining to practical Church work. As a special object he has kept in view the support and furtherance of the general interests of the body. The W. G. M. S. controversy having been ended by the final action thereon by the General Eldership in 1909, there have been no questions of controversy to disturb the serenity of the four years during which he has held the responsible position of Editor. Under the contract with the Board of Directors of the Central Printing and Publishing House of the Churches of God, the financial condition of the paper was good. At the General Eldership in 1913 the Editor reported a balance of \$4,463.04.

III. THE MONTHLY PUBLISHER.

The passion for publishing papers developed rapidly during the first half of the century of American religious journalism. Scores of periodicals were projected, or actually started, for which there was no reasonable justification, and they soon came to disastrous ends. One of these was "The Monthly Publisher." On January 8, 1845, the Executive Committee of the Board of Printing Establishment issued a "Prospectus" proposing to publish "a small monthly paper in octavo form," "for the benefit and accommodation of the young, and such persons as cannot afford to take the weekly Publisher." Eight hundred subscribers were to be secured before beginning its publication. The terms were "66 2-3 cents per volume, payable always within the first three months of the year." But on March 5, 1845, the Committee announced that the "publication will not be commenced for the present," because of "not getting a sufficient number of subscribers, as well as for other reasons."

IV. CHRISTLICHER KUNDSCHAFTER.

The German Eldership, formed in 1854, at its first session in October appointed J. F. Weishampel to Reading, Berks county, and requested him to become the Editor of a German paper. He had at the time a charge in the East Pennsylvania Eldership, which favorably recommended the proposed paper. On February, 1855, preparatory to taking charge of the Reading Mission in April, Weishampel published a Prospectus of the new paper, and called for subscribers. The name adopted was "Christliche Familien-Gast," to be published semi-monthly; a 4-page paper, the size of The Advocate of that date, at 50 cents a volume. But on June 2, 1855, he announced that because of the small number of subscribers the paper "would not be published for the present." He wanted not less than 400 subscribers. In 1860, in 1863 and again in 1865 the German Eldership adopted resolutions, speaking of the great importance of "establishing a small German paper," and urging Weishampel to undertake it. This he was entirely willing to do if there would be sufficient encouragement. Accordingly, on September 18, 1866, he stated through The Advocate his willingness to try it; but not having the means, he asked for donations aggregating \$200.00 for type and other materials. The first number of the paper was to appear January 1, 1867. While a few opposed the project, others strongly sanctioned it. It also had the approval of The Advocate, and the General Eldership in May, 1866, gave it official endorsement. The German Eldership again in 1866 authorized Weishampel to begin the work. Some funds were received, but not enough, and January 1, 1867, passed, but no paper had been issued. The German Eldership Standing Committee on May 3, 1867, demanded, that, as there was "no prospect that a German paper will be published," the money sent in to buy type, etc., be placed in the Missionary Fund. But on November 21, 1867, Weishampel replied, stating that "the fate of the proposed paper is not finally decided." The work of securing funds continued; the title of the

paper was changed to "Christlicher Kundschafter," and on April 4, 1869, the first number, printed at Baltimore, Md., was issued. From Baltimore the office was removed to Auburn, Schuylkill county, Pa.; thence to Orwigsburg, in 1870, and then to Lancaster, Lancaster county, in 1873. It was a "neat little sheet of four pages." Its patronage was small, as in 1875 its circulation was 250; but it at times had more than twice that number. For several years it was the official organ of the Evangelical Mennonite Church. In 1875 the General Eldership placed it under the jurisdiction of its Board of Publication; elected **Weishampel** Editor, and made him amenable to its Executive Board. **Weishampel** was well adapted to the work. He was a ready, if at times acrimonious, writer and composer in German and English; a practical printer, who could set up his own articles without previously writing them. There was a vein of native humor in him which he used to good effect. It was easy for him, however, to get into "hot-water." And yet he was generally of a hopeful, buoyant spirit, and built many castles in the air. But when he felt aggrieved, or believed he was injured by an enemy, he was unable to restrain himself, and wielded an implacable and malicious pen. This occurred in 1877, and was kept up to the end. A charitable judgment is proper, for many extenuating circumstances are discernable. But officially these could not be so fully recognized, and so his course was condemned, first by the Board of Incorporation of the General Eldership, and then by the Board of Publication, both of which requested the Executive Board to take action. Feeling the effect of this official action, **Weishampel**, on September 29, 1877, stated to the German Eldership that he proposed "to stop the 'Kundschafter' on April 1, 1878." The Eldership was not favorable to this, and urged the continuance of the paper. **Weishampel** did so, printing a page or more in English, so as to reach the ministers and brethren in English Elderships. The General Eldership in 1878 took up the complaints against **Weishampel's** course, and finally ordered his paper to be discontinued.

V. THE CHURCH OF GOD SUNDAY-SCHOOL PAPER.

It was at the session of the General Eldership of 1860, the last session **Winebrenner** attended, beginning May 28th, that the question of publishing a Sunday-school paper was first officially mentioned. A committee on the subject was appointed, and it reported favorably, declaring that "we think the time has come when the Sabbath-school interest among us as a people requires the publication of a Sabbath-school paper." It further recommended that "a suitable person be appointed, under proper restrictions, to get up a paper for the Sabbath-schools of the Church of God." And while the recommendation was adopted, nothing further was done. The project slumbered for six years, when on April 19, 1866, a contributor to *The Advocate* wrote, saying: "The want of a Sunday-school paper has no doubt been long felt by those who labor in our schools." "We have sufficient schools and scholars to sustain such an enterprise." As the meeting of the General Eldership of 1866 was only a little more than a month off, "**H**" called its attention to this proposition. When the Eldership convened on the last of May, 1866, among the committees appointed was one on a Sunday-school paper, consisting of one from each Eldership, including the Board of Publication. Said Committee reported, that "the Board of Publication be authorized to publish a monthly Sunday-school paper, to commence on the first day of January, 1867." It also provided for collections in all the Sunday-schools to secure the means to purchase type and all other necessary materials. Before the paper should be issued there should be 5,600 subscribers. A corps of Editors and Contributors should be appointed, all to be under the Editor of *The Advocate*. That the name of the paper should be "The Church of God Sunday-School Paper." All this was adopted; thirteen contributors were elected, with **D. Shelley**, Shiremanstown, Cumberland county, Pa., as Editor. **Thomas**, as a member of the Board of Publication, entered upon this enterprise with the vim and energy of a youth. Early in the Fall he outlined his plans and called for cash and subscribers. Soon the voice of the pessimist was heard, and there were prophecies of failure. **Thomas** walked and worked by faith in the brotherhood. On November 15th he stated that "not half the amount necessary has been subscribed;" but that he had resolved that the paper shall appear on the date fixed. Only \$194.00 had been pledged, and 2,020 subscribers. Gradually **Thomas** introduced the term "Gem" in place of "Paper." He was sustained by the faith of others, and heard their encouraging words: "We

only need general co-operation to succeed." The Annual Elderships strongly endorsed the project during October, and **Thomas** went ahead. On November 29th \$207.00 were pledged; but he wrote: "We have now negotiated for a complete set of new material for the publishing of the Church of God Sunday-School Gem." And on December 6th: "We have now reached a point in our preparation for the publication of the Sunday-school paper that compels us to proceed." And on December 13th: "We are pushing ahead as fast as possible to get The Gem out at the appointed time." There were \$211.00 pledged. The day designated by the General Eldership came when the paper was to be issued. **Shelley** had declined the editorship. There were but \$293.00 secured. But on January 3, 1867, **Thomas** announced through The Advocate, under the heading, "S. S. Gem," "We have now sent out the first number of the Sunday-school paper authorized by the General Eldership." There were 2,175 copies ordered by the schools. One thing **Thomas** regretted touching this first number:—That he failed to get a piece of music for it. At the close of Vol. I. **Thomas** reported receipts, \$1,125.03; expenses \$1,092.00. But there was still a balance due him of \$158.53. He hope-



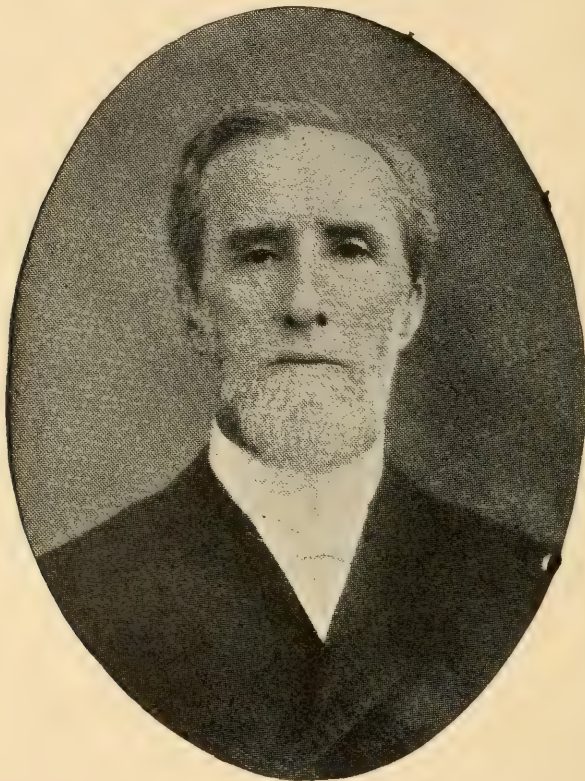
J. H. Redsecker.

fully began Vol. II., having made special mention of help afforded him by **George Ross** and **J. H. Redsecker**. To the latter the editorial work was gradually transferred, as in the beginning of July, 1868, **Thomas** had become very frail. On December 23, 1868, the announcement was first made that **J. H. Redsecker** had become Editor of the "Gem," and assumed full editorial control January 1, 1869.

He was an enthusiastic and successful worker, admirably adapted to the new position. With an optimistic, cheerful spirit, he drew other workers around him, and the list of patrons rapidly increased. New features were added, such as publishing portraits of deceased or aged ministers, and other pictures. **Thomas** continued to be the Publisher up to his death. In May, 1869, the General Eldership elected **Redsecker** Editor, and also in 1872, 1875 and 1878. But before the Eldership adjourned in 1878 he resigned the editorship, but continued as Publisher. During his first year as Editor the amount of \$131.00 still due **Thomas** was paid, and on January, 1870, a small net balance remained to the credit of "The Gem." **G. Sigler** was elected as **Redsecker's** successor.

He entered upon his work in January, 1879. **Sigler** was born near Burkettsville, Md., June 9, 1834. He was converted in 1852, and was baptized by **Wine-**

brenner. In the Fall of the same year he began conducting revival meetings near his parents' home, but he hesitated to preach because he felt that his education was too limited, and he failed to get the consent of his father to go to an academy to pursue his studies. He was licensed to preach at the Eldership held at Mechanicsburg, Pa., in 1854, and entered on his first charge in April, 1857. Since then he has been in the active work, and has been an efficient and highly appreciated preacher and pastor. He was always thoroughly interested in Sunday-school work; an efficient and popular pastor; devoted and loyal to every interest of the Church. His work on the "Gem" was always appreciated, even if he did not have the temperament which proves magnetic to children. His administration of the office was to his credit. With the make-up and the illustrations he was not concerned. During his incumbency the receipts above expenses slowly increased for several years, reaching an aggregate of \$405.41 in three years. The



G. Sigler.

question of a semi-monthly issue of the "Gem" was agitated prior to **Sigler's** election as Editor, but received no support. It was also brought before the General Eldership in 1881 and agreed to; then reconsidered, and voted down. The Illinois Eldership in 1883 instructed its delegates to the General Eldership in 1884 "to endeavor to have a cheap primary paper published weekly or semi-monthly." But without awaiting the action of the General Eldership, the Board of Publication in January, 1884, "concluded to publish the 'S. S. Gem' twice a month, beginning with the April number." This action the General Eldership approved, and it gave general satisfaction.

In 1896 a new Editor of "The S. S. Gem" was elected to succeed **Sigler**. The reason for the change was financial. The new Editor, **W. A. Laverty**, was the General Superintendent of the Book-Store, and could do the work of editing the "Gem" in addition to his other duties. He had been a member and worker in Sunday-schools from childhood, and had qualifications which adapted him to his new duties. His conduct of the paper commended itself so to the General Eldership

and the Board of Directors that he has been re-elected successively until the present. In 1905 and 1909 the Board of Publication gave him two assistants as Editorial Contributors, to wit: **F. W. McGuire** and **Wm. Harris Guyer**. Their work has been well received. In 1902 a suggestion was made at the General Eldership that "The Gem" be published weekly; but the Board did not receive sufficient encouragement to undertake the extra expense. But on January 1, 1906, prospects for sufficient patronage were so fair that a weekly edition was printed, which by June, 1909, had reached over 5,000 copies. With few exceptions, "The Gem" has had a small net gain to its credit each year. It has been almost wholly changed as to its contents and illustrations since the first issue, and is a popular Sunday-school periodical.



W. A. Lavery.

VI. THE MONTHLY PREACHER.

Though important matters went very wrong in 1857-9, **Winebrenner** did not throw up his hands in despair, nor lose his nerve. His patience, perseverance and indomitable will enabled him to take things easier than most of his co-adjutors, and to seek to devise new enterprises for the benefit of the cause. He could take criticism and weigh it well, without becoming personally resentful when it was an impersonal issue. These traits he clearly evinced in 1858, under conditions when it would have been easier to retire than to start a new enterprise. He conceived a most praiseworthy enterprise in the Summer of 1858, and announced it in *The Advocate* on August 5th. It was in the form of a "Prospectus for publishing a series of sermons in monthly numbers, at \$1.00 per annum in advance," if he could secure 500 subscribers. The sermons were to be doctrinal and practical sermons he had preached. **Colder**, Editor of *The Advocate*, spoke of the project as of special value, saying: "Something of the kind ought to have been done long ago." This was a truth widely recognized. On October 14th **Winebrenner** had matured his plans far enough to change his "Prospectus" so as to name the periodical "The Monthly Preacher," and as a sub-title, "Or a Series of Doctrinal

and Practical Sermons." The first number was promised for January 1, 1859. His relations with The Advocate Printing Establishment were of such a character that he contracted with **John F. Weishampel, Jr.**, Baltimore, Md., to print and stereotype the work. The form was a regular octavo, the ordinary book size, convenient for binding and permanent preservation. Had **Winebrenner** lived to continue the work for a period of years, it would have become a System of Theology for the Church. On February 10, 1859, **Winebrenner** announced that "the first issue of The Monthly Preacher was completed and sent out a few weeks ago." It contained a sermon on "The Church of God and her Ministry," and part of one on "The Conversion of Multitudes in the Last Days." **J. F. Weishampel, Sr.**, commended it by saying: "A more important work than the Preacher could not possibly be procured." The twelve numbers were published during the year, containing thirteen sermons, written in the style of an able and lucid expounder of the word of God. The last three sermons were on Baptism, Feet-washing and the Communion. **Winebrenner** had a number of extra sheets printed, which he had bound in book form, with the title of "Doctrinal and Practical Sermons." The work was continued one year, when Providence interfered, and later in 1860 ended his noble warfare.

VII. THE SUNDAY-SCHOOL RECORD.

This proposed periodical had its unexpected origin at the General Eldership in 1872, though the need of such a journal had been felt and canvassed by Sunday-



P. Loucks.

school workers for a year or more. At the Mt. Carroll, Ill., session of the General Eldership, when other publishing interests were being acted upon, **George Sigler** offered a resolution, which was adopted, "instructing the Board of Publication, if in its judgment it is expedient, to publish a monthly paper for the special benefit of Sunday-school teachers." But it slumbered for more than two years, when the Board of Publication took it up and granted authority to "the brethren to publish a Sabbath-school Monthly." On August 11, 1874, the Board decided that the title should be "The Sunday-school Record," the first number to be issued January 1, 1875. It also elected **G. Sigler** and **D. A. L. Laverty**, Editors; **P. Loucks**, **W. P. Small**, **M. S. Newcomer** and **R. H. Bolton**, Associate Editors, and **D. C. Kolp**, Business Manager. The price was fixed at \$1.00 a year, to be paid in advance. Each number was to have the International Lesson, and lesson leaves for each Sabbath. It was to have 24 pages. The contract for the printing was awarded to the Herald Printing Co., of Carlisle, Pa. On October 7, 1874, the Business Manager published a "Prospectus of the new Monthly for Parents and Teachers." It was endorsed by Iowa, Indiana, West Ohio, East Ohio, Kansas and Missouri, Illinois, West Penn-

sylvania and Nebraska Elderships. A favorable preamble and resolution was offered at the East Pennsylvania Eldership; but it was stricken out and one introduced as a substitute, referring the whole matter to the General Eldership in 1875. Because of this action the Editors resigned on November 25, 1874, and Associate Editors followed. On December 23, 1874, the Business Manager announced that "The Sunday-school Record will not be published until after the General Eldership in 1875." The Business Manager reported the facts to the General Eldership, and spoke hopefully of the prospects of success, stating that there were nearly 200 subscribers enrolled when the Editors resigned. The expenses had been \$22.10, which the Eldership ordered to be paid. No request was made to the Eldership for a renewal of the authority to publish The Record, and no further action was action.

VIII. THE WORKMAN QUARTERLY.

After the failure of the project to publish the Sunday-School Record there was a disposition to yield to the temptation to quit enterprises of this character. For



J. M. Carvell.

nearly three years matters were quiescent, when at the session of the East Pennsylvania Eldership in October, 1877, action was taken, requesting the delegates to the General Eldership in 1878 "to use their influence to have published a Lesson Leaf, to be called "The Church of God Lesson Leaf." There was evolution, a developing progress. Like **Disraeli** who made a failure of his first speech in the House of Commons, so these persistent brethren said: "We have begun several times, many things, and have often succeeded at last." East Pennsylvania Eldership caused the failure of The S. S. Record; it would start in a humble way something that would succeed. The General Eldership did not resent its initiative in the new venture. It went beyond its petition, and generously adopted measures for a magazine, with **B. F. Beck**, East Pennsylvania, for Editor. It declared that there is "a pressing necessity for the provision of a Teacher's Manual," and that "the Board of Publication be directed to prepare said monthly as soon as possible." It "authorized **B. F. Beck** to edit and publish a monthly Sunday-school Journal for

teachers, and Lesson Leaves." But on doctrinal grounds it was deemed wise to make different arrangements. The Board of Publication took the matter up, and about the beginning of September, 1878, it elected **J. H. Redsecker** Business Manager; **P. Loucks**, Editor-in-Chief, and **J. M. Carvell** and **A. Wiley**, Assistant Editors. The name selected was "The Sunday-school Workman." It was to be a monthly magazine, with lesson leaves, at 75 cents a single copy; 65 cents for ten or more to the same address. Everything progressed favorably, and on January 1, 1879, the first number was published. Some had doubts, and a few criticised; but the Annual Elderships approved and encouraged the project without exception. The Editor was unusually optimistic, and entered on his work with vigor and zeal, and for two and one-half years labored for its success with unabating energy. Announcement of the appearance of the new monthly was made October 30th, and the Sunday-schools responded, some "with large lists of subscribers." At the end of the first year congratulations of the Editor and Business Manager were numerous. "It was more successful than the most sanguine had anticipated. It deserves success. It is an admirable periodical, and is fully adapted to the wants



D. S. Shoop.

of teachers." By July, 1881, the number of subscribers for the Workman was 800; for the Lesson Leaves, 10,000. **Loucks** was re-elected Editor, and **W. B. Allen** and **W. W. Lovett**, Assistant Editors. But a month later **Loucks** resigned, "owing to afflictions," and **J. H. Redsecker** was elected in his stead, with **J. M. Carvell** as Assistant Editor. **Redsecker** was a business man, although of literary tastes. Yet he was better adapted to the editorship of the Sunday-School Gem than The Workman. On January 25, 1882, **Carvell** resigned as Assistant Editor, and **J. W. Miller** was elected as his successor, who served one year, when the office was discontinued. On March 3, 1886, **Redsecker's** resignation as Editor took effect, and **J. M. Carvell** was elected to the office of Editor.

The Monthly Workman was discontinued with the number for December, 1889, and instead The Quarterly and Lesson Leaves were adapted from those published by the American Sunday-School Union, and the work of the Editor was mainly one of oversight, guarding against objectionable matter appearing. Yet in many ways **Carvell** was well qualified for the editorship. He was held in high esteem, was a laborious student and a consecrated servant of the Church. After completing his academic studies he took a post-graduate course at Wooster Uni-

versity, Ohio, receiving the degree of Ph. D. His tastes were classical, and he was later applying himself to the study of metaphysical theology, poetic works and polite literature. He never wrote much, but he was a vigorous thinker, and his style was concise, forcible and remarkably pure. Had death spared him, larger spheres of usefulness would have opened to him. The arrangement for furnishing the Quarterly and Lesson Leaves was not satisfactory, and it was also published at a loss, the total for three years having been over \$300.00. In 1890 the General Eldership directed the printing of a Quarterly and Lesson Leaves by the Board of Publication, and **D. S. Shoop, M. S. Newcomer, W. H. McKlveen and J. R. H. Latchaw** were appointed Lesson Editors, and **J. H. Redsecker**, Managing Editor. The publication was to begin October 1, 1890. But within a few months after the appearance of the first number all resigned except **Shoop and Redsecker**, and so the entire work of preparing the lessons devolved on **Shoop**. This was done in a very satisfactory manner, as his work was "of a very high order." In 1893 the Board recommended that "the work of editing the Quarterly and preparing the Lesson Leaves be given into the hands of one person," and that **Shoop** "ought to be continued in the position." The Eldership elected him Editor of the Workman Quarterly and Lesson Leaves.

He has been re-elected at each successive General Eldership since, thus having served continuously from October, 1890. This confidence expressed in **Editor Shoop**, together with the steady increase of the circulation and of the net surplus income is the strongest evidence of his eminent fitness for the position. Changes for the better in this periodical have been made from time to time, which were appreciated. It has also been enlarged, and the lessons differently arranged. In January, 1907, The Home Department Quarterly was started. It was intended for those who, from whatever cause, are unable to attend the sessions of the Sunday-school. This **Shoop** also edited. He is a concise and cogent writer, and his style is not lacking in smoothness and elegance. He is first and always a Bible teacher, whether in the pulpit or in the editorial chair. A native of Shiremanstown, Cumberland county, he was converted, baptized and fellowshipped at Newville, same county, at the age of 17 years. He attended Millersville Normal School, taking a three-year course preparatory to teaching. But becoming convinced that he was called to the ministry, he was ordained by the East Pennsylvania Eldership in 1872, and diligently served a number of charges with great acceptance and good success. He has been honored by his own Eldership, by the General Eldership and the Board of Trustees of Findlay College by elections to official positions. Of unblemished character, nothing in his whole life has ever been a silent witness against him. His purity of purpose is the basis of his purity of character.

IX. THE SUNBEAM AND PRIMARY QUARTERLY.

To make The S. S. Gem satisfactory to the higher classes in the Sunday-schools its literary character had to be advanced. This left the smaller scholars without a paper suited to their capacities. The need of a small paper, with simple stories, thus became a need generally felt. To this need the Illinois Eldership gave formal expression in October, 1883, when it resolved, that "as The Gem is better suited for more advanced scholars, the delegates to the General Eldership [in 1884] are requested to endeavor to have a cheap paper published weekly, or semi-monthly, for the little folks." The East Pennsylvania Eldership in November, 1883, expressed its sense of the need in similar terms. These sentiments were echoed by the Board of Publication at the General Eldership in 1884, declaring that there is a demand "for a weekly illustrated paper for the very little folks, a paper about 6x8 inches." The matter was referred to a committee which "heartily recommended the movement," and asked that the body "authorize the Board to publish a small monthly, illustrated paper for the small children." The Board accepted its commission, and with little delay proceeded to make the necessary arrangements to issue the first number by January, 1885. **J. Haisleigh**, the efficient Business Manager, on November 19, 1884, announced "A new Sunday-school paper, to begin on January 1, 1885." He revealed the name—"Sunbeam"—and gave the rates—100 copies, one year, \$25.00; 10 copies or more, at the same rate. On January 1, 1885, the new periodical was issued, and on its title page appeared the name of **Sade R. Hemperly**, as Editor, a member of the church at Middletown, Dauphin county, Pa. She had reluctantly accepted the position, and so in the Fall of 1886 she prevailed on the Board of Publication to accept her resignation. She had discharged her duties well, possessing a natural aptitude,

developed by training, for such work. The Board finally succeeded in finding her successor in the person of **Lydia A. Forney**, Harrisburg, Pa., who at once entered upon her important work. She has been continued in "the position of Editor ever since, being re-elected without opposition at each General Eldership."

Gradually a desire for a Primary Quarterly made it advisable to do something to supply the schools with such a publication. For a few years this was done by an arrangement with the American Sunday-School Union, whereby Church of God schools were furnished its Primary Quarterly with the imprint of the Board on the cover. There was no secret about it, as the fact was published in a standing advertisement in *The Advocate*. But in the latter part of 1896 there was issued a "Primary Quarterly by direction of the Board of Publication of the General Eldership of the Churches of God." Of this, on account of its close connection with the *Sunbeam*, **Miss Forney** was also elected Editor, and has been re-elected at each General Eldership since. Both these periodicals have been enlarged and very



Lydia A. Forney.

much improved. **Miss Forney** had special qualifications for this work, and she had received high commendation from the Board and the General Eldership. She was converted at the age of twelve years. A year later she began to teach in the Sunday-school at the Forney school-house, West Hanover township, Dauphin county, Pa., and has been a teacher of a Bible class ever since. She also, as early as 1871, began public work in various places, making addresses at Sunday-schools, conventions, children's meetings and like gatherings. Gifted with musical talents, she devoted considerable time to song services, furnishing music, vocal and instrumental, at various gatherings. For all these and many other labors she not only had native talent of more than ordinary degree; but she spent three years at **Mrs. Dixon's Seminary**, Harrisburg, and took a four-years' course by correspondence at the People's College, and a course in the Chautauqua Literary and Scientific Circle. Also a special course of Bible studies. She began teaching in her third year at the Seminary as an Assistant, and then four years in the public schools. She had

a passion for vocal and instrumental music, and took courses in vocal culture, elocution, harmony and composition. But her success as Editor of *The Sunbeam* and *The Primary Quarterly* rests upon an inborn affinity with children and her admirable executive powers.

X. MISSIONARY SIGNAL.

The inception in 1887 of the project of a missionary periodical might be traced to the "Mission Field" Department in *The Advocate*, which about that time was conducted by **C. Manchester**. It was in 1888 that, upon application, the Board of Incorporation "deemed it advisable to appoint **C. Manchester** as Editor and Manager of a monthly magazine." It had the endorsement of the Illinois, the Ohio, the Missouri and the East Pennsylvania Elderships, and was commended by *The Advocate*. In August, 1889, the Board of Publication definitely "authorized **C. Manchester** to publish a monthly *Missionary Magazine*," he also to be the Editor. In 1890 this action was reported to the General Eldership, and adopted. But the



W. J. Schaner.

character of the new periodical was further thus defined: "To publish a missionary paper." By September, 1890, he had "everything ready to begin the work;" but it had to be suspended on account of his leaving Illinois to take charge of Barkeyville Academy, Venango county, Pa. On December 21, 1892, he announced that he had associated **S. G. Yahn**, of Pittsburg, Pa., with him as his Assistant, and that "*The Missionary Signal*," a paper 16x11 inches, would appear January 1, 1893. It was to be a monthly, with the office of publication at Barkeyville, Venango county, Pa., the subscription price, 50 cents a year.

Manchester was a loyal, faithful, earnest worker, manifesting the deepest interest in all that pertained to the furtherance of the cause of the Church. At the General Eldership of 1896 he and **Yahn** offered to turn the paper over to said body. The Committee to which the subject was referred reported that it should be placed under the control of the Board of Publication, and continued three years longer. **Manchester** was elected Editor. But as he was elected later by the Board of Trustees of Findlay College to the Presidency of said institution, he resigned the editorship, and **W. J. Schaner** was elected Editor and Business Manager. He

changed the office of publication to Roaring Spring, Blair county, Pa. At the expiration of three years, the General Eldership in 1899 decided to discontinue the Signal, which was done with the issue of June, 1899. The "Mission Field" Department in The Advocate was revived, and **Schaner** was secured to be the Conductor. He was well prepared for such work, and would have succeeded with the Signal if there had been a constituency to support it. He had been trained at Barkeyville Academy, followed by a theological course at Findlay. He was ordained by the Ohio Eldership in 1887; went to Illinois, and thence back to Pennsylvania, his natal State. The East Pennsylvania Eldership for years enjoyed his services as Stated Clerk, and elected him a delegate to the General Eldership. Faithful and efficient in all positions he occupied, of independent judgment, he served the body with conscientious purpose.

XI. THE COLLEGE REVIEW.

There seemed to develop about 1887 quite an extravagant tendency in the brotherhood of the churches of God to start new periodicals. Several of these were connected with institutions of learning under the auspices of the churches of God. Naturally in the lead was Findlay College. It came before the Board of Incorporation through its Faculty on June 20, 1889, and received the approval of said Board of its proposition that the Faculty and students have the privilege to publish a College paper; but the matter was then referred to the Board of Publication, which "authorized the Faculty and students to organize the Review Publishing Company, to publish 'The College Review.'" **President J. R. H. Latchaw** was elected Editor. The first number appeared August, 1889. It was a monthly, 10x6½ inches, at 75 cents a year. Annual Elderships commended it, and in 1890 it was endorsed by the General Eldership. But it did not live long, for its last issue appeared November 4, 1891. Under different auspices "The Ossarist" was at once started. It was published by the College Literary Societies, with **Elmer McClure** as its first Editor. It was somewhat more successful, and had a longer life. "The College News," a more modest publication, is of a different character, and has been published largely as an advertising medium for the College. It has been regularly issued since 1897. It is under the control of the President, and is printed by the students. Then "The Argus" was started, under the control of the students, with frequent changes of editors. It was published during the College year, or ten months in the year. It had real merit. In 1905 Barkeyville Academy, Barkeyville, Venango county, Pa., followed the example of Findlay College, and "The Academy News" was published, with the Principal, **Wm. Harris Guyer**, as the Editor. The first number appeared February 1, 1905. With his experience at Findlay College, it was quite natural for **C. Manchester** to desire to have a paper to represent Fort Scott Collegiate Institute. At the beginning of his first year as Principal he began the publication of "The Collegiate Institute Record," which he edited.

XII. THE FAMILY VISITOR.

The force of circumstances induced **B. Ober**, missionary to Texas, to enter the field of journalism. The lines of communication with the North were gradually closing in 1860. The mails became uncertain. The Church Advocate antagonized the position which **Ober** and his fellow missionary, **E. Marple**, were constrained to take, and the result was the starting of "The Union," published at Mt. Pleasant, Titus county, Texas. It was their medium of defense on account of the anti-slavery principles advocated by the Church in the North. The paper was well received, and soon had 700 subscribers. It first appeared in the Spring of 1860. But "The Texas News and Family Visitor" had preceded, having been published as a prohibition campaign paper in 1859. The office was located at Banham, Fannin county, Texas. It was edited and published by **Ober**. Under the name of "The Family Visitor," **Ober** revived it in 1889, locating it at Paris, Lamar county, Texas. In 1887 **Ober** also began the publication of "The Caddo Gazette," in the cause of prohibition, but a local secular paper. He was a man of great enterprises, tact and push.

XIII. OTHER INDIVIDUAL PAPERS.

It was soon after this that what have been called "parish papers" began to spring up, and flourished for over a decade. They were considered very serviceable to a congregation. Their cost was not considerable, and was principally paid for by the advertisements of the business men of the community. More general

in scope than "parish" papers, was "The Temperance News," which in 1883 **C. D. Rishel** launched while pastor at Chambersburg, Franklin county, Pa. It was a temperance campaign paper, its longer continuance to depend on circumstances. "Bible Truth" was published in St. Louis, Mo., in 1890, by **Mrs. M. B. Woodworth**, with **Emma L. Isenberg** as Editor. Its object was the dissemination of her distinctive views, and incidentally her vindication against her assailants. In 1893 it came under the control of **H. H. Spiher**, of Indiana, who was its Editor for several years. A German paper, partly for the German Eldership churches, known as "The Religious Messenger," was published in 1898. **J. M. Fahl**, of said Eldership, was connected with it as Associate Editor. The more purely "parish" papers were "The Church at Work," edited and published by **S. G. Yahn** while pastor at Mount Pleasant, Westmoreland county, Pa., a four-page paper. Its publication began in 1894 and continued for several years. "The Mt. Joy Helper," which **C. I. Brown** published and edited while pastor at Mt. Joy, Lancaster county, a four-page paper. While pastor at Shippensburg he edited and published "To the Work," a paper varying in size from four to sixteen pages. From 1897 to 1904, **I. A. MacDannald**, pastor at Washington Borough, Lancaster county, edited and published "The Church Visitor." It had been preceded in 1892, for a few months, by "The Diadem," under the same control. "The Little Gleaner," a four-page monthly, and "The Monthly Morsel," first a four-page and later a sixteen-page monthly, were published and edited by **C. F. Reitzel**. The last one was continued six years. **Reitzel** developed special powers as a writer, and could have become a popular editor.

DIVISION VI.

HISTORY OF INSTITUTIONS OF LEARNING.

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HISTORY OF INSTITUTIONS OF LEARNING.

A century and more ago a large majority of the colleges in the United States were established by religious denominations, and their special object was the training of young men for the Christian ministry. But religious bodies like the Church of God, the United Brethren, the Evangelical Association in their earliest histories had strong prejudices to contend against with reference to an educated minister. Very few of their ministers had educational attainments beyond what could be reached through the common schools, or were gained in private study after entering upon their ministerial careers. Their habits of close and sustained thinking, the best results of mental training, were thus formed, and this, accompanied with their greater zeal, industry and activity in their calling gave them often remarkable power in dealing with pulpit subjects. They also possessed a degree of spirituality, and their ministrations awakened such deep sympathetic feelings, or had an "unction," unknown in the educated ministry of other bodies. The sermons of this latter class were recognized as learned, but unspiritual, as indeed were but too often the lives of the ministers themselves, and much more the lay membership. Education and spirituality and piety seemed incompatible to these devout, humble, poor country folk. Thus a decided prejudice against a collegiate training for ministers came to have a deeply rooted existence, which had to be largely eradicated before a Church could hope to succeed in educational work. Hence, it was not until 1845 that the first definite action looking toward the founding of an institution of learning for the Church was taken by the General Conference of the United Brethren Church. Somewhat more German than the United Brethren, it was not until 1854 that a successful effort was started for the erection of a Seminary or College for the Evangelical Association. It is hence worthy of note that the ministers of the Church of God began to agitate the question of a school at so early a date as 1844. Two facts contributed to this: The common school system, and Winebrenner's scholastic attainments and personal interest in the mental training of ministers. His scholarship, adorned with simplicity, modesty, spirituality and religious fervency, disarmed prejudice and created a thirst for higher attainments. But he was forbearing, conservative, patient and moderate, willing to wait until conditions were favorable. Yet as early as 1836, in the columns of *The Gospel Publisher*, he began, not the agitation for a Church College; but the sowing of seed which would ripen in the consciousness of a need for an institution of learning for the training of ministers. He republished articles from his exchanges urging Lyceums, the wider diffusion of knowledge, the propriety of female education, and in December, 1836, two columns on Oberlin College, by the Financial Agent of that institution.

The first specific action which the East Pennsylvania Eldership took on the question of a Church school was somewhat too stupendous for the small body of people of limited means and few in number.

I. BETHEL COLLEGE.

Winebrenner christened it "Bethel College," but after it was located the name was changed to "The Swatara Collegiate Institute." The first definite mention of a school, singularly enough for that period, was when the East Pennsylvania Eldership in November, 1844, adopted this minute: "This Eldership has as yet no institution of learning," and we "recommend Cedar Hill Seminary, at Mt. Joy." This was a school for girls. In March, 1845, Winebrenner published an article on Cedar Hill, by "E. C. W.," which revealed Winebrenner's interest in this institution, as several of his daughters were students. The seed he was sowing was of slow growth. He was no agitator, no extremist. He could endure trials, counting them "God's vote of confidence." Not until November 1, 1848, did the East Pennsylvania Eldership speak out definitely on the Church school question. Then it declared, that "it is desirable that we should have an Educational Institution," and appointed a "committee of five to consider the expediency of establishing such

an Institution," and "report in 1849." This Committee consisted of **Winebrenner**, **G. U. Harn**, **J. Flake**, **A. Swartz** and **E. H. Thomas**. On October 31, 1849, the Committee on Education reported, advising, "that the subject of an Educational Institution be agitated by all means, and be kept before the minds of the public." The Committee of five, of 1848, had not had a quorum when called to meet; but in May, 1850, **Harn** made a report in which he suggested three points for consideration: 1. Is it necessary and expedient to establish a school? 2. Have we the means? 3. Where should it be located? This induced the Eldership to take action in October, 1850, when it appointed a committee of twelve to consider the first point, and if decided favorably "to select a site and erect, rent or purchase a suitable building, and commence an Institution of Education." This committee was directed to report through *The Advocate*. It did so on December 16, 1850, giving its conclusions and recommendations on seven points: 1. That the Church has ample means. 2. That for the present the matter of location be left open. 3. That the stock system should be adopted. 4. The name to be Bethel College. 5. That there be a Board of Trustees of forty members, two-thirds of them members of the Church of God. 6. Shares of stock should be \$10.00. 7. That \$20,000 of stock should be disposed of. As the session of the General Eldership would be held in May, 1851, nothing was done to carry these conclusions into effect until said body had expressed its views. It took favorable action; but it also cast in the first "apple of discord." It approved the plan of the East Pennsylvania Eldership; advised that "the Committee be retained, and authorized it to solicit subscriptions and sell shares of stock of Bethel College." But it "recommended the western Elderships to endow one or two professorships in a college at Chester, Geauga county, Ohio."

Another element of division, and even of strife, at this time assumed prominence. Several brethren, on August 15, 1851, announced that they had purchased property in Shippensburg, Cumberland county, Pa., and intended opening an Academy in the Fall. **Winebrenner** published this announcement on the editorial page, and also an advertisement. On September 15th he called attention to the advertisement, and commended the proposed school, which opened the first Monday in October, 1851. At the East Pennsylvania Eldership, November 5, 1851, **Harn** offered a resolution, which was approved, commending the Shippensburg Institute, and recommending it to the patronage of the churches. The Ohio Eldership, encouraged by the action of the General Eldership, on October 20, 1851, declared in favor of a Seminary at Wooster, Ohio. Until this should be established it advised the churches to patronize Oberlin College, Ohio. In Illinois a "General Council Meeting" (the Eldership not yet having been organized), held December 1, 1851, expressed itself "in favor of select schools, Academies, Seminaries or Colleges established on Christian and purely anti-sectarian principles." Until October 23, 1852, everything in East Pennsylvania Eldership was quiescent, when **Winebrenner** was appointed "to sell scholarships of Bethel College." A resolution also prevailed to appoint other agents to solicit donations and sell scholarships. With only a general resolution in favor of Education in October, 1853, the Eldership again appointed **Winebrenner** to sell scholarships. The same year the West Pennsylvania Eldership called attention to, and recommended, the Shippensburg Institute. By this time **Harn** had secured stock in this Institute, which he increased until in December, 1857, he owned one-third of the stock. At the General Eldership in 1854, the action of said body in 1851 was referred to, and in view of the "want of effort to carry out the object it proposed," it expressed "the hope that the brethren will go ahead and establish a Seminary, or College." It also suggested "co-operation with the Free Baptists," and recommended Shippensburg Academy meanwhile, but preferred a College. In 1855 the East Pennsylvania Eldership recommended the establishment of a High School. With this absence of unity and these towering obstacles, it challenges admiration when in January, 1856, the old Committee manifested signs of new life. It met at Harrisburg and considered the question of the location of Bethel College, agreeing in advance that the place guaranteeing the largest amount should have it. Shippensburg offered \$6,000.00; Harrisburg, \$7,000.00; Middletown, \$8,000.00. The latter won the prize. At once the sale of stock was resumed. **Winebrenner** and **James Colder** were also appointed a Committee to receive proposals, and on April 30, 1856, the President of the Board of Trustees, **Jacob Rife**, invited architects to prepare and submit designs and specifications for the proposed building, under the name of "The Swatara Collegiate Institute," at or near Middletown. On November 27, 1856, proposals to erect

the building were solicited, to be opened on December 9, 1856. On the same date a call was issued for the payment of \$1.00 on each share of stock sold. This was repeated on December 16th, for \$5.00 per share, as the main building was to be put under contract. An Act of Incorporation was passed by the Legislature, which **Governor James Pollock** signed in April, 1856. On November 13, 1856, the Trustees announced the purchase of ground, being a tract of more than three acres, the property of **Stephen Wilson**, located on the hill on the left bank of Swatara Creek, back of Portsmouth, adjoining Middletown, Dauphin county, Pa. The price to be paid was \$1,000.00. The building as designed by **Mr. Detto**, of New York, was to cost \$20,000.00, of which \$17,000.00 had been subscribed. The building was to be four stories, with a length of 138 feet. As the Proposals were all too high when opened on December 16, 1856, no award of contract was made. This marked the final turning point, as dissensions now developed on the Board of Trustees. **President Smuller** resigned, and also cancelled his stock. The meeting of the Trustees and stockholders, called for June 23, 1857, was not held, as there was no quorum. The General Eldership in 1857 gave it little encouragement, only advising "the Elderships East and West to exert themselves to establish at least one good Institution." On July 2, 1857, referring to the called meeting of June 23rd, **Colder** said: "We now look upon the establishment of the school at Middletown as improbable. Do not believe it will be." **Colder** had become a stockholder of the Shippensburg Academy, and on August 20, 1857, announced that a stock company had been formed, which bought in all the stock except **Harn's**, and that the holders of stock were chiefly Church members. September 17, 1857, **Colder** editorially calls the Shippensburg Institute "our Church Schools," and he was chosen Principal. On September 22, 1857, the stockholders of Swatara Collegiate Institute resolved to "authorize the Trustees to sell the lot, with a view to the winding up of the whole concern."

Counsels were now divided. The East Ohio Eldership recommended the Shippensburg Institute in October, 1857. The West Ohio Eldership considered "the propriety of erecting an Institution of Education to be located within" its own boundaries. Illinois regarded the Shippensburg school as "now under the supervision of the Church of God," and recommended it. At the East Pennsylvania Eldership in 1857 **Winebrenner** offered a resolution to purchase the Cumberland Valley Institute. It was antagonized by the friends of the Shippensburg Academy, resulting in a decision that nothing could be done for either in view of the financial panic and money stringency. With **Colder** in control of the Shippensburg Academy the indications were favorable, however, to its becoming in fact the Church of God school. But bereavement, with other causes, determined **Colder** to resign the Principalsip in April, 1858, without any arrangements to continue the school. East Ohio in October, 1859, recommended Oberlin College and Shippensburg Institute. Iowa advised the "establishing of a good school within its territory, under the government of the Church of God." In 1860 the General Eldership passed by the subject of a school.

II. MT. JOY ACADEMY.

At the Eldership in October, 1861, with a number of young men of some culture in its ranks, a proposition was made to the East Pennsylvania Eldership to sell to it the Academy located at Mt. Joy, Lancaster county. A committee, consisting of **E. H. Thomas**, **A. Swartz** and **C. H. Forney**, was appointed to confer with **Mr. Moore**, the Proprietor and Principal, and also, in conjunction with another committee, **J. S. Gable** and **J. S. Stamm**, to visit and inspect the buildings. The report was favorable, expressing the opinion that "special efforts should be made to purchase or establish an Institution of Learning," and that "the proposition of **Mr. Moore** was feasible." **Forney** and **Moore** were made the Agents of the Eldership "to take subscriptions for stock," and report to the Board of Incorporation. They met with some encouragement; but when they reported to the Eldership, in 1862, the point was raised, and sustained, that "the matter of establishing an Institution of Learning was beyond the jurisdiction of this Eldership." But as the Eldership believed "that we should have an Institution of Learning," it urged the subject on the attention of the General Eldership. The General Eldership in 1863 simply "deplored the want of an Institute of Learning," and "urged special effort to purchase or establish one." "On February 18, 1864, **Thomas** published an editorial on a "Church School," declaring that "we have failed so far for want of co-

operation," and insisted on faithful co-operation. But the Church was not yet prepared for it. There had been very little such general co-operation. There were jealousies, animosities, rivalries and sometimes hatred. And "where love is not, hate too often is, and hate is ———." Illinois in 1863 voted in favor of getting "a location for a High School under our own control." East Ohio Standing Committee in April, 1864, was moving "for a school at Smithville, Wayne county," but urged the East and the West to join in the enterprise. It appointed an agent to canvass the Eldership. It decided on a college building in "the form of an octagon, with three floors; selected the site, purchased a lot and made a contract to build. The Eldership in October, 1864, endorsed the plan. The East Pennsylvania Eldership in 1864 strongly favored a College "located in some central, easily accessible place." This was the sentiment now in Iowa. Illinois changed in 1864, and favored "a National College at the earliest date." In January, 1866, the brethren at Upper Sandusky, Ohio, inaugurated a plan to build a college at said place. It was to secure subscriptions and donations of as large an amount as possible, and go to the General Eldership in May of that year, and make a bid for a college "for the whole Church." This plan the West Ohio Standing Committee approved, and appointed a committee to visit Upper Sandusky and canvass for funds. Iowa, East Pennsylvania, East Ohio and West Pennsylvania were still disposed to work for a school in their own territory, though ready to fall in line for one each in its own territory "for the whole Church." Thomas, in November, 1865, gave the signal for the united forward movement at the General Eldership in 1866. Rehearsing the resolutions adopted by the Annual Elderships in 1865, all in favor of a school, he insisted on some central place, where the whole Church should establish a first class Seminary, with a Theological Department, under the auspices of the General Eldership. Illinois Eldership had virtually instructed its delegates to this effect.

III. CENTRALIA COLLEGE.

If with prophetic accuracy some seer in 1836 had written a forecast of the different projects of the Church of God to establish a college, and their results for the following thirty-six years, he would have been regarded as afflicted with a species of deceptive vision. But in 1872 he would have been acclaimed a prophet, while the Church would have been stigmatized with pursuing an "ignis fatuus" that "bewitches, and leads men into pools and ditches." It was in November, 1865, that **G. E. Ewing**, appointed missionary to Kansas, paid his first visit to Nemaha county, and selected Home township in said county "as our future home." He considered himself very fortunate in receiving an offer to donate what was called Centralia Collegiate Institute to the General Eldership, which was to meet May, 1866. This property consisted of an unfinished building, a number of lots, together with the school fund belonging thereto, amounting to between \$7,000.00 and \$10,000.00, the interest of which could be used. This much was made public in November, 1865. But in January, 1866, **Ewing** further explained, that one hundred acres of land in ten ten-acre lots, in the suburbs of the village, would go with the college block, as well as four separate lots in the village. Also that already "\$2,044.47 in notes secured by loan on real estate bearing interest to conduct the college had been given to the Board of Trustees." A boarding-house was needed, and toward this several hundred had been subscribed. The proposition was not very favorably received. It was too far west, and Church work had not made much progress there. Even **Thomas** was silent until May 24, 1866, when he wrote on "The Kansas College," stating that it was an error to construe his silence as meaning opposition. He was ready to colabor with the majority for a school wherever it would be located. The Proposition as published by **Ewing** was laid before the General Eldership in 1866 by **George Thomas**. After considering it in Committee of the Whole, it was referred to the Committee on Education, consisting of **George Ross**, **C. H. Forney**, **L. B. Hartman**, **E. Logue** and **G. E. Ewing**. This Committee reported conditionally, after calling attention to the Proposition, the fact that Centralia is in the extreme western borders of the territory of the General Eldership, and also that it is not so accessible as other available points for a school centrally located. Hence it recommended: 1. Recognizing Centralia Collegiate Institute as an institution of the Church. 2. The appointment of a committee to visit the school, and report to the Executive Board. 3. The Executive Board to appoint a Superintendent for the Institution. 4. Said Board also to secure an

additional section of land. All this was adopted by the General Eldership. The Committee, **E. H. Thomas**, **George Thomas** and **John Huff**, visited Centralia, and made a favorable report. **Ross** declared it to have been a wise thing to accept the Proposition, he having been there with the Committee. The Committee's report, July 5, 1866, stated that everything was found to be as reported in the Proposition; that the building was a good, two-story frame superstructure, four-square weatherboarded, but not plastered nor painted; that \$500.00 would finish it, but this was found later to be only half enough; that citizens would contribute \$500.00 of this amount; that the balance should at once be raised by an agent appointed for that purpose, and that a Principal should be secured to open the school in the Fall. The building was finished in time for **A. F. Millard**, Principal, of Log Chain, Nemaha county, Kas., to open the school in December, 1866. **L. B. Hartman**, East Ohio Eldership, was employed as the Collecting Agent. **Thomas** spoke in encouraging terms of the school in several editorials. The Elderships, with but one or two exceptions, endorsed it and pledged their help in maintaining it. But by 1867 they had almost nothing to say concerning it. On May 2, 1867, the newly elected Principal, **J. S. Stamm**, of the East Pennsylvania Eldership, reached Centralia to take charge of the school. In March, 1868, he made a good report of the first year's work. But by August 5, 1868, **Thomas** lamented the state of things at Centralia, saying, "It is now on the verge of death; but it may possibly be resuscitated. Our voice is raised to save it." August 19th, in a second long editorial, he pleaded for the Institute, as "the most important work at the present time that the Church has in hand." **D. A. L. Lavery** had been appointed to collect funds. But the Elderships in 1868 were all silent except Indiana, which favored Centralia Institute. Michigan turned toward the Free Baptist College at Hillsdale, Mich., as again in 1869. On August 26, 1868, the end was foreshadowed by an action of the Board of Incorporation (for Trustees) of the Institute, when it decided "to suspend definite action in disposing of the property, in order to wait action of the Boards of the General Eldership in October, 1868." The Boards were powerless to help, and **Failure** was written over the project.

There was one cause for this unfortunate issue in the attempt at the same time to build what at times was called "the second College," or

IV. CENTRAL COLLEGE.

The Committee which reported favorably on the Centralia proposition, also suggested the "nomination of places in Ohio to compete as to funds for the erection of a College Building." The condition was, that "the place raising the largest amount above \$30,000.00 should have the school." Agents were also to be put in the field to collect \$60,000.00 additional for an Endowment Fund. But early in the work Illinois announced its intention to enter the competition, stating that "one man in Decatur, Ill., offers \$20,000.00 if the College should be located there." For the collection of the Endowment Fund **L. B. Hartman** was also secured. Illinois Eldership in 1867 appointed a committee to work up interest in favor of locating the Central College in Decatur. While Iowa still recommended Centralia Institute in 1867, it also regarded "the Central College as of vital importance." In January, 1867, **Hartman** came East, but devoted most of the Winter to evangelistic work. He did not again resume his collecting work, but resigned. This finished another chapter of failures to secure a college for the Church of God.

V. HILLSDALE COLLEGE.

Previous to 1872 the actions taken with reference to Hillsdale College were only recommendations to patronize it. No overtures from the Board of Trustees, or the President, had been received, and no applications had been made. The actions of the Annual Elderships in 1871 were in the main of a general character, such as insisting on increased facilities for educating the children of the Church and to prepare young men for the ministry; to instruct delegates to the General Eldership in 1872 to secure a college building for the Church, or to adopt a feasible plan to establish a Church school. But the East Ohio Eldership directed its Standing Committee "to purchase or build a college building," and report to the Eldership. East Pennsylvania, through its Board of Education, consisting of **D. A. L. Lavery**, **C. H. Forney**, **Jesse Kennedy**, **George Ross** and **Levi Kauffman**, organized "a permanent Society, to be known as the Board of Education of the East Pennsylvania Eldership," with a view "to the ultimate establishment of a Church school."

This was done under instructions by the Eldership "to take such action as the Board may deem necessary for the purpose of securing a school." An Act of Incorporation was to be secured from the Legislature, and a regular Constitution and By-Laws adopted. But when the General Eldership met at Mt. Carroll, Ill., in May, 1872, there was present as a delegate from the Free Baptist General Conference and representative of Hillsdale College, Michigan, **Prof. R. Dunn**, who submitted a Proposition embodying these points: That the General Eldership shall endow one or two professorships in said College, and that in return the Church of God should have equal use of the buildings and facilities of the College and all the advantages thereof as an institution of learning. The Proposition was committed to the Committee on Education, consisting of **C. H. Forney**, **B. F. Beck** and **M. S. Newcomer**, which reported **Prof. Dunn's** plan to be practicable, and recommended its acceptance. It further advised: 1. That one professor be appointed, to be supported by an endowment. 2. That a Board of Education be elected to which the matter should be committed. 3. That a Visiting Committee be sent at once to Hillsdale to investigate matters. 4. That the Professorship should be called "The First Professorship of the Church of God." 5. That the General Eldership elect the Professor, whose salary should be \$1,000.00 a year. The entire report was adopted, and the items carried into effect. **J. A. Winebrenner**, son of **John Winebrenner**, was elected Professor. The Committee sent to Hillsdale made a very favorable report. While the action of the General Eldership was generally approved, there was some opposition. The most serious hindrance was the declination within a month by **Winebrenner** to accept the Professorship. But in the Fall almost with one voice the Annual Elderships approved what was done. The East Ohio Eldership added: "That above all an effort should be made to establish a school of our own." The East Pennsylvania Eldership approved the plan "as a temporary arrangement to prepare the way for a college under our exclusive control." The Board of Education proceeded at once to perfect arrangements to raise \$10,000.00 to endow the Chair, and named **R. H. Bolton** as Collecting Agent. But to its call for pledges there were but three of \$100.00 each. There was so little interest manifested that the miscarriage of the project soon became evident, and was abandoned, and the Board of Education so reported to the General Eldership in 1875, expressing its opinion that "the arrangement would have proved beneficial to the Church, and would have paved the way more rapidly for the securing of an institution of learning under our immediate and sole control."

The nine years following the action of the General Eldership touching Hillsdale College, in 1872, were years of agitation and discussion of the school question. Beginning with 1873 Eldership after Eldership adopted resolutions urging the devising of plans and means to establish some kind of an institution of learning. It was declared to be "a growing necessity." Its importance was emphasized with a variety of terms and phrases. Pledges of help were repeatedly made, and the urgency of the matter was set forth in strong terms. In 1874, the Fall preceding the next General Eldership instructions were given to delegates by the Michigan, the East Ohio, the Indiana, the West Ohio, the Kansas and the Illinois Elderships to urge upon the General Eldership definite action in the matter. Other Elderships equally interested themselves in other ways calculated to influence the General Eldership. Thus the East Ohio Eldership appointed **Jacob Durstine** as Agent, who in February, 1874, under instructions, went to Hayesville to investigate matters relative to the Vermilion Institute, a Presbyterian school in Ashland county, Ohio, which was for sale. The Eldership received his report, and recommended it to the General Eldership as a desirable property. The East Pennsylvania Eldership through its Board of Education considered the question of buying the Cumberland Valley Institute, Mechanicsburg, Pa., favorably recommended by the Standing Committee. The West Pennsylvania Eldership adopted resolutions to patronize the "Baptist Institution at Mt. Pleasant until we have a school of our own." The way seemed thus to have been fully prepared, and a strong enough public sentiment created, to justify and inspire the General Eldership in 1875 to adopt measures to establish at once a school for the Church. It convened at West Salem, Wayne county, Ohio, May 25, 1875. It received and adopted the report of its Board of Education on the Hillsdale College project. Its further actions were nerveless and irresolute. It "recommended the brethren everywhere to send their children" to the Mt. Joy Academy, at Mt. Joy, Pa., and it "recommended the Institution of Learning at Hayesville, Ohio, to the consideration of the Board of Education." Disappointed as were the Elderships, they were not discouraged. In Oc-

tober following the Illinois Eldership resolved to create a fund to establish a school, and appointed a committee of three to act as trustees. It also invited other Elderships to co-operate with it, as if the General Eldership were to be ignored. East Ohio did not continue negotiations for the purchase of the Vermillion Institute, but advised that steps be taken to buy a school located at Ida, Hardin county, Ohio. In 1876 the East Pennsylvania Eldership received and considered adversely another proposition for the purchase of the Cumberland Valley Institute. It, however, declared that "an institution of learning for the Church is an imperative necessity." In 1877 with one voice eight Annual Elderships insisted on immediate steps being taken to build or buy property for a school for the Church. Little that was specific was urged; but it was a general expression of a deeply felt need. But the hopes thus centered in the General Eldership of 1878 were destined to be disappointed. For reasons hard to discern said body at its session held at Syracuse, Indiana, simply referred "a request that this body take steps toward procuring or erecting an institution of learning to be under its control" to "the Board of Education." Said Board submitted no report, but the Committee on Education reported: 1. "That we require a school for the education of our ministers and people under our control." 2. Recommended that "the overtures relating to the Cumberland Valley Institute be received." 3. That "we look with favor on the liberal offer of Mt. Pleasant Institute." 4. That "we appreciate the offer of **Rev. S. D. Bates** to endow a professorship at Ridgeville College, Indiana." These items were adopted, and the appointment of an Agent authorized "to solicit subscriptions towards a fund for educational purposes." Was the criticism of **A. D. Williams** a merited one, when he pointed out the prociency of the body in passing resolutions, and its inefficiency in putting them into effect?

But the Watchman proclaimed the coming dawn, preceded by the darkest hour. Not fainthearted, the Annual Elderships renewed their demands that "immediate steps be taken to secure a school." With greater volume was this voice heard as the time came, in 1880, to elect delegates to the General Eldership in 1881. There were also plans proposed by several Annual Elderships to establish schools in their territories. In 1880 nearly every Eldership joined in deploring the fact that the body had no school, and in demanding action. The Advocate, in editorials and contributed articles, discussed the school question vigorously during the first half of the year 1880, being the semi-centennial year. This brought as the first-fruits favorable action by the Board of Incorporation of the General Eldership in June, 1880, which suggested further agitation on three points: 1. The character of the school. 2. Probabilities of success. 3. General and special consideration of plans. This revived enthusiastic discussion, participated in by ministers and laymen from many sections of the General Eldership territory. Another important factor was a convention, called by **C. H. Forney**, President of the Board of Education of the East Pennsylvania Eldership, to meet in Harrisburg prior to the convening of the Eldership. It was largely attended. After careful consideration of the school question it declared in favor of proceeding without further delay to secure a school; requested the Eldership to set apart one evening for the discussion of the school problem, and petitioned the Eldership to grant permission to put collectors in the field. The Eldership concurred in the entire report presented to it. The result of this determined and spirited agitation was unusual unanimity on the school question when the General Eldership assembled at Findlay, Hancock county, Ohio, May 24, 1881. The subject was in the hands of the Committee on Education, consisting of **C. H. Forney**, **S. D. C. Jackson** and **R. L. Byrnes**. The Report of this Committee was made a special order for Monday afternoon, May 30th. The Committee "realized the importance, and that immediately, of a Church school." It advised "that the Board of Education arrange to secure at once a suitable place for said school, and to employ whatever means may be required for the opening and working of the same." Also, granting authority to said Board to employ agents to canvass the churches for funds. The Board was also instructed "to visit the Academy at Smithville, Ohio, and other places and institutions immediately, and make selection of a place to locate" the school. The first item was condensed by amendment to read, "That the General Eldership proceed to procure a school." The report was adopted item by item, and everything was done that was necessary for the Boards to go to work.

VI. FINDLAY COLLEGE.

The Board of Education, which consisted of **R. L. Byrnes, J. M. Cassel, D. Blakley, J. S. Gable and J. M. Carvell**, and the citizens of Findlay and Smithville, Ohio, evidently understood that "immediately" in the Eldership action meant "at once." Both towns went to work even before the Eldership adjourned, to inspire sentiment and secure subscriptions with a view of determining the location of the "College." The Board also lost no time, for on July 6th it met at Smithville to look at the property and school building which **Prof. J. B. Eberly** offered free, except a mortgage of \$5,000.00, which the Board was to pay. So far this "was the best offer ever made." Thence the Board went to Findlay, where "a town meeting in the Court House" had been prearranged. At this meeting Findlay submitted its proposition, which was to pay to the Board \$20,000.00 cash, donate 10 66-100 acres of land worth \$10,000.00, on which there was a dwelling house valued at \$2,400.00. On August 1st the Chairman of the Board of Education notified the President of the town meeting that "the Board had decided to locate the College Building in what is known as North Findlay." At its meeting at Findlay, on July 8th, the Board also appointed "four Agents to solicit and collect money to aid in erecting a suitable College building or buildings, and in furnishing and endowing the same." But by reason of actions of the Executive Board at its meeting at Findlay, Ohio, January 25, 1882, the Board of Education ceased to be a factor in the work after that date. The members present at said meeting were made advisory members of the Executive Board, which consisted of **T. Koogle, J. H. Besore, W. B. Alien, C. H. Forney and Geo. Sandoe**. The Annual Eldership sessions had been held; all had acted on the doings of the General Eldership and the Board of Education in July and August, and they had strongly sanctioned it. This inspired confidence in the Collectors, who were actively at work, and gave the Executive Board fortitude to do whatever might be necessary to carry the mandate of the General Eldership into effect. It was found necessary under the statutes of Ohio to create a Corporation; draft Articles of Incorporation; name Corporators, and provide for the election of a Board of Trustees. The Corporators named by the Executive Board were **J. M. Carvell, R. L. Byrnes, Isaac Schrader, T. Koogle, J. M. Cassel, A. C. Heck, J. C. Strickler, Geo. F. Pendleton**. It drafted Articles of Incorporation, to which the Corporators subscribed and were qualified, and which became the Law of the Board. The name of the Corporation was "Findlay College," and its duties were prescribed. The number of trustees was fixed originally at nineteen, including the President. The Executive Board named the eighteen for the Corporators to elect. It also designated February 8, 1882, as the date, and Findlay as the place, for the first meeting of the Board of Incorporation, which was the only meeting it ever held. It met pursuant to appointment, when it was found that **Hiram Plank, H. Clay, D. Hale**, of Ohio, and **Jehu Bailey**, of Illinois, recommended for trustees, declined an election. All the others nominated, with four others, were elected the first Board of Trustees of Findlay College, as follows: **David J. Cory, John Ruthruff, A. C. Heck, Samuel Howard, E. G. DeWolfe, Isaac Steiner, E. P. Jones, J. W. Aukerman, Aaron Blackford and Thomas Mitzler**, of Ohio; **Isaac Frazer, J. H. Redsecker and D. M. Bare**, East Pennsylvania; **Jacob I. Stoner and J. B. Henderson**, West Pennsylvania; **R. M. Paige, Indiana; John Stare**, Illinois, and **John Huff**, of Iowa. This Board of Trustees was "forthwith called to order," after having "subscribed their names to the Articles of Incorporation, and the oath of office administered," and effected an organization by electing **Isaac Frazer** President Pro Tem.; **Eli G. DeWolfe**, temporary Secretary, and **Elijah P. Jones**, temporary Treasurer. After the appointment of certain committees and other minor items of business, the Board adjourned to meet in Findlay, on Wednesday, June 21, 1882, the date fixed by the Executive Board for the "annual meeting." At this first annual meeting the Board adopted the By-Laws and elected the temporary officers as the permanent officers of the Board, with the addition of **A. C. Heck**, Financial Secretary, and **A. Blackford, John Stare, D. M. Bare, T. Koogle and Isaac Steiner**, Executive Committee. The Treasurer reported "subscriptions, notes and cash taken by collectors, \$41,017.56." By lot the eighteen trustees were divided into three classes of six, to serve respectively one, two and three years, and thereafter each class three years. The Board also issued an Address to the churches, stating that the cost of the College building and equipment would be \$60,000.00, and that \$100,000.00 Endowment Fund would be required. "Thus furnished," the Board added, "it will be placed on a permanent basis." Hence,

"large gifts" were insisted upon. It rather depressed the spirits of the churches, and created doubt of final success. But it was felt that "confidence, enthusiasm and determination were the leading characteristics prominent in each member of the Board," and that "the College erection is a certainty." Had there been a true prophet in Israel the result might have been otherwise. But the Board had resolved in June, 1882, that "we will erect College buildings at as early a day as possible;" that architects were to be consulted with a view of securing plans, and that as soon as plans were adopted "the foundation should be laid." It verified this, when at a special meeting held October 18, 1882, it considered plans submitted by different architects, and unanimously adopted those of **M. Rumbaugh**, of Mansfield, Ohio, at an estimated cost of \$50,000.00, subject to changes.

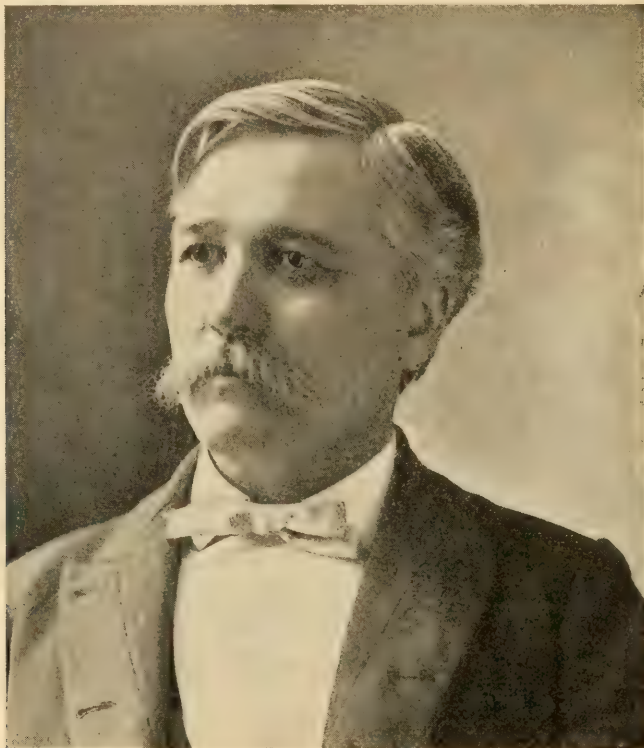
The plan adopted gives a building 171 feet 8 inches in length, by 107 feet 3 inches in depth, four stories high, exclusive of attic, and including basement. There is a main corridor in each story, running the entire length of the building, and an east and west corridor from the front center to the main corridor in the first story. The chapel will seat 800 persons, and is on the west center of the building, and extends through two stories. There are two large Society rooms,



Findlay College.

large double parlors, offices for the President and Faculty, laboratory in the basement, and library on the first floor. Proposals for erecting the building according to the plans and specifications adopted were asked for. But when the Board met in special session March 6, 1883, and the bids were opened, they were found to be too high, and were laid over until the June meeting, and the Building Committee was authorized to ask for further Proposals. Hope was being deferred; patience tried. Already in December, 1882, reports had gone out that "the first load of rock has been delivered for the foundation of the College." This delay worked discouragement. Other clouds were gathering. Results of the canvass for funds were not up to expectations, and for six months no agents had been in the field. The cost of the building produced some consternation. It became real to the churches that a stupendous project had been undertaken, and that the body might not be equal to the task, and yet \$50,000.00 in notes and cash were in the treasury. But when the Board met June 20, 1883, and accepted the proposals of **Pierce and Coleman**, Dayton, Ohio, "to build the new College building for the sum of \$49,000.00," and took other actions which indicated energetic work, the clouds dispersed and the churches were inspired with fresh courage. At this meeting **C. H. Forney** was elected President of the College. While the special meeting of the

Board called for October 31, 1883, was not held for want of a quorum, the fact was made public that work on the building was in progress, and on November 5th two-thirds of the foundation walls were up. Another called session was held December 5, 1883, which ended the work of the year. At this meeting the declination of the Presidency was received and accepted, "notwithstanding our earnest hope that the answer would be different." By May 24, 1884, when the Board met in annual session, everything was in readiness for the laying of the corner-stone. This ceremony was performed on Sunday, May 25, 1884, when the Oration was delivered by **M. S. Newcomer**. A statement compiled by the Financial Secretary showed resources of all kinds to have been \$57,534.66, and \$1,500.00 Endowment Fund. Agents were again "put in the fields of the several Elderships to procure funds for the completion and furnishing of the College Building." The building was "being rapidly pushed forward." However, as funds were coming in slowly, "contract work was suspended" later in the season. At a meeting of the Board on Novem-



J. R. H. Latchaw.

ber 13, 1884, **J. R. H. Latchaw** was elected President, which was approved by the Executive Board February 1, 1885. He was "authorized to take possession of the house on the College Campus" in April, 1885, and have general supervision of the College grounds. **Latchaw** was well equipped for the Presidency of the College. He was a loyal son of the Church; a man of high moral character; a graduate of Hillsdale College in 1881, at the good age of thirty, and had the experience of several years as Principal of Barkeyville Academy. He seemed to have an imperative sense of duty which was above every other consideration, so that no flattering allurements could divert him from the path indicated by his conscience. His first acquaintance with the representatives of the Church at large was in 1878, when he was an advisory member of the General Eldership. A complimentary resolution was adopted, commending him to the churches for aid in finishing his education. The same Fall the Iowa Eldership ordained him to the ministry, and at their Ministerial Association he was on the Program to discuss the Necessity of Regeneration. After his graduation he went to Venango county, Pa., and in the Fall

united with the West Pennsylvania Eldership, and was appointed pastor at Barkeyville. In 1882 he was elected Clerk of the Eldership, and was appointed to preach the Opening Sermon in 1883, and also elected delegate to the General Eldership in 1884. At the Commencement at Hillsdale College in 1890 the degree of Doctor of Divinity was given him. He was self-reliant and of an enterprising spirit, a good instructor and an able minister of the gospel. In his position as Principal of Barkeyville Academy and President of the College all these qualities appeared to good advantage. On May 15, 1885, in a letter of considerable length, **Latchaw** accepted the Presidency of Findlay College. In this letter he practically outlined the various departments of the College and drew up "the curriculum of studies for the Academic, English, Normal and Preparatory courses," and made other valuable suggestions. Being a member of the Board of Trustees (since changed), he had a controlling influence in all its transactions, and was accordingly held to a greater responsibility. Urged strongly by him, the Board at its meeting in June, 1885, appointed a large number of collectors to "solicit subscriptions or otherwise secure such additional funds as are necessary to complete, furnish and liberally endow the College and put it on a good financial basis." To the Departments **Latchaw** suggested the Board add the Theological, Musical and Commercial. At this meeting it also elected members of the Faculty, in addition to the President, who had the Chair of Ethics, and Mental and Political Science, as follows: **W. H. Wagner**, Hebrew and Sacred Literature; **A. C. Redding**, Chemistry and Natural Science; **W. B. Allen**, Greek and Literature; **Miss Lizzie Grauel**, Preparatory Department; **Miss Florence Moffit**, same Department. When the Board met on June 16, 1886, the Faculty was enlarged and rearranged, so that it consisted of ten members, with salaries ranging from \$480.00 to \$1,000.00 a year. And while the Prospectus, issued later, gave the names of but seven professors, six other professorships were indicated in blank, "to be filled by the Board of Trustees as the necessity of the case requires." This was promised, however, to be done "at the next annual meeting of the Board." The sum of \$15,000.00 was yet to be expended in "completing the building ready for occupancy." But of this sum \$6,000.00 was already provided for. So that the Board rejoiced that "light is dawning; land is in sight." Agents were to be put to work to raise the amount needed. The "Building Fund" was given in the Prospectus issued in the Summer of 1886 at \$60,958.66; expended, \$44,325.69; "visible Endowment Fund, \$17,270.00." These assets did not include "grounds and buildings other than the College." The assurance of the endowment of a Chair by the widow of **Daniel Wertz** was put on record by the Board, in addition to the foregoing, the Chair to be known as the "Wertz Professorship." In anticipation that everything would be completed, the Prospectus was published and the opening of the College advertised for September 1, 1886. The building was pronounced "magnificent," "the most complete and best arranged College Building in the Northwest." The absolute need of an Endowment Fund was now insisted on in the editorial columns of *The Advocate* with greater vigor. "No college can possibly live without an endowment. Many American colleges are now seriously embarrassed for want of, or on account of too limited, an endowment." This was the rock to be avoided now. The College opened auspiciously, so that on September 15th ninety-five students were enrolled, "and more to follow." "The last and final estimate for work and material on the College building was received and approved "by the Executive Committee November 8, 1886, amounting to \$4,410.00. A meeting of the Board of Trustees was called for November 25, 1886, at which time the "College building was accepted from the hands of the Contractors," when it appeared that the "total of contracts" was \$51,662.95, on which a balance of \$11,038.39 was due the Contractors. A loan of \$7,000.00 was authorized, secured by a mortgage on the College property. The balance the collectors were expected to secure within the time for final payment. The College year closed June 23, 1887, with a Faculty of thirteen and 170 students enrolled.

The equally difficult and more perplexing problem now confronted the Board of Trustees—to conduct the institution successfully with so large a Faculty and so inadequate an endowment. The Editor of *The Advocate* renewed the agitation of the question in May, 1887. And the Executive Committee "instructed the College Agents to turn their attention mainly toward the Endowment Fund." And this especially in view of "the sale of a part of the College grounds opposite the College for \$15,000.00." It was also proposed that the endowment of a Professorship by the Sabbath-schools be made a special object. This was approved by the General

Eldership in 1887, which named the Chair "The Sabbath-school Professorship of Systematic Theology." It also fixed the day in June on which the Annual Elderships were called upon to "urge the Sunday-schools connected with the churches to observe Children's College Day." The day was partly a growth, as such days were observed by a few churches as early as June, 1882. And in 1884 the General Eldership commended it. No reports of receipts were made, except by individual schools; but from 1884 to 1912, both years included, the schools throughout the territory of the General Eldership contributed a total of \$31,554.05. The formal dedication of the College had been referred to the Executive Committee in December, 1886; but it was referred to the General Eldership in 1887, which committed the matter to the Board of Education. It was to have occurred on September 6, 1887, but for unpublished reasons was deferred to June 20, 1888. The Board consisted of **C. H. Forney, W. I. Berkstresser, J. M. Carvell, J. R. H. Latchaw and W. B. Allen**, which prepared an elaborate program of songs, hymns, anthems, prayers, addresses and Dedictory Oration. The ministers who participated were: Invocation, **R. H. Bolton**; Reading Scripture, **B. F. Beck**; Prayer, **M. S. Newcomer**; Address, **T. Koogle**; Oration, **C. H. Forney**; Dedictory Prayer, **George Sandoe**. In the evening the President was inaugurated, when **Latchaw** delivered his Inaugural Address, and **J. H. Besore, J. M. Cassel, R. L. Byrnes and J. W. Aukerman** participated in the exercises. Already in July, 1887, the Board of Trustees began to be embarrassed for lack of funds. To attempt to tide matters over it rented some of the rooms of the College Building to the School Board of Findlay Union School, and other rooms unused to students. The Executive Committee also "borrowed of the Permanent Endowment Fund [in June, 1887] \$180.00," and "authorized and required the Financial Secretary to place in the hands of the Treasurer all the Endowment cash funds for the use of the Teachers' Fund," which "shall be treated as a loan from said Endowment Fund." The result was that on June 20, 1888, when the Board of Trustees met, the Treasurer reported that "there is in the General Endowment Fund \$44.70;" "in the Permanent Endowment Fund \$163.33." As a school, a good report was made, the enrollment having been 246 as against 169 the first year. The financial conditions of the College however, were beginning to awaken concern, and to restrain giving. The Board had realized \$9,500.00 from the sale of lots prior to November 2, 1888; but the debt on said date was \$16,155.00. Because of this "constantly growing deficit" retrenchment was decided upon by the Executive Committee on January 8, 1889. While this reduced the annual deficit, it did not wipe it out. Indeed some years it increased, as in 1890, when it was \$2,039.31. Yet the income was growing, as for several years a collecting agent was constantly in the field, until the territory was thoroughly covered, and expenses nearly equaled receipts. In 1889, with a shortage of \$1,652.53, the total liabilities reached \$7,101.67. The Endowment and General Fund now aggregated \$45,621.15. The Executive Committee had "borrowed" \$2,649.00 of the Endowment Fund. In 1890 the Endowment was \$53,171.65, and the total debt, \$14,362.15. There was a disposition to transfer the total in the Children's Endowment Fund to the General Fund, and use it. But as this was vigorously opposed, the Executive Committee continued to "borrow" from it. Thus in 1891 it "borrowed" \$1,539.00 from the Endowment Fund, and \$1,051.00 from the S. S. Professorship Fund. The debt now was \$17,204.00; the Endowment, \$58,171.00. The Board authorized a collector to be put in the field. It also directed that "stringent inquiry be made to see if it is possible to decrease the expenses, and to increase the income." To effect the latter the President was instructed to go out over the territory and to the Annual Elderships and make every possible effort to turn the tide. But confidence had been so shattered that his efforts were futile. When the Board met in 1892 it found the school in fine condition, with a Faculty of nineteen, of which eleven were salaried, and eight teaching for the tuition. But the deficit reached \$4,199.62, instead of \$1,623.63 in 1891. The debt was now \$20,086.18, and the Executive Committee had borrowed \$1,643.38 from the Endowment Funds. The Co-operative Plan was considered, under which the income was divided in proportion to salaries. But still the debt grew, and by August 24, 1892, it was \$24,000.00, and the Endowment, \$56,912.67. Discussion as to the failure of the College now began in The Advocate. It was conceded that a point had been reached when it meant a "struggle for the existence of the College." Plans to "save the College" were not wanting; but they brought very limited results. In July, 1893, the aggregate of all liabilities of the College were given at \$25,500.00; the total Endowment, \$57,-

468.19. As the General Eldership convened at Findlay, June 23, 1893, it was clear that the crisis was at hand. **Latchaw** probably realized this when, on December 21, 1892, he resigned; but at the earnest solicitation of the Executive Committee he withdrew his resignation. Several things were evident, namely: The College was organized on too vast a scale. The expenses were too heavy for the churches to bear voluntarily. The spirit of the College was changing, so that it could hardly be recognized as a Church of God institution. As a consequence, it was not serving the churches, as the young men who graduated nearly all went to other religious bodies. As the trustees were under the law held personally for debts created without authority of the General Eldership, it became practically impossible to get men of means to serve in that capacity. The illegal action of the Board in "borrowing" Endowment Fund money forfeited the confidence of the brotherhood in the Board. Confronted with such an environment the Board came to the General Eldership in June, 1893, with a "Memorial," in which it made a circumstantial statement of conditions, and then virtually threw the College on the hands of said body, refusing to go on any further except as specifically empowered and sustained by the Eldership. Here was a task compared with which the labors of Hercules were child's work. The "Memorial" was referred to a committee of one from each Annual Eldership, and was composed of **D. S. Shoop, S. G. Yahn, J. A. Saxton, J. S. Marple, H. Clay, W. Redding, I. W. Markley, H. H. Spiber, J. Bernard, A. C. Garner, A. Wilson, J. C. Fornecrook, B. Ober and J. I. Brown.** This Committee virtually acquitted the Board and President of charges of extravagance, mismanagement and excessive expenditures, and put blame on the churches for a want of liberality in supporting the College. The facts as to the debt, spending Endowment funds and other items through which confidence was greatly weakened were passed over. A loan of from \$10,000.00 to \$20,000.00 was authorized, secured by mortgage on the College property. Under this new commission the Board resumed its session on July 1, 1893. **Latchaw** desired permission "to withdraw his withdrawal of his resignation as President," proposing to take a position on the Faculty under **C. H. Forney** as President. But this position the latter declined, and **Latchaw's** resignation was accepted, and he was elected Professor of Biblical Theology, and **W. N. Yates** was elected Acting President. **Latchaw** stood high with the Board of Trustees, and it adopted a series of laudatory resolutions, and in the General Eldership there were few incidents to show that his services were discounted by reason of the history of the College. He betrayed no consciousness of any misdemeanor in office, and had the enthusiastic endorsement of the Faculty and students. But events speedily culminated. His pulpit utterances following the adjournment of the Eldership gave evidence of a spirit of independence incompatible with a position on the Faculty. On August 22, 1893, the Chicago "Inter-Ocean" announced that Dr. **Latchaw**, late President of Findlay College, renounced the authority of the General Eldership of the Church of God and left the Church." This he had done in a sermon in the College Chapel the previous Sabbath morning. At the meeting of the Board of Trustees the Chair of Biblical Theology was declared vacant. There were other defections, and something of a spirit of insubordination, so that the Board was constrained to assert its authority over the members of the Faculty, and diplomatically advised them of possible dismissal if they failed to co-operate.

It was under these formidable conditions that a young man, largely trained under **Latchaw**, was placed at the helm to guide the ship. It was **William Nelson Yates.**

Yates was a native of Westmoreland county, Pa. He was converted, baptized and united with the church of God at Mt. Pisgah, in said county, under the labors of **B. F. Bolton**, in 1874, when nine years of age. Until sixteen years of age he attended the public school in the Winter and worked on the farm during the Summer. He began to preach occasionally in 1882, delivering his first sermon on April 29th of that year. His name first appears as a delegate to the West Pennsylvania Eldership on October 5, 1883. In the Fall of 1884 he was a student at Barkeyville Academy, and occasionally wrote for the columns of *The Advocate*. He graduated from said Institution June 15, 1887, in the College Preparatory, and the Classical course, under **E. F. Loucks**, Principal, successor of **Latchaw**. In December, 1887, the Standing Committee granted him license to preach, and appointed him to Pittsburg. But he declined, and went to Findlay College. He was also given a place to preach, four miles east of Findlay, where he organized a church on March 4, 1888. In September, 1888, the Ohio Eldership ordained him.

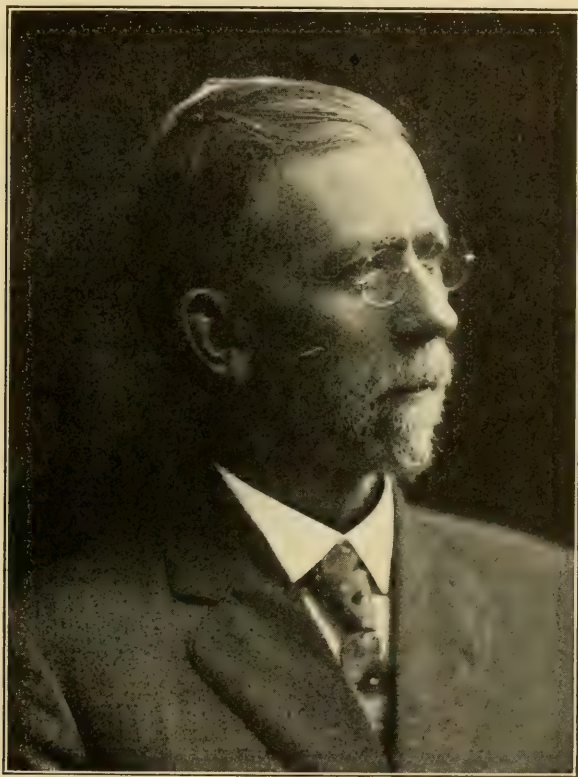
He had returned East in November, 1888, with his transfer, and was again appointed to Pittsburg. In the Fall of 1889, the Ohio Eldership received his transfer and assigned him to the Front Street church, Findlay. This position he held for six years, until after his election as Acting President of Findlay College, in June, 1893. He was graduated from Findlay College in June, 1891. He had already gained a good reputation as a public speaker, and more than once received the first prize in oratorical contests, not only at Findlay, but at Columbus and other points. But upon entering on his duties as Acting President, as a young man of limited experience, **Yates** accepted a burden in his new position from which any one might well seek to beat a retreat. It was a heritage of debt, of doubt and alienated confidence. He was painfully conscious of all this. But he went to work with remarkable vim and enthusiasm, and soon measurably rallied the disheartened forces around him. The Elderships and churches had been appealed to for \$1.00 per capita contributions. It seemed so easy that it could not fail. **Yates** took hold of it with all the ardor of his exuberant nature. He sounded the alarm on August 8, 1893: "Something must be done, and that very soon, or the College



W. N. Yates.

must be lost to the Church." November, 1893, "Now or Never!" was the title of a strong appeal. He soon realized that the \$1.00 plan would never save the College, and began to urge the other plan endorsed by the Board of Trustees as an alternative—the issuing of \$100.00 bonds to the number of two hundred. And while nearly all the Elderships endorsed the \$1.00 plan, some regarding it as "the best possible plan," the Editor of *The Advocate* and others sustained **Yates** in his insistent call for contributions of \$10.00 to \$500.00, and more from persons of means. **Yates** was persistent in calling on the brethren to "show your confidence." Explained "how to pay the debt." Warned that "the mortgage could be foreclosed any day." As it became evident that the debt was still increasing, reaching \$26,000.00 December 27, 1893, others joined through *The Advocate* in the chorus of calls to "save the College." It became a hysterical epidemic, with but comparatively little cash. For by January 16, 1894, only \$4,499.32 had been received, which would little more than cover the deficit by June, 1894. This was published on February, 1894, and called out the comment that the Church was in "the darkest hour of its history." In the Fall of 1893 **Yates** had visited a number of Elderships personally to urge the \$1.00 plan, and in other ways work up interest and secure contributions. He resumed his canvass in February, 1894, now with a

new plan, to wit: To have the different Annual Elderships assume each a portion of the debt. So much was he encouraged by his effort that in April, 1894, it was announced that "the pledges are well up toward \$24,000.00;" that "light is dawning for Findlay College." Zeal was somewhat dampened by a simultaneous statement that "the shortage at the College from 1893 to 1894 would not be less than \$4,000.00." But the work went on, and on May 30, 1894, **Yates** had the extreme satisfaction of stating to the churches that the total amount would be in hand by July 4, 1894. The Board of Trustees June 20, 1894, could join **Yates** in his exclamation: "Praise the Lord!" It was cheerfully acknowledged that he was "worthy of all praise for his untiring efforts and sacrifice," and the Board gratefully put on record a tribute to his "unceasing efforts by which he has accomplished a most magnificent work in the matter of freeing the College from debt." At this meeting it also elected him "Permanent President." The debt was assumed as follows: East Pennsylvania, \$5,500.00; West Pennsylvania, \$4,000.00; Illinois, \$3,000.00; Ohio, \$5,000.00; Indiana, \$1,000.00; Kansas, \$1,000.00; Iowa,



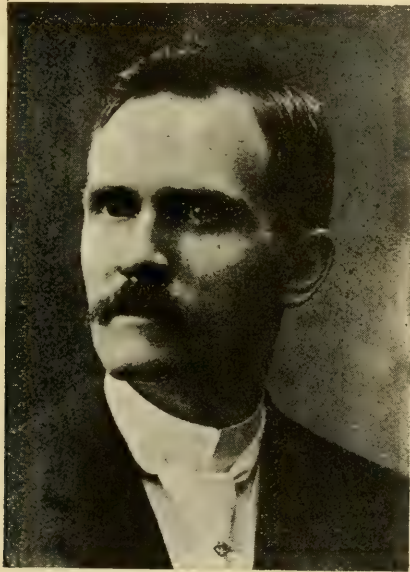
Charles T. Fox.

\$3,088.09; Maryland and Virginia, \$350.00; Nebraska, \$116.00; West Virginia, \$250.00; Missouri, \$15.00; Southern Indiana, \$325.00; Iowa additional, \$185.00. Total, \$23,829.09. As the expenses were still exceeding the income, the apprehension began to grow that another debt would accumulate. The Executive Board advised strongly against this, and indicated where expenses could be reduced, and even vetoed some items adopted by the Board of Trustees. And on November 5, 1894, the Financial Secretary published the statement that he estimates that the deficit by June 20, 1895, would be \$4,500.00. On March 19, 1895, **Yates** handed his resignation as President to the Executive Committee, to take effect in June, 1895. "My reason for resigning is, that it is impossible, under the circumstances, for me to conduct the work successfully." It was referred to the Board of Trustees to meet in June. It was then reluctantly accepted, with a testimonial to his valuable and efficient services. The excess of regular expenses over regular receipts for the year was \$3,043.01, and of special, \$1,410.50, or a total shortage of \$4,543.51. Already the practice of "borrowing" Endowment Fund money was

resorted to, and was sustained by a yea and nay vote of nine to three. The Board's attention was called to the statutes of Ohio, which "hold the individual members liable for all debts incurred." As a consequence some members of the Board resigned, and it was with difficulty that their places could be filled. Otherwise the school was at no time in better condition, as the enrollment in all Departments was 434, "none counted twice." Near the close of the session the members of the Faculty made four propositions to the Board, which were adopted: 1. **Prof. Chas. T. Fox** to be Acting President. 2. A representative man to be put in the field to collect for the Endowment Fund. 3. Reasonable amount of advertising. 4. The Faculty to receive for compensation the income from tuition and interest on Endowment Fund. **Prof. Fox** was considered "a good man, and one who will make a worthy successor to President **Yates**."

The new President was not a stranger to the College. He came there as Professor of Latin and German in 1887, having been a member of the Faculty of Barkeyville Academy in 1886. He was a native of Westmoreland county, Pa., born February 26, 1857, and spent his early life on a farm, where he learned the habits of industry, perseverance and frugality which have been prominent traits in his life. He was trained under such Christian influences as to make virtue, purity and integrity the jewels of his character. When seventeen years of age he left the common school and entered Mt. Pleasant Institute, near his home, where he remained a student during the Spring term for three years, and the whole school year of 1877-8. In 1878-9 he was at Bethany College, West Virginia, and thence he went to Meadville, Pa., and became a student of Allegheny College, from which he was graduated in 1885. Before entering college he had taught in the public schools four terms. In 1885-6 he was Superintendent of Schools and Principal of the High School at Linesville. He was elected to the Professorship of Latin and German in Findlay College in June, 1886; but in 1895 he was appointed to the Chair of Philosophy, German and Latin. In 1892 he was ordained to the ministry by the Ohio Eldership. Since then he has filled positions of honor and trust in his Eldership and in the General Eldership. He was President of the latter body in 1899. In 1901 the degree of "Ph. D." was conferred upon him by Findlay College. In 1903 the Executive Board elected him a member of the Board of Missions, to which position the General Eldership re-elected him in 1905 and 1909. No higher tribute can be paid to **Charles T. Fox** as a man, a Christian and a scholar, than the record of the fact that, after twenty-six years of devoted service to the cause of education at Findlay College, he stands unrivaled in the esteem and affection of the Church and the students of the College. As the enrollment of students kept up quite well, the number being 289 at the close of the year in 1896, it was evident that the trouble was to be looked for elsewhere. The Board of Trustees found a "new debt" growing to considerable proportions, given at \$7,496.70, and that several hundred dollars more than this amount had been "borrowed" from the Endowment Fund. There was a shortage for this year of \$2,312.12, and the total Endowment Fund was given at \$33,213.40. The Board had met at Findlay, May 21, 1896, but having no quorum, it adjourned to meet with the General Eldership at Harrisburg, Pa., May 29th. It presented a Memorial to said body, submitting to it the question "whether the school shall continue to run, or shall close." If the latter, that the General Eldership must "provide ways and means by which funds in cash, or absolute securities, will be furnished the Board." It also asked that the trustees be relieved of personal liability for debts, as otherwise it would be impossible to secure trustees. Ordering the school to be continued, the Eldership not only granted the other two requests, but made itself responsible for \$2,000.00 annually toward the running expenses. Collectors were to be kept in the field to solicit cash and notes and pledges for the Endowment Fund. The Board decided not to elect a President. **Fox** "repeatedly refused the proposition of the Board" to serve as "Acting President at such a salary as they believed they were able to pay," to which position he had been elected at Harrisburg. A special session of the Board was, therefore, called to meet at Findlay, Ohio, July 15, 1896, at which time **Charles Manchester** was "elected Acting President of Findlay College." He was also elected to the Chair of Philosophy, Latin and Greek. All such actions requiring the approval of the Executive Board of the General Eldership, and said Board on July 16, 1896, disapproved the election of **Manchester** as Acting President, but approved the assignment to the Professorship named. From the former action the Executive Committee took an appeal to the General Eldership in 1899, in case the Executive Board fails to reverse its action. Several resigna-

tions of members of the Faculty also followed, and a number of students made formal protest to the Board against actions taken affecting Professors **Loucks** and **Fox**. Conditions were such as to call forth the judgment, that this was "the darkest hour in the history of the College." The "Church had the College, toward which it had paid about \$150,000.00," and it had received very little in return, which became an occasion of hard feeling, crimination, contention and alienation. Yet the cry was, "It must be saved at all hazard." **Manchester**, in September, left Barkeyville, Pa., and went to Findlay to fill the Chair to which he was elected, and to conduct the school as "President of the Faculty." The enrollment for the Fall term was "less than last year, or former years for some time." It was under such difficulties and disheartening conditions as these that **Manchester** assumed control of the School. But in a measure he was reared in the school of adversity, and was inured to trials and hardships. He was a native of Burnitt, Winnebago county, Ill., born December 28, 1858. His elementary education was secured in the country school of Illinois, Howard county, Iowa, and Pattawatomie county, Kansas. Amidst privations his thirst for knowledge became his chief passion, and he turned for help to any one who could contribute toward the realization of his

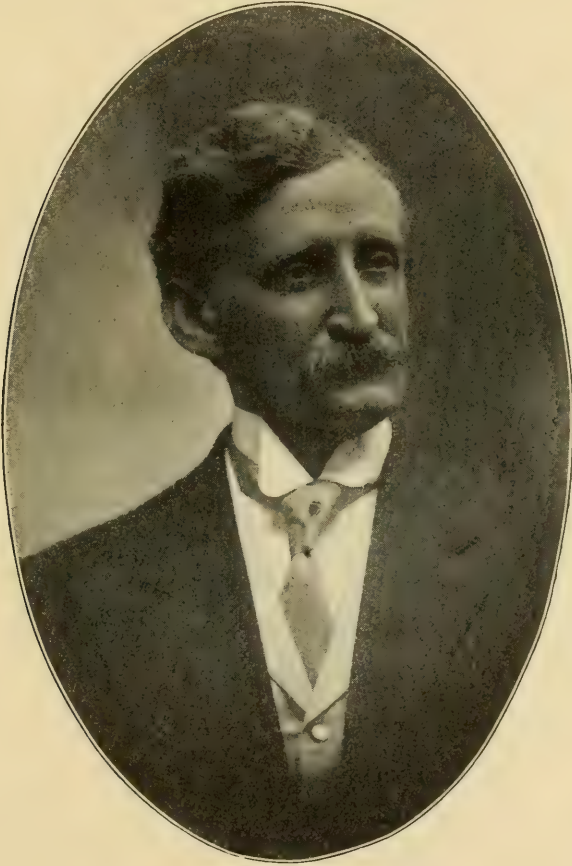


Charles Manchester.

ambition. In 1875-6 he attended High School in Irving, Marshall county, Kansas, and in 1877 he entered Park College, Missouri, from which in due time he was graduated with honor, being Valedictorian of the class of 1883. He was converted, baptized and fellowshipped by the church of God in 1876, and in September, 1878, he was licensed to preach by the Kansas and Nebraska Eldership, at White Hall, Kansas. During the Summer of 1883 he preached at Peakville, Missouri, but in September he went to the McCormick Seminary, Chicago, Illinois, preaching at Buda, Illinois, to support himself. Thence he went to Oberlin in 1884, where he was graduated from the Theological Seminary. He went to Barkeyville, Pa., in 1890, and was pastor of the church there until 1896, and Principal of the Academy from 1892 to 1896. He resigned the latter position in 1896 to go to Findlay College, where in 1897 he was elected Acting President. Oberlin Seminary gave him the degree of B. D. His Alma Mater, in 1887, had given him the degree of A. M., and in 1898, that of D. D. He was a man of tireless energy, of heroic loyalty and of unblemished character. He was possessed of that Spartan spirit which has made many a life sublime and grand. Honesty, purity and sincerity so adorned his life as to put it out of the power of truth to give him an ill character.

In July, 1897, the Report of the Board of Trustees made it clear to all that "the College is down on the most economical, the lowest possible, basis." Although in the following years heavier pressure was used to save wherever it could be done. The co-operative plan was continued from year to year; but toward the close of each year an effort was made, generally successful, to make up the deficit by voluntary contributions. Collectors were generally at work, the Acting President often so serving, with the special object of increasing the Productive Endowment Fund. Income to meet expenses was the first desideratum, and the payment of "the new debt" would help to this end. More students, too, would bring in funds to pay the teachers, the number in January, 1898, having been only 108. But in June, 1898, it was cheerful news that greeted the ears of the friends of the College, that "for the first time in its history it has lived within its income," and that "the College is on its feet." True, the "new debt" was not out of the way, as at this time it was \$8,827.35; the Endowment, \$47,382.31. In July, 1899, the Memorial of the Board of Trustees to the General Eldership asked for authority to place a mortgage on the College property to secure a loan of \$10,000.00 with which to take care of this "new debt." It also requested the General Eldership in 1899 to "relieve us of financial responsibility in regard to continuing College work," and requested it to "decide whether the College shall continue to run and if so, on what plan." The Board had become quite timid. **Manchester** had been again elected Acting President, which was approved by the Executive Board, and his work received the commendation of the Board of Trustees. The auspicious beginning of the Fall term of 1899 was heralded with the announcement of additional Productive Endowment of \$3,500.00, "proceeds of two life insurance policies carried in favor of the College by **Brother Carrothers**." Other events calculated to inspire confidence were such as the action of the Iowa Eldership in 1900 to take "steps immediately to endow a Chair in Findlay College;" the work in the East Pennsylvania Eldership to endow a Professorship, toward which over \$2,400.00 had been secured, and similar movements in other Elderships. Except as to the finances, in May, 1901, the College was reported in "excellent condition." The Endowment Fund, however, had reached \$62,000.00. **Manchester** was now President of the College one year, and the conditions at the College were normal and healthy. During this year he raised \$1,071.00 for College expenses. The number of students had grown to 285. In 1902 the amount of the Endowment Fund was reported as having been increased by the addition of \$23,574.83. **Manchester** was re-elected President "without date." This last point the Executive Board did not consider wise. The enrollment for the year ending June, 1903, was "269, none counted twice." When the Board of Trustees met in June, 1904, it was gratified to learn that during the year "the enrollment was a little larger than the year before," having been 349, and that there was but a small deficit. The Endowment had also been slowly climbing up toward the mark made some years before, as it now stood as follows: Interest paying, \$53,936.90; non-interest paying notes, \$32,013.85; interest paying Scholarship Notes, \$6,000.00; non-interest paying Scholarship Notes, \$4,000.00. Total, \$95,950.75. Also bequests which will realize \$36,000.00. At the sitting of the Board on June 15th, "somewhat unexpectedly **President Manchester**, after eight years of devoted and faithful service at the head of the College" handed in his resignation. It was based on "the many burdens of the office;" "the work that came to him in addition to the Presidency," and his preference "to be a pastor, or teacher of theology." The Board accepted his resignation, giving him its "unqualified testimony to his high Christian character, his supreme and unselfish loyalty to the interests of the Church and his untiring zeal in the cause of education during the eight years he was President of Findlay College." "**C. I. Brown** was unanimously elected to that office for the ensuing year," which the Executive Board approved. **Charles Ira Brown** was born about one mile east of Woodbury, Bedford county, Pa., and was trained under German Baptist influence, his parents having been zealous and faithful members of said Church. One brother and two brothers-in-law were ministers of the same faith. Young **Brown**, however, was converted when attending school at a Methodist Seminary; but was baptized near Woodbury and fellowshipped in the church of God at said place by the pastor, **James M. Waggoner**, in the Summer of 1886. After pursuing the branches of study in the common schools he went to Dickinson Seminary, Williamsport, Pa., where he further prepared himself for the ministry. He was an applicant for license at the East Pennsylvania Eldership in October, 1887, but not for a charge. Being well recommended by his pastor and

the elders of his church, before which he had preached his first sermon in 1886, he was at once licensed. In October, 1888, he had finished his studies, and was ready for work. His first charge was Camp Hill, Cumberland county; the second, Mt. Joy, Lancaster county, and the third, Shippensburg, Cumberland county. He at once developed staying powers, as he served these three charges the sixteen years he was in the pastoral work without any perceptible diminution of power. He was early a man of typical energy and activity, and became a leader in the progressive work of the churches he served. Activity, energy and efficiency are generally rewarded by promotion, and so **Brown** soon found his reward in elections to the Boards of his Eldership. In 1892, just eligible as delegate to the General Eldership, he was elected a ministerial alternate to the said body in 1893. By

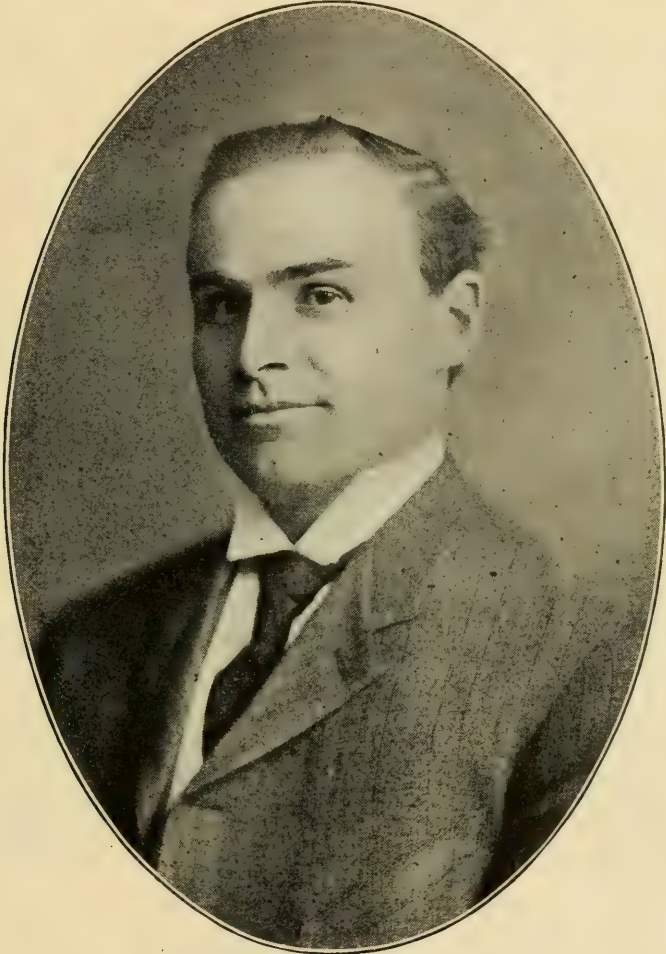


Charles I. Brown.

reason of the absence of one of the delegates he became a member. At that session he was elected a member of the Board of Publication. He was a delegate to the General Eldership in 1896, 1899, 1902 and 1909. He was elected a trustee of Findlay College in 1896, and was President of the Board for several years. For a number of years he was Conductor of the C. E. Department of The Advocate, and on December 11, 1900, he was elected Assistant Editor. The degree of "D. D." was conferred upon him by Findlay College in 1905. In 1904 the Board of Trustees elected him President of the College, and on December 13th of said year he was inaugurated. He maintained his reputation in that office as an earnest, hard-working, zealous official, exhibiting special energy in carrying financial projects into effect. He was a business President preeminently, as he was simply the President, the most of the time since his election holding no active professorship and doing no teaching. His predecessors in the office taught sometimes as many as seven classes each day. Two powers he seemed to aim to bring to their fullest

perfection: The art of expression, and the power of persuasion. The former made him an attractive, epigrammatic speaker on pulpit or platform; the latter gave him unusual control over the motives of men so as to secure cheerful, liberal giving. Thus equipped and consecrated to this one work, and released from the duties of the class-room, **Brown** went to work with persistent zeal to place the College on a substantial basis financially. In his Inaugural he outlined his program, to wit: "To increase the regular Endowment as rapidly as possible, so that the income will be sufficient to meet all regular expenses;" a "ladies' dormitory and a gymnasium;" to secure endowment of Chairs of Pedagogy, of Greek, of Philosophy, of Physics and Chemistry, of English Language and Literature. To these were added by the President in January, 1905, the "ten-cent plan" for the Day of prayer, which by May, 1905, brought \$526.87 into the College Treasury. Also the "Annuity Plan," to raise \$10,000.00 to replace the Endowment money "borrowed" and spent, and to lift the mortgage off the College. Also the proposition for "a living endowment" of a professorship, or the payment of a professor out of the receipts of Children's College Day. With all these plans in operation, the receipts of the year 1904-5 were \$33,645.16; the expenditures, \$21,414.60, and the Secretary's figures for the Endowment Fund, \$104,755.00, with an enrollment of 342 students. To encourage the President in his heroic work and to stimulate larger giving, **C. H. Forney** submitted a proposition to make himself "personally responsible for, and to guarantee, the endowment of the President's Chair in Findlay College." In October, 1905, the Board of Trustees authorized, in harmony with an action of the General Eldership, the formation of "a Living Endowment Association," the members to pay annually, as they would determine, from \$1.00 to \$25.00, for the benefit of the College. On March 9, 1906, the **Carnegie** Proposition, secured by the President, was officially reported, to the effect that of \$50,000.00 new endowment he would give \$12,500.00. The President was constantly supported in these various plans by The Advocate, and had the active sympathies of the brotherhood. At the end of the year 1905-6 the ten-cent plan had brought in \$728.35; in 1906-7, \$853.00. Withal, there was a shortage nearly every year of amounts varying from \$1,000.00 to \$2,500.00, which was usually secured during the Summer months. In part to provide for this, the "Golden Chain" was devised and put into effect in 1906. It was composed of persons agreeing to pay \$1.00 or more toward "the running expenses of the College." In this way in 1908 the President hoped to make up the shortage of "\$1,700.00 before the Board meets in June." And while the amount was not secured by that date, it was by September 9th. In June, 1908, **Manchester** reported to the Board of Trustees the realization of a generous gift to the College of a property in Findlay, to be known as "The Henderson Home," which has been converted into a Dormitory. Another liberal benefaction was reported on December 25, 1906, being the gift, on certain conditions, of a property for the President's Home. It was officially reported to the Board in June, 1907, and possession was given in September. It was valued at about \$7,000.00, the gift of **George Carrothers**. In 1907-8 the number of students was 405. The receipts were \$33,539.29, and the expenditures \$29,234.61. The Endowment was given at \$74,176.67, interest bearing; \$56,900.00, non-interest bearing. By this strenuous method of gathering means the President succeeded in increasing the Endowment Fund year after year, and meeting all current expenses. And these expenses were steadily increasing. Thus in 1911 the Report of the Financial Secretary showed that the receipts for the year were \$63,837.86, and the "expenditures" \$64,803.12. But included in this aggregate were some \$40,000.00 which were not strictly "expenditures." The total interest bearing Endowment Fund was given as \$131,145.41, and over \$48,000.00 as non-interest bearing. The pledges toward the \$37,500.00 to meet the **Carnegie** Proposition were coming in so slowly up to 1909, that few outside the immediate associates of the President shared either his optimistic views, or his fortitude. But when the Board of Trustees met with the General Eldership at Ft. Scott, Kansas, May 19, 1909, **President Brown** informed it that he had "in notes and pledges about one-third of the amount needed," and urged an active canvass for the other two-thirds. This the Board heartily approved, and at once employed **O. A. Newlin** as Field Secretary. Entering at once upon his work, and enthusiastically seconded by the President and cheered on by scores of helpers, and hindered by many more doubters, the work was energetically carried forward for over two years, when on January 1, 1911, it was announced that "the churches and friends of the College have raised all and more than the amount asked for to meet **Mr. Carnegie's** offer."

But as the Henderson Home, valued at \$4,000.00, was counted, and **Mr. Carnegie** would not accept that as part of the \$37,500.00, another effort was required to raise that amount, less \$500.00 in hand. But by April 26, 1911, the additional \$3,500.00 were secured. Immediately a new project was started, to raise a further Endowment Fund of \$25,000.00, toward which in 1912 the President reported "more than \$6,000.00 already paid or pledged." A "Students' Loan Fund" was also begun, for which \$1,000.00 were given by one person. The endowment of a new Chair, that of "Religion and Education," was submitted to the Board of Trustees in 1912, and "authorized." The Henderson Home was converted into a



William Harris Guyer.

Dormitory. The "receipts" for the year ending June, 1912, were given by the Financial Secretary at \$51,953.30; the "expenditures" at \$51,402.42, with many items on both credit and debit side which can not be considered as properly so entered. The interest bearing securities and notes of the Endowment Fund were \$136,914.13; non-interest bearing, \$48,100.00. The number of students during the year 1911-12 was 345, of which 18 were in the Theological Department. One of the gratifying features of the College was its good moral tone and spiritual atmosphere, notwithstanding the absorbing business and financial activity. To this doubtless the College church and the Christian Associations of the College contributed quite materially. The primary mission of the College was conceived to be spiritual, and to fulfill said mission it was regarded as a high duty of Presidents and Faculties to seek to deepen the spiritual life of the students through religious training and example, as well as through intellectual development.

At a special session of the Board of Trustees of Findlay College, held at Findlay, Ohio, April 2, 1913, **C. I. Brown** tendered his resignation as President of the College. It was not accepted. But at the regular annual meeting of the Board at Harrisburg, Pa., in May, 1913, having again been submitted to the Board, it was accepted, and **William Harris Guyer** was chosen Acting President.

Prof. Guyer was elected to the Chair of Theology and History in 1912, so that his elevation to the Presidency differed in this respect from some of his predecessors. He is forty-three years old, having been born at Waterside, Bedford county, Pa., September 2, 1870. He spent the first eighteen years of his life on a farm, attending public school in Martinsburg during the Winters. His parents removing to a farm near Woodbury, he continued to attend public school until about eighteen years old, when he entered a normal school at Woodbury, Pa., and the following year one at New Enterprise. He also took an advanced Normal course at Danville, New York. He taught two terms in the public schools. He next went to Barkeyville Academy, Barkeyville, Venango county, Pa., from which he graduated with the highest grades in the class. He then spent two years as a student at Findlay College, where he finished his course by correspondence in 1906. For two years he was Assistant Principal of the Collegiate Institute at Butler, Pa. During two years he was Principal of Barkeyville Academy. While pastor at Barkeyville he took up several special courses at Grove City College, Mercer county, Pa. His post-graduate course for the degree of Master of Arts was taken at Findlay College.

Young **Guyer** was converted in the bethel at Woodbury, Pa., under the preaching of **E. Myers**, who also baptized him and received him into church fellowship. Here he began church work, teaching a Bible class and leading prayer-meetings.

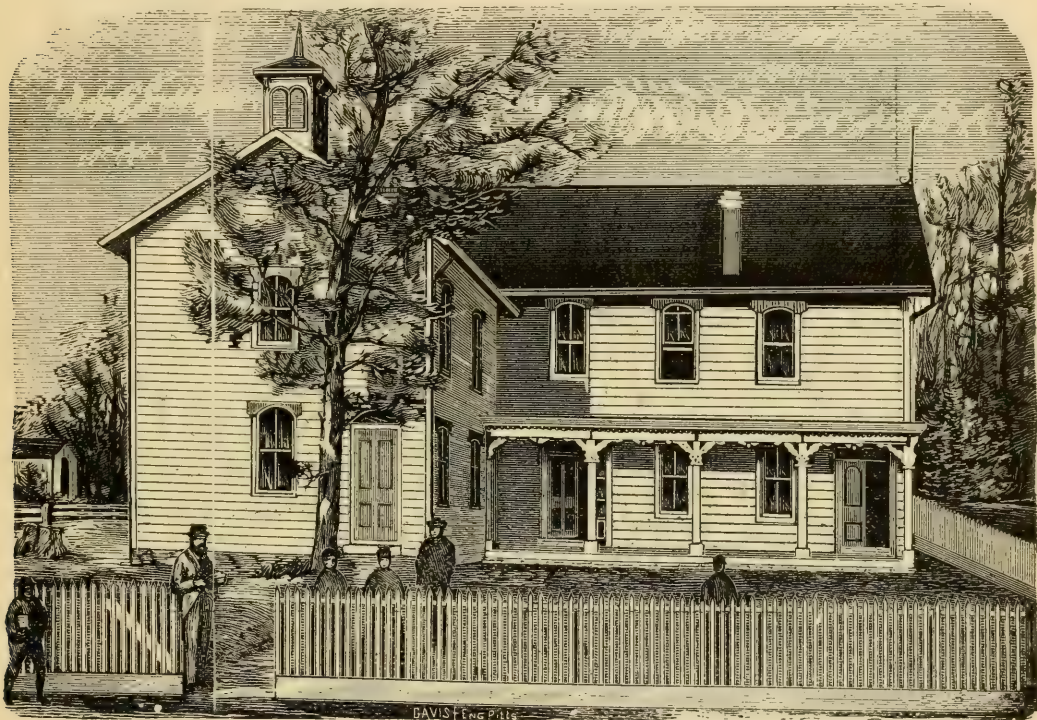
After preaching for about two years, **Guyer** was ordained by the West Pennsylvania Eldership at Butler, Pa., in October, 1894. The years of his active ministry were spent in the West Pennsylvania and Ohio Elderships, including a pastorate of four years at Barkeyville and one of six years at Alverton, both in Pennsylvania. From the latter pastorate he was called to Findlay College. These facts in his strenuous life mark him as a most thorough student. His library is extensive and well selected. He is at home with his books, and reads with pleasure as well as for profit. A natural talent for writing has been so developed by careful and constant practice that the products of his pen are received with much favor. He has written several tracts and published them, and also three books, namely, "James Arminius," "Our Mothers," and "Memories of Our Old Homes." As a preacher he is instructive and impressive. His thoughts flow freely and are always good. His illustrations are apt and his voice and manner of delivery are pleasant. On the various occasions when he has been called upon for public speeches, his addresses have been clear and forceful. He is a creditable representative among the churches of God. He has splendid social qualities.

Back of these social and intellectual qualifications is a strong Christian character and a noble manhood. Herein are the principles which govern his daily conduct and determine his decisions in the problems of life. His heart is true and loyal to the doctrine and polity of the churches of God, which he has been taught from his childhood.

VII. BARKEYVILLE ACADEMY.

Barkeyville Academy was located in the village of Barkeyville, Venango county, Pa.. Its beginning was natural and spontaneous. It had two elements as its origin: A local, conscious need of something better than the common schools, and a poor young preacher just out of college. He was importuned for a year previous to come to Barkeyville and be pastor of the church of God in the village. Between his arrival and the Annual Eldership there were about three months of enforced inactivity. It was at this juncture that the thought was suggested that he might open "a private school for a period of eight or ten weeks." It was acquiesced in by the impecunious young preacher, and he mapped out his program: A Fall term of ten weeks; as students, children of from fourteen to sixteen years; nominal tuition of \$5.00 per term. As for a place to hold his school the use of the house of worship of the church of God was obtained. These preliminaries settled, **John R. H. Latchaw** started out "with a small passbook and pencil to canvass among the homes of the people" for students. In a few days he had the promise of seventeen, which he considered a sufficient number to warrant a beginning. The school opened in the after part of the Summer of 1881 with

twenty students, which number increased to over thirty. And instead of children alone in the common school branches, there were young men and women who began the study of Latin, Higher Mathematics, English Literature, General History, etc. **Mrs. Latchaw** was the Assistant Teacher, and **Miss Sadie Hunsberger** and **Miss Sophia Hummel** tutors in the common branches, while **Miss Henrietta Hunsberger** had charge of the Music Department. At the Eldership **Latchaw** was appointed pastor at Barkeyville, Hickory Grove and Clark's Mills. This gave him too much work to justify the opening of a Fall term in 1881. The Winter's work being over there were renewed importunities for another term in the Spring of 1882, which was conducted under the same conditions as the first term. The enrollment was over fifty. The attendance exceeded expectations, the interest in the school deepened, and after a regular "commencement" the well-sustained interest became enthusiastic for the school, and its continuance became a matter of necessity. As additional accommodations would be needed, **Henry Barkey** and **Abraham Hunsberger** provided them. The regular first School Year opened early in September,



Barkeyville Academy.

1882. **Prof. E. F. Loucks**, who had graduated from college in the Summer, was added to the Faculty. Larger quarters were needed, and with the assistance of brethren in Westmoreland county a building was erected, 40x60 feet, with a chapel which had a seating capacity of 300. The school continued to grow and prosper under **Latchaw**, having gained quite a reputation, when in the Summer of 1884 he was elected President of Findlay College, but continued at Barkeyville until 1885. His successors, as nearly as can be determined were **E. F. Loucks**, 1885-9; **J. F. Bigler**, 1889-90; **Charles Manchester**, 1890-6; **W. C. Meyers**, 1896-7; **Ira C. Eakin**, 1897-1900; **G. W. Davis**, 1900-1901; **H. K. Powell**, 1901-2; **W. H. Guyer**, 1902-5. The number of students varied from sixty to one hundred and forty. About one dozen of its graduates became ministers in the Church of God.

Instead of remaining a local, individual school, the West Pennsylvania Eldership gradually took it under its control. Already in 1882 it placed a resolution on its Journal, commending "**H. Barkey** and **A. Hunsberger** who so nobly aided in establishing a school at Barkeyville, and who are now erecting a commodious school building."

And the General Eldership in 1884 "recognized the work," however limiting the school so as "not to be above the grade of an Academy" and to be tributary to Findlay College, and under the general supervisory authority of the General Eldership. A regular Board of Trustees was formed, which held its first meeting June 25, 1884. It was composed of **J. R. H. Latchaw, E. F. Loucks, H. Barkey, D. B. Stoner, D. M. Waldron, A. Hunsberger, Christian Fox, G. M. Wilson, S. A. Arnold, J. B. Henderson.** To this Board Barkey & Co. deeded the Academy property for \$1,000.00 less than its cost. This created a debt, for the payment of which a canvass was to be made. The second Sunday in May was designated by the Executive Committee as a day to quicken interest in the Academy. While the Board succeeded in liquidating the debt, adverse winds began to blow about 1886, and **Loucks** stated that there are "grave misgivings with reference to the final outcome to Barkeyville Academy." But the Trustees were so much encouraged that they decided to erect a larger building for a Boarding Hall, at a cost of \$3,054.71. The regular income in 1886-7 was \$220.25, but this was required for the ordinary expenses. Hence, the debt incurred had to be provided for in some other way. The conclusion was reached to sell stock and scholarships. The title was then



Fort Scott Collegiate Institute.

vested in the Eldership, which accepted the property and made persistent and strenuous efforts to surmount the difficulties which confronted it. And while **Manchester** reported a "bright outlook for the future" for the school before going to Findlay, by 1906 the obstacles had gradually become too formidable, the school was closed and the property disposed of.

VIII. FORT SCOTT INSTITUTE.

The original suggestion of establishing an academy at Fort Scott, Kansas, came from **C. Manchester**, in 1888, and was made to the Board of Missions of the General Eldership, which reported it to the Board of Incorporation, with a recommendation "that **Manchester** be given the privilege of establishing an Academy at Fort Scott, to be under the supervision of the Board of Education of the General Eldership." The Board, however, "deferred the matter until another and fuller meeting." When **O. A. Newlin** was sent to Fort Scott as missionary, he began a school there in 1901, and in 1902, on November 19th, the Fort Scott Institute was founded and chartered, with the following Board of Trustees: **O. A. Newlin, T. H. Smallwood, J. H. Richards, E. B. Keeling, J. V. Whisler, W. H. Sheets, W. E. Tuttle.** A property had been bought and paid for by the citizens of Fort Scott for \$1,700.00. The main building was 50x40 feet, with an addition 25x20 feet.

The Academy opened October 21, 1902, with the following Faculty: **O. A.**

Newlin, Superintendent, and Professor of Theology; **C. K. Showalter**, Professor in College Department; **Mrs. O. A. Newlin**, Normal Work; **Miss Helen Smith**, Music Department. The General Eldership in 1902 gave its sanction to the project, appending this condition: "That said school shall not become a permanent charge to the General Eldership, or any of its Boards." The Elderships west of the Mississippi River, except Iowa, were named as the "patronizing Elderships," which the Principal of the Academy might canvass. In other Elderships he might make appeals to friends by correspondence. **Newlin** and his successor accordingly visited Elderships at different times, and canvassed for funds. In 1905 the General Eldership again approved the establishment of the Academy, declaring that "its record had confirmed the wisdom of the undertaking as an institution of the General Eldership." It now had property "worth from \$3,000.00 to \$5,000.00." The Eldership approved the report of the Board of Missions in making **Newlin** a General Missionary in addition to being Principal of the Academy, and appropriating \$300.00 annually for four years. In 1909 it repeated this action for his successor, increasing the appropriation to \$400.00. It also required the deeding of the property to the Board of Incorporation. The various improvements and additional buildings increased the value of the property, so that in 1906 it was estimated at from \$5,000.00 to \$7,000.00, with a debt of \$400.00. The enlargement of the Dormitory at a cost of \$6,000.00 increased the debt to \$4,000.00, which was unprovided for in December, 1912. The school was quite well patronized, the number of students varying from 51 in 1904, to 100 in 1907; but fell to 43 in 1912.

Newlin was born in "the cornbelt of Illinois." He was brought up to hard work; but with a genetic desire for knowledge, he attended the public schools, until in 1897, when as a young man he entered Findlay College, and by perseverance and unremitting industry he worked his own way through College, graduating in the Ministerial Course. He was at once appointed missionary at Fort Scott, where he soon saw what he conceived to be "the need of some place where the young people of the Church of that section of the country could secure an academic education under the influence of the Church." He has always manifested a sincere and loyal love for the Church and its educational interests and institutions. A man of excellent character and fine natural powers, he is capable of constant growth. He has acquired a winning, popular style of public speaking. His descriptions are often glowing and fervid. He lays down moral and religious axioms, based on the divine word, as a foundation, and then proceeds to reason out the practical deductions. He deals largely with the concrete. With his vein of humor, but rather his intense and pathetic descriptions, springs of deep emotion are often touched by his pulpit efforts. His services as pastor at Fort Scott and Principal of the Institute afforded him a good field to develop his natural and acquired powers. It was, hence, with reluctance that church and school acquiesced in his departure.



O. A. Newlin.

Charles Manchester in 1909 was elected Principal of Fort Scott Collegiate Institute, by the Board of Trustees. His experience as Principal of Barkeyville Academy and President of Findlay College gave him special qualifications for this position, so that a member of the Board could say: "We feel a no more worthy or able man could have been secured than **Dr. Manchester**." He began his work at the Institute with his characteristic zeal and energy. He secured additional property, so that by 1912 the total estimated value of the Institute property

was \$10,000.00. While he regarded the outlook throughout his four years as President as quite hopeful, there was the constant embarrassment of the need of funds. In part to meet this a Collegiate Institute Day was provided for by authority of the General Eldership. This brought in a total of \$1,258.81. **Manchester's** dominant thought was that Fort Scott Collegiate Institute was needed "to give young men and women," in the southwest of the General Eldership territory, "an opportunity to secure a liberal education under Christian influence." And to doubters he also constantly pointed to the advantageous geographical location of Fort Scott.

The project of establishing a mission school in the Indian Territory was agitated by **J. W. Chandler**, a successful missionary among the Indians. In 1886 **R. H. Bolton** was in that country, and in a conservative manner indorsed the matter, stating that about \$2,000.00 would be needed, and that a Charter would be required from the Indian Nation Council. This he succeeded in securing. The Texas and Arkansas Eldership in 1887 declared it to be an urgent need to locate a school in the Indian Territory. By direction of the Board of Missions a committee visited the place in 1888, and found that **W. N. Littlejohn**, and Sallisaw, Ind. Ter., would donate 20 acres of land for the school; that a bethel was in course of erection, which could be used until school buildings could be erected, and recommended favorable action by the Board. To this the Board would not agree, but it instructed the Secretary to correspond with the Woman's Missionary Society on the subject. In 1892 **J. W. Riddle**, doing mission work in the Indian Territory, had the project revived. **J. B. Pemberton** and **Henry Perry** had "built a house at a cost of \$1,000.00, at Redland, Cherokee Nation, which they proposed "to give to the Church free, if it would establish a mission school." **Riddle** endorsed it, believing that "a splendid school can be inaugurated." It never gained sufficient support to make it feasible.

DIVISION VII.

**HISTORY OF MISSION WORK AND MISSIONARY
SOCIETIES.**

DIVISION VII.

HISTORY OF MISSION WORK AND MISSIONARY SOCIETIES.

The missionary idea is not only as old as Christianity, but it is its essential element. Forms and methods of missionary activity have varied from generation to generation; yet long before **Mills, Hall, Judson** and **Newell** had offered themselves for the work of Christian missions, from 1643 to 1808, the Churches had put forth earnest and successful efforts for the conversion of those in their own and in foreign lands. The missionary spirit is the life of the church. Yet one generation often vaunts itself because of its new methods, as if that signified that previous generations had attempted, or accomplished, nothing. The rebuke of this conceit is found in historical facts. When in this revealing light one contemplates with swelling pride the Babylon he has builded, the rails he has laid, the cities he has founded, it is disconcerting to see the man who long before had done the same things, and done them much better. In the past two decades or more it has been often proclaimed that the Church of God did almost nothing for missions prior to 1890 compared with what has been done since. This applies to foreign mission work alone. With different methods the results prior to that year far exceeded those of the later years. Nor was the Church behind other religious bodies in inaugurating mission enterprises and forming missionary organizations, except as to foreign work. The mission work of the Church began with **Winebrenner**, in 1825, so that by 1830 churches were established by him and his collaborators in a number of counties in eastern Pennsylvania. There were no missionary organizations, or societies; but after the primitive style these heralds of the cross went everywhere preaching the word. Now, prior to 1830 the records of but five Home Missionary Societies in the United States are known. These were the Old School Presbyterian, the New School Presbyterian, the American Home Missionary Society, the German Reformed Board of Domestic Missions, and the Methodist Episcopal Domestic Missionary Society. Between 1830 and 1840 the Church enlarged her borders by the labors of its missionaries so as to include most of the counties in eastern Pennsylvania now occupied, and a number of counties in western Pennsylvania and Ohio. And this work continued with unabating zeal until by 1880 to 1890 more ground was covered than is occupied to-day, on which more than half a score of Annual Elderships were organized. The first half century of the Church was the period of greatest power and most encouraging results.

But methods gradually changed, in harmony with environment and the spirit of the age. These had their effect on the churches of God and their ministry. They imitated the methods and plans of other bodies, and were seldom far behind. This the data at hand will make evident. Between 1830 and 1840 five Home Missionary Societies were organized: the Protestant Episcopal, the Reformed Dutch, the American Baptist and Seaman's Friend Society, and the Evangelical Association. In 1853 the Home, Frontier and Foreign Missionary Society of the United Brethren Church was organized. The churches of God and the Annual Elderships organized societies later, although action was taken in May, 1845, when the General Eldership adopted this resolution: "That this Eldership resolve itself into a Domestic and Foreign Missionary Society." But mission work antedated this action. The East Pennsylvania Eldership (known as the General Eldership from 1830 to 1835) has left no minutes or record of appointments made until its fourth session, in December, 1832, when "a committee was appointed to arrange the preachers on the circuits and stations." Five appointments were made, in the counties of Cumberland, Perry, Lancaster, York and Dauphin. All this territory had been the scene of missionary labors, and parts of it were still unoccupied and to be reached by church extension work. Before this all ministerial work was of a missionary character, as each minister went forth on his mission to plant churches and enlarge the Eldership as organized in 1830. These churches clustered into "circuits," and some of them in 1883 had become "stations." Such charges by anticipation were recognized in the Constitution of the Eldership adopted in January, 1831. It was also provided in Article VII. of said Constitution that "there shall be appointed annually one or more missionaries, whose duty it shall be to

visit destitute places, establish churches, form new stations and circuits." Until September, 1836, there was but the one Eldership, and it was without boundaries. It had the United States for its territory, and could send missionaries to any part of this territory. It gave permission in 1835 to "the brethren in Ohio to hold a yearly Eldership." And these two Elderships granted the privilege to the West Pennsylvania Eldership to be organized in 1843. In 1833 the mission work carried on by the East Pennsylvania Eldership had enlarged its occupied territory, that in addition to the five counties in the State above named there was a "station" in Philadelphia, and one circuit in Juniata county and one in Lebanon and Schuylkill counties. The work meanwhile had been extended into Maryland and Ohio, and at this Eldership in 1833 **E. West** was appointed to "the Maryland circuit," and **D. Maxwell** to "the Ohio circuit." Instead of **Maxwell**, **Joseph Adams** went to Ohio, and in 1834 reported that he "left the churches in a very prosperous condition." In 1835 **Thomas Hickernell** and **Jacob Keller** were assigned to the Ohio circuit. The latter brought the petition "from a meeting of Elders in Ohio," in 1835, requesting the privilege of holding an Eldership in Ohio." Thus through the aggressive and enthusiastic work of the East Pennsylvania Eldership a similar body was formed in Ohio in 1836, and a little later, by the co-operation of these two, in the western part of Pennsylvania. In November, 1838, the East Pennsylvania Eldership appointed the first missionaries to western Pennsylvania. These were **John Hickernell** and **E. West**. Their fields of labor was called the "Pittsburg Mission," but embraced a large territory north and south-east of the city. The same potent missionary spirit pervaded the Ohio Eldership, so that by 1838 it had four circuits and one mission, and lacked a minister for the Pittsburg Mission; but in 1839 it appointed **John Hickernell** and **Joseph Dobson** to said Mission. There is no record prior to 1838 as to the methods employed to secure means to support these missionaries; but the Ohio Eldership in that year resolved "that a missionary fund be raised by subscriptions and collections, for the purpose of sustaining missionaries." It appointed **Jacob Keller** as agent to work up this fund. Annually public collections were ordered to be taken by the pastors in both Elderships, and in the West Pennsylvania Eldership after its organization.

The Annual Elderships through their delegates carried the same intense missionary spirit into the small body of ministers which in 1845 organized what has ever since been called "The General Eldership of the Church of God [or Churches of God] in North America." On May 30th it resolved "that this Eldership resolve itself into a domestic and foreign missionary society." It then proceeded to adopt a Constitution, the title of which is: "Constitution of the Domestic and Foreign Missionary Society of the Church of God." The first Article gives it this name. It was further provided that "any person paying annually the sum of fifty cents, or upwards, shall be a member of this Society." "Any person paying the sum of \$5.00 for five years in succession, or the sum of \$20.00, at any one time, shall be a life member." The "members of the General Eldership who are members of this Society shall constitute the Board of Missions." All the ministers of the Church of God were made "agents to get members of the Society and to receive their yearly, or life, subscriptions, donations," etc. This scheme in theory promised all the needed funds; but it was not workable. It, however, became a pattern for Annual Elderships for years following, and they made strenuous efforts to put it into effect for the General Eldership. It was of no avail, as reports at subsequent sessions of the General Eldership show. Thus in 1848 the Board of Missions reported: "There have been no organizations of societies, and no money received, except what came from the East Pennsylvania Eldership, to wit: \$45.23. Consequently no missionaries were employed." Strong resolutions were adopted, urging "the brotherhood to give largely to the missionary cause." In 1851 the Board in laconic terms reported: "Dear Brethren:—Having no means, we employed no missionaries." In 1854 no report was made. The Eldership decided, however, "to appoint a Board of Missions composed of one member from each Annual Eldership, to take charge of all missionary operations outside of the bounds of Annual Elderships," each Eldership to raise funds and place them in the hands of said Board. In 1857 there was again no report; but a committee, consisting of **E. H. Thomas**, **T. Hickernell** and **S. S. Richmond**, was named "to mature a plan of general co-operation in the mission enterprise." It reported, that it be made the duty of each pastor in every Eldership to solicit ten cents per member for General Eldership missionary purposes. **Winebrenner**, **Thomas** and **Colder** were elected as the Board of Missions. In 1860 there was no report made

by this Board. Not having lost heart through these repeated failures, the Eldership proceeded to amend the Constitution adopted in 1845, by inserting a clause which provided that "the whole Church shall be regarded as a General Missionary Society, and each local church as an auxiliary." There was also to be lifted "an annual public collection at each church and appointment." In 1863 there was the stereotyped report of "no means, and no missionaries appointed." An appeal was made for collections. In 1866 the Board reported the appointment **A. X. Shoemaker** to the Chicago Mission, and reappointed him at the session of 1866. At this Eldership, as in 1860 and 1863, a Board of Missions was elected, consisting of five persons, viz.: **E. H. Thomas, J. M. Domer, L. B. Hartman, R. H. Bolton, J. H. Hurlley.** But the Board did nothing, as it had no means.

Thus until 1869, by which time there were organized eleven Annual Elderships, no missionary work was undertaken and sustained by the General Eldership. Possibly there were two reasons for this unwelcome fact: 1. The overlapping of the work the General Eldership purposed to do and that which the Annual Elderships were doing. 2. The greater activity of the Annual Elderships and their incessant appeals for funds. For at no period of their histories did the Annual Elderships labor more assiduously to "possess the land." And their work during these twenty-four years resulted in carrying the banner of the Church into western Ohio, Indiana, Michigan, Illinois, Iowa, Missouri, Nebraska, Kansas and Texas and Arkansas. Yet there was a healthy stimulus in the actions of the General Eldership, and its plans were incorporated in Annual Eldership actions. Nor were they lukewarm in seeking to put into effect the plans of the General Eldership. While their own interests were naturally regarded as paramount, yet they gave prominence to the interests of the General Eldership. Thus while in January, 1845, the Standing Committee of the East Pennsylvania Eldership requested pastors and churches to see to it that "the missionary collection ordered by the Eldership be punctually lifted," in October at the session of the Eldership a resolution was adopted directing that missionary funds be raised on the plan proposed by the General Eldership in May, and readopted it in October, 1846. And also in May, 1846, **Winebrenner** exhorted "the ministers and elders in every church to go to work on the plan recommended by the General Eldership," and to "send in the names of life members of the Missionary Society." He insisted that the mission cause is God's cause. It was this in the beginning, and it is still." Others also strongly sustained the action taken by the General Eldership, so that though as to results the delegates were "in the ranks of the losing side," yet they trusted the God to whom they were consecrated, and had the consciousness that they had enriched the world and performed a service beyond the world's ability to pay. Thus "they that stumbled are girded with strength." The East Pennsylvania Eldership consistently aimed to carry into effect the plan of the General Eldership until it became a dead letter. In February, 1847, **E. H. Thomas**, in *The Advocate*, asked the question: "Have all the churches formed Missionary Societies according to the plan of the last East Pennsylvania Eldership?" The church at Lancaster had organized one January 1, 1847, and had adopted a "Constitution of the Missionary Society of the Church of God at Lancaster, Pa." But the object was "to sustain missionaries employed by the East Pennsylvania Eldership." The dues were 12½ cents each quarter. Elizabethtown followed in April, 1847, adopting a Constitution similar to that of the Lancaster church. Except as to the organization of local societies, the East Pennsylvania Eldership was in advance of the General Eldership. In 1840 it took action, appointing "a Board of Missions with a view of carrying out a system of Home Missionary operations." It had power to appoint missionaries anywhere. The members were **William Miller, Edward West and Jacob Keller.** To secure funds each pastor was instructed "to take up two collections in each year for missionary purposes." In 1848 the Board received \$138.28, as against \$90.37 in 1846. In 1849 the initial steps were taken to send one missionary to Illinois and one to Iowa. As all the funds which had been gathered before were needed to support missionaries within the territory of the Eldership, pledges were called for to support these prospective missionaries to the West. **Winebrenner** said this is "a day of small things," as he felt the churches and ministers lacked in liberality. In a short time \$114.00 were secured, when **Winebrenner** earnestly pleaded for "a few more pledges, and we can sustain a missionary in the West." The Board this year also received \$183.28; in 1850, \$241.42. Without waiting for the General Eldership in 1851 to take action on this project of sending missionaries to the West, the East Pennsylvania Eldership

in 1851 completed its arrangements to send one missionary to Iowa, three to Illinois, and one general assistant in Illinois and missionary in Indiana. These were **A. Megrew**, Iowa, \$300.00; Illinois, **George Sandoe**, \$300.00; **J. M. Klein**, \$200.00; **Daniel Wertz**, \$100.00; **T. Hickernell**, General Assistant and Missionary in Indiana, \$200.00. The Board employed **Wm. McFadden** as the Agent to collect funds. It required \$1,220.00 that year to meet all of the Board's obligations. The earliest suggestion to establish a mission in Texas is found in *The Advocate* in 1852. In the Fall of 1853 the East Pennsylvania Eldership acted on this suggestion by recommending that one or two missionaries be sent to Texas, and a general agent placed in the field to collect funds. As was common then, a "pledge list" was at once started, which with what the agent collected amounted to \$404.00 by 1854 when the missionaries, **B. Ober** and **E. Marple**, were to leave for their distant field of labor. To widen and deepen the interest in these enterprises the Eldership directed that each church should "hold a monthly prayer-meeting to pray for our missionaries." A more systematic and economical method of collecting funds seemed necessary, and so **Winebrenner**, General Missionary, in 1855 proposed a plan in accordance with which the "Missionary Board adopted a Constitution" giving it authority to superintend the collection of missionary funds. It at once directed that "every local church shall be considered a missionary society, and every minister and member shall be a contributor." To assure the carrying out of this plan, a collector was to be appointed in each church. **Winebrenner** as the General Collector prepared and published a heading and form to be used by the local collectors. **Colder** endorsed the plan, and made a stirring appeal. The result as reported to the Eldership was the receipt of \$441.66, and in 1856, \$761.87. The Eldership directed that "a missionary collector, or two, be appointed in each church by the pastor and elders, and also that a public collection be lifted each year in January or February for all to give." In 1858 it renewed its recommendation, making each church a missionary society, and "each minister and member a contributor." A "subscription list was to be opened at each appointment." This plan was characterized as "an excellent missionary system," and "abundantly efficient." But results were disappointing, as in 1859 the Board of Missions received only \$265.74 through these agencies. The Eldership renewed its recommendation, and added that "any preacher who fails to carry out this system is to be censured by the Eldership." But where criminals are the judge and jury there is no enforcement of the law. Yet in 1862 the Eldership directed the organization of what had been called "sub-societies." It considered itself the "parent society," and the churches were to be auxiliary societies. The Constitution made "the duty of all the churches to resolve themselves into missionary societies." This was to go into effect on and after January 1, 1863. The project of sending a missionary to Nebraska was endorsed at this Eldership. **I. E. Boyer** was secured as the missionary, and \$289.57 were raised to support him one year. In 1863 it obligated itself to pay \$300.00 annually toward the Chicago Mission, in addition to the \$325.00 appropriated to missions in its own territory. With the starting of the Philadelphia Mission in 1866 it began the system of assessments, which finally became its permanent financial system, as also of the General Eldership. It avoided the obnoxious term "assessment" for quite a while, using instead "apportionment." A committee estimated the total amount of missionary money needed during the year 1866-7, and "apportioned it among the churches." The first year it was \$1,955.00; the second \$2,750.00. The missions in the West were now called "frontier missions." In 1868 the assessment was much reduced because the plan of having a "missionary meeting" one evening at the Eldership proved a surprising success, as individual subscriptions were secured amounting to \$1,400.00. The work of the Eldership in 1869 was supplemented by the organization in 1870 of a "Sunday-school Missionary Society," with a plan to raise \$300.00 annually, with "the hope of increasing it to \$1,000.00 a year." This was to be done by the sale of "Life Certificates" at \$20.00 each, and by inducing all the Sunday-schools to give their collections the first Sunday of each month to the S. S. Missionary Society. The Society was organized at the S. S. Convention held at Harrisburg, which was honored by the presence of **Governor Geary**. Six life members were enrolled. The same year the Eldership ordered monthly missionary meetings to be held by the churches. The other Elderships in the main followed the example of East Pennsylvania, all being equally energetic and enthusiastic, but weaker and possessed of more limited means. Thus the Ohio Eldership in 1843 appointed "**Samuel Metzler**, **S. Hollinger** and **Samuel Scott** a Board of Mis-

sions to receive and pay over the semi-weekly collections, donations," etc. In 1845 it recommended a public collection annually for missionary purposes, to be paid to the Board of Missions. In 1848 it organized the "Missionary Society of the Ohio Eldership." Its Board of Missions in 1852 received \$115.40, and it supported in part two "domestic" missionaries. The object of its Missionary Society was "to support domestic and foreign missionaries." In 1854 the receipts were \$296.29. In 1855 a committee was directed to prepare a new plan to secure mission funds. It maintained the society idea, but incorporated the Life Membership principle, under which notes were secured on which interest was paid during life, or until the principal was paid. There were also "dues" received from others. This became the permanent policy, and when worked by agents duly appointed brought good results. In connection with this it had the first distinctive woman's organization, called "The Ladies' Missionary Society." After the East Ohio Eldership was formed it continued the same policy; but in 1862 it "required each church to form itself into a sub-society," and gave directions how to raise funds. It organized the "Missionary Aid Society of the East Ohio Eldership," of which all the ministers were ex-officio members. Any other person paying 25 cents or upwards was a member for one year; persons paying \$10.00 or upwards were life members, and persons paying \$100.00 were honorary life members. The ministers were instructed to work up this plan. What was known as "Article 7," being the seventh Article of the Constitution of the General Eldership of 1845, it was insisted upon must be strictly adhered to. The "parent" society idea, with the "sub-societies" was a growth from this germ. In 1866 the East Ohio Eldership established a foreign mission in Canada, without so designating it. It then had \$1,360.00 in Life Memberships, and the cash receipts were \$207.00. To get into larger towns in its territory it began missionary work in Mansfield in 1870. To raise additional funds it resorted to per capita assessments, making the annual amount \$1.00 for the men and 50 cents for the women. The West Ohio Eldership having been part of the original Ohio Eldership, when it was organized adopted the East Ohio plan in the main. But a "Home Missionary Society" was organized in 1858, through which \$154.00 were raised the first year, and in 1859, \$325.00. In 1863 it formed the "Missionary Aid Society of the West Ohio Eldership," conformed in all particulars to the East Ohio Society. Its object was "to sustain missions in West Ohio." It was proposed by these measures to raise \$1,000.00 from 1866 to 1867, and then to have "one minister as missionary on new ground each year."

The West Pennsylvania Eldership, the third annual Eldership to be organized, did not fully co-operate with the General Eldership for several years. Its first move to raise funds under Eldership authority was in 1853, when each pastor was instructed to collect 25 cents per member for the Missionary Fund. It soon fell fully in line, and in 1856 instructed a committee to draft a Constitution for a Missionary Society. In 1857 this "Constitution of the Missionary Society of the West Pennsylvania Eldership" was adopted. It provided for a membership fee of \$1.00 a year. In 1858 the Eldership resolved itself into a Missionary Society, and declared that "we regard the Church of God as a great Missionary Society, called upon by divine authority to send the gospel into all the world." The Eldership was to be the "parent" society, and each local church an auxiliary. The ministers were directed to secure subscriptions. In 1865 it began gathering money for a "Perpetual Missionary Fund," and soon had \$700.00. In 1866 ministers were instructed to "urge large subscriptions in cash or notes bearing interest for the endowing of a Mission Fund as per previous plan." It started a "frontier mission" in 1869 when **D. Blakely** was appointed to Missouri. Its first effort to raise funds by apportionment was in 1870, when it resorted to this plan to raise the amount asked of it by the Board of Missions of the General Eldership. The Indiana Eldership adopted the methods of the Ohio Eldership. Local missionary work was at first done largely by **T. Hickernell** and **J. Martin**. It thus extended its territory southward until the Southern Illinois and Indiana Eldership was organized. Its largest domestic missionary enterprise was at Fort Wayne, in the interest of which it repeatedly canvassed the churches. When in 1868 **D. Keplinger** removed to Missouri it agreed to do all it could to support him as its missionary. In 1870 it directed monthly prayer-meetings to be held for missions. The work was said to have "two gratifying features: 1. A more determined disposition to raise means; and, 2. A readiness to seek to take possession of the principal cities in the territory of the Eldership." It had less machinery and fewer organizations

and plans than most of the older Elderships. The Michigan Eldership began its missionary operations through general missionaries, to support which the Eldership in 1853 directed that money should be raised by taking subscriptions in all the churches to run for a period of five years. Then the Board of Missions was instructed in 1860 "to adopt measures to raise mission funds." In 1867 it organized a "Missionary Aid Society." In the course of a year it had twenty-seven members, making \$270.00. In 1870 it organized itself into a Missionary Society and adopted a Constitution providing for life members and other details similar to those in Ohio. But its means were always too limited to do efficient missionary work. It, however, contributed its proportion to the Chicago Mission, as did all the western Elderships, some of them giving largely. The Illinois Eldership soon after its organization began raising mission funds by public collections at each church and preaching point. But in 1859 it organized "The Home Missionary Society of the Church of God in Northern Illinois," to "prosecute Church extension work in that part of the State." This became a general Society in 1861, known as "the parent Society," and the Eldership directed that in each church a "Missionary Society should be organized to aid the parent Society." The latter held its sessions at the annual Elderships, when subscriptions were received and collections taken, amounting in 1863 to \$167.00, and in 1870 to \$180.00. Extra-State mission work was forcibly urged by **G. Sandoe** in 1867. There seemed a providential opening in Minnesota, which **J. L. Fasig**, who had removed thither from Illinois, regarded as "a fruitful field." **Sandoe** insisted that "we have the means," and suggested the old method of "a pledge list" through The Advocate to secure the money. He headed the list with \$10.00, followed by **R. H. Bolton** with \$10.00. In 1870 the Life Membership feature of other Elderships was incorporated in its system, which supplemented its other agencies to such an extent that it enabled the Eldership to do efficient home mission work. The missionary spirit was characteristic of the Iowa brethren before the Eldership was organized. In 1849 they made strenuous efforts "to swell our pledges in order to sustain a mission in Iowa." Voluntary subscriptions were urged in 1850, and in 1851, when they made a request that the East Pennsylvania Eldership "send another missionary" in addition to **A. Megrew**, funds were to be "raised in each neighborhood to support the latter." In 1856 the Eldership decided "to form itself into a Missionary Society," and created a committee to draft a Constitution. The pastors were required to preach one missionary sermon at each point on their fields, and lift a collection. In 1859 the sum of \$380.00 was secured from Life Members of the Missionary Society. In 1860 the Eldership obligated itself to support one minister to travel as a missionary in the State, and made a call for the man. Outside of the State it was also ready to do its full share, giving not only liberally to the Chicago Mission, but projecting missions in Missouri, in California and in Minnesota. For some years its most efficient, though expensive, method of collecting missionary funds was through Agents, two or three being assigned annually to different districts of the Eldership territory. These brought into the treasury in 1866 the sum of \$540.60. Larger amounts were secured by 1868 in notes and from Life Members in the Missionary Society of the Eldership. At the extra session of the Eldership missions was the absorbing topic, and the conclusion was reached "to labor to extend our borders and to occupy as many new points as can be served."

In 1859 the Southern Illinois and Indiana Eldership appointed "a Committee to consider the best and most available means to raise missionary funds." It was concluded to appoint one man in each church to collect missionary money to support one or more missionaries in this Eldership. In 1864 a "Missionary Aid Society" was organized on the Ohio plan. The ministers were instructed to present the claims of this Society to the churches, and to collect funds at each appointment for it. It became interested in a mission project in Richland county, Wisconsin, in 1867, as some Church families had located there, and one of the ministers proposed to join them. In the German Eldership there was no disposition to adopt the new methods of raising missionary funds. It had its Board of Missions as early as 1857, of which **George Kimmel** was a member. He bequeathed nearly his whole estate to the Eldership, the income from which was to be used in missionary work. In 1859 it did resolve "to form a Missionary Society," but it was not an active organization. At times a strong missionary spirit became evident, yet but little work could be done for want of suitable men. The territory lying eastward and southward was good ground for German missions, and at different periods men were appointed to open missions there; but the territory of

the Eldership early began to contract, and nothing in the way of Church extension was effected. Its most auspicious project was the "Susquehanna Mission," in 1867, to which **A. Snyder** was assigned, with the Eldership's guarantee of \$400.00. The money, besides what came in from the **Kimmel** estate, was raised on the floor of the Eldership and through collections.

The year 1869-'70 marks a new era in the mission work of the Church of God. Up to that date domestic and frontier work was done by the Annual Elderships. At this period the two became separated, with a few exceptions, and the General Eldership took over the frontier work. The Annual Elderships continued mission work in their own territories and according to their own plans and methods. As new Elderships were organized they generally followed the methods of older Elderships from which their first ministers came. Thus their borders were enlarged, new churches organized and fields of labor formed. During the canvass of the Elderships by the General Collecting Agents of the Board of Missions of the General Eldership an effort was made, which was temporarily successful, to revive the original plan of forming missionary societies in every church. The Elderships co-operated with the Agents, and creditable amounts were collected. Many of the Elderships had a General Society with which the local societies co-operated. And in 1882 the Board of Missions suggested "that one General Missionary Meeting be held annually in each of the General Missionary Societies organized." The General Missionary Secretary had somewhat of an oversight of these Societies, and gave suggestions for these meetings. But in 1887 the General Eldership instructed "the Board of Missions in June each year, at its annual meeting, to make an estimate of the amount of money required to carry out the work for the succeeding year, beginning with November 1, 1887, and apportion the same among the several Elderships." While the idea of "assessments" was repugnant to some Annual Elderships, this became the permanent policy of the Board, each Eldership collecting the "apportionment" in its own way. The Board began its active life in 1869. At the General Eldership held at Lancaster, Pa., in that year it seemed to realize that it was an abortive and superfluous appendage unless a change be effected. It accordingly suggested in its Report that, as hitherto it had done nothing, it "be abolished, or else be given the entire business pertaining to frontier mission work into its hands." The Eldership adopted the alternative, and gave the Board all the power it asked. It at once appointed four missionaries. **A. X. Shoemaker** to Chicago; **D. Keplinger**, Missouri; **George Thomas**, South-western Iowa, and **P. K. Shoemaker**, Kansas and Nebraska. As to "domestic" missions the Board said it "could only make suggestions." It did so, advising the Fourth Street Church, Harrisburg, Pa., "to open a mission somewhere in the western part of the city;" that a mission be started in Reading by the East Pennsylvania Eldership; one in Mansfield by the Ohio Eldership, and one in Indiana by the Indiana Eldership. The method by which the Board might secure the means to support its missionaries, except **Shoemaker** who collected his own salary, was no doubt suggested by the offer of \$25.00 by one brother. The Board, therefore, asked for "free-will offerings to the Lord." Since 1869 it has kept missionaries in its employ each year, sending them to Missouri, Nebraska, Kansas, Indian Territory, Oklahoma, Arkansas, Oregon, Washington and Colorado. It was largely through these faithful missionaries that Elderships were established in those States. Perhaps one of the most serious difficulties the Board had to contend against was to secure men wholly consecrated to mission work. Too frequent changes of missionaries resulted, and much labor and considerable means were wasted. To provide means to carry on its work year after year until the apportionment method was used, supplemented by the income from the "Permanent Mission Fund," the Board resorted to one plan after another. In addition to the appeal for free-will offerings used in 1869, it fell back on the measure adopted in 1845 by the General Eldership—a 25-cent contribution per member, which made the giver a member of the General Eldership Missionary Society. Then followed these: Each Eldership to collect according to its own rules; a 10-cent offering from each Church member; a \$1,000.00 Fund, apportioned to the Elderships; through missionary collecting agents appointed by the Board; through an organization of sisters in East Pennsylvania in 1873, which undertook to care for Nebraska; General Collecting Agents, and local societies organized by them; special offerings by Sunday-schools during the Raikes Centennial; offerings in all the churches during the Semi-centennial year of the Church. By these methods it succeeded in raising as much

as \$4,339.31 in cash, and \$761.00 in pledges, as in 1875, and smaller amounts in other years, until the present system of assessments was adopted.

The women of the churches came to the front as a distinct factor in mission work in 1873, when on February 24th, **Elizabeth R. Gable**, Lancaster, Pa., proposed to form a company of "ten sisters to obligate themselves to raise \$1,000.00 for the support of two ministers in Nebraska." This was endorsed by the Editor as "an excellent proposition." To interest others in addition to the ten, the proposition was modified in March, so as to permit any number in a given church to combine and make a \$100.00 contribution. The project was heartily endorsed by **A. X. Shoemaker**, President, and **R. H. Bolton**, Secretary of the Board of Missions of the General Eldership. The first to respond, outside of **Mrs. Gable**, **Mrs. J. Kennedy** and **Mrs. George Ross**, the originators of the plan, was **Mrs. P. Loucks**, of Alverton, Pa., followed by **Mrs. Wm. McFadden**, of Harrisburg, Pa. In Iowa the scheme was worked up by **Mrs. R. H. Bolton**, **Mrs. A. McGrew** and **Mrs. John Huff**. By May 15th \$900.00 were secured. When the Board met on May 21st, the formal offer of \$1,000.00 by the sisters was made, and cordially received, the Board "recognizing in the sisters' missionary movement the promptings and leadings of the Holy Spirit." The Board also recommended "the organization of a Woman's Home and Foreign Missionary Society, with one President, one General Secretary and a Board of Managers." Joined by sisters in Indiana and one or two other Elderships, the "promise of \$1,000.00 was more than kept good." It seemed more difficult to secure the \$1,000.00 for the second year, so that when the Board met May 21, 1874, only \$600.00 had been secured. This the sisters said would "support the work in Nebraska," and they "hoped to be able to sustain another missionary on some other destitute field." Other sisters enlisted in this cause, as **Mrs. J. E. McColley**, Indiana; **Lydia A. Forney**, Harrisburg, Pa.; **Martha Zeller**, Iowa, each agreed to raise \$100.00. So confident was the Board that the sisters would succeed that "it committed the entire State of Nebraska to the Sisterhood, with four appointed missionaries to sustain." The sisters also began working for a "Permanent Missionary Fund," and reported some contributions and pledges in July, 1874. The sisters in quite a number of local churches were now at work, co-operating with the original leaders. They considered it "the most noble work our sisters have ever undertaken." Naturally the idea followed this movement that missionary societies should be organized in the local churches, with a general society in each Eldership. Here was the genesis of the later and more complete system of Woman's Missionary Societies and the Woman's General Missionary Society. In this movement the Indiana Eldership took a leading part, as at its session September 28, 1874, it adopted two resolutions on the subject. One "suggesting the propriety of organizing a Sisters' Missionary Society in the respective churches of the Eldership." The other advising that a general society be formed "among the sisterhood of the Eldership." The Eldership elected the officers of this Missionary Society, thus keeping a close supervision over it. Later this became the State Woman's Missionary Society. West Pennsylvania Eldership had forty-one Sisters' Missionary Societies in 1879, with 432 members, which, by the assistance of the Missionary Agent, **S. P. P. Young**, raised \$9,788.50 by July of said year. Each pastor was "required to preach a sermon in favor of the Sisters' Mission." In 1882 the Eldership "granted the sisters the privilege of forming a General Missionary Society, and of holding yearly meetings." This Society was also "permitted to send a delegation of five members to the Eldership to represent its interests." In East Pennsylvanid Eldership the "Sisters' Eastern Missionary Society" was organized in 1879 "to support missionaries in Maine and other sections in the Eastern States." It was formed under the supervision of the Eldership, and the officers were elected by the Eldership. The Illinois Eldership organized a Sisters' Missionary Society at its session in 1882, electing its officers and directing it to "publish its method of raising money." These Sisters' Missionary Societies in many places were either the General Missionary Societies revived, organized by **R. H. Bolton**, **I. W. Markley** and others, or their successors. For the General Societies were too loosely and imperfectly organized, and by 1886 were rapidly disintegrating. Hence, the Sisters' Missionary Societies under Annual Eldership control. The former "had been organized in most of the churches of God in the United States;" the latter were more limited in numbers and membership. They gradually changed to the "Woman's Missionary Societies," which first appeared in print in November, 1886, in connection with the Illinois Society. And on December 7, 1886, the Illinois Standing Committee "suggested the propriety of

organizing Woman's Missionary Societies in the local churches." In 1887 said Society, having been organized, "requested the aid and sympathy of the Eldership in publishing a missionary quarterly in the interest of the W. M. S. of Illinois." It was called "the State W. M. S.". The name, however, was not generally adopted at that time, for at the Ohio Eldership in 1887 "an evening was set apart for the consideration of the Sisters' Missionary Society's Report of Findlay." This Society changed its title to Woman's Missionary Society in 1888. The "Mission Field," a Department in *The Church Advocate*, then conducted by **C. Manchester**, quietly encouraged this change in all the Societies. He submitted the draft of a Constitution of the Woman's Missionary Society of Peaksville, Mo. The East Pennsylvania Eldership in 1888 directed "all the churches having no missionary societies to organize at once." In this Eldership the sisters worked under the order established by the General Eldership Agents, and in close co-operation with the Eldership. It was not until April, 1893, that a general organization was effected, known as "the East Pennsylvania Eldership Woman's Missionary Society." This, slightly changing dates, was true of Societies in some other Elderships, though "State organizations" were advised "if only six or seven workers in a State were present." This conception disregarded the fundamental principle of the State organizations being representative bodies, upon which East Pennsylvania strenuously insisted. In Ohio a State Woman's Missionary Society was organized on September 26, 1889, and a regular Constitution adopted. The Illinois W. M. S. Constitution was closely followed by the Ohio W. M. S. and other western Elderships. In the Kansas Eldership Woman's Missionary Societies were organized prior to 1890, and was preparing to organize a State W. M. S. in the Winter of 1889-90. In Kansas, the Standing Committee in March, 1890, appointed four sisters "organizers of Woman's Missionary Societies in the State." Missouri also took action in May, 1890, to "form a State Woman's Missionary Society," putting the word "Home" in the name.

Woman's Missionary Societies having been organized in nearly all the Annual Elderships, it was natural that when the General Eldership convened at North Bend, Johnson county, Iowa, the organization of a Woman's General Missionary Society would be taken up. While Women's Missionary Societies were organized as early as 1803, the idea of separate organizations for women did not generally commend itself until much later. Especially is this true of organizations for foreign work. The Woman's Foreign Missionary Society of the M. E. Church was organized in 1869; that of the Reformed Church in 1875; of the Free Baptist Church in 1873; of the Lutheran Church in 1879; of the Baptist Church in 1888; of the United Brethren Church in 1875; of the Evangelical Association in 1891; of the Methodist Protestant Church in 1879. And while the W. G. M. S. of the churches of God was not organized as a Foreign Missionary Society, it has largely become so. The harbinger of this new organization is found in an article by **C. Manchester** in the "Mission Field" in *The Advocate* of April 23, 1890. He was then a minister of the Illinois Eldership, with the sisters of which the idea of forming a W. G. M. S., "as we henceforth will call it for short," and was familiar with their plans. A "memorial" was sent out "to ascertain the feeling" on the subject. It came back with nineteen signatures, nearly all from Ohio and Illinois. Each State W. M. Society was directed "to appoint a delegate to go to North Bend June 5th, to present the Memorial" to the General Eldership. The Standing Committees of "Elderships where there are no W. M. Societies" were requested "to appoint sisters who will go to the General Eldership for the same purpose." These directions were complied with by several Elderships which had no State organizations, and by the officials in other Elderships which had State Societies. The Memorial was presented to the General Eldership, which appointed **M. S. Newcomer**, **R. H. Bolton** and **C. Manchester** "a committee to consider it, and report to the Eldership." Also a Committee on Constitution, composed of two women from each of the Elderships of West Pennsylvania, Ohio, Indiana, Illinois, Iowa, Nebraska and Missouri, with **Mary Berkstresser** "as a representative of the General Eldership and **Mrs. J. R. H. Latchaw** as representative of Findlay College." The Committee on Memorial reported a recommendation "that the requests and suggestions of the Memorial be adopted." The Constitution defined the "object of this Society" to be "to promote an interest in missions among the churches, and especially among the women and young people; to secure systematic contributions; to disseminate missionary intelligence, and to encourage the grace

of giving." A corollary would be a missionary periodical, and this was regarded now as "a necessity." By "paying \$1.00 annually through an auxiliary, or directly into the treasury," entitled "any woman to become a member." To become a Life Member the sum of \$25.00 was required to be paid either at one time, or in installments of not less than \$5.00. The payment of \$100.00 constituted a woman an Honorary Life Member. The "voting members shall consist of the officers of the General Society," which were a President, Vice Presidents, the different Eldership Presidents, who shall be Second Vice Presidents, a Recording Secretary, one or more Corresponding Secretaries and a Treasurer." Provision was also made for a Board of Managers, to "consist of the officers of the Society; the trustees, who shall be chosen from the Board of Managers, and the delegates from the various Societies." This Board was given "power to establish mission schools, select and appoint missionaries, designate their fields of labor, fix their salaries, appropriate the funds of the Society as the cause may demand, working in harmony with the Board of Missions of the General Eldership." The first organization was as follows: President, **Miss L. A. Forney**; Vice President, **Mrs. Anna P. Shaeffer**; Recording Secretary, **Miss Mary Berkstresser**; Corresponding Secretary, **Mrs. Ella Jeffries**; Treasurer, **Mrs. R. H. Bolton**. It became evident within a year or two that there were several serious defects in the Constitution. These were: The partial abrogation of the General Eldership's sovereignty over the W. G. M. S., so that later it could claim to be rather a co-ordinate than a subordinate body; also the possible self-perpetuating power of the Board of Managers. Besides, it lacked elasticity for want of a truly representative element. It was sometimes called "undemocratic," "un-American." In these features were hidden the germs of subsequent troubles and dissensions. In several Elderships Woman's Missionary Societies were organized which could not become members of the W. G. M. S. under its Constitution. This to some extent hindered that general co-operation which all desired. The W. G. M. S. also was not quite satisfied with its relations to the General Eldership. In 1891 it asked that the General Eldership Constitution be amended, "admitting the W. G. M. S. into said incorporation." And the Board of Missions instead of this, recommended "the Board of Incorporation to take the necessary steps to incorporate the W. G. M. S." The amount of funds gathered prior to 1896 was limited. In 1892 the Treasurer reported \$144.90. It had a Home and Foreign Mission Fund; but it did little home mission work, except appropriate \$100.00 to Fort Scott Mission in 1894, and smaller amounts to other points. Its Home Fund, hence, increased until it reached nearly \$2,000.00. Its attention was directed to the foreign work in 1893, when the Board of Missions of the General Eldership took action, approved by members of the W. G. M. S. present, that "the entire foreign mission work of the Church of God be placed in the hands of the W. G. M. S." It also directed the Secretary and Treasurer of the Foreign Fund of the General Eldership to pay over to the W. G. M. S. all the money in his hands. The W. G. M. S. was to pay into the treasury of the General Eldership its entire Home Mission Fund. The W. G. M. S. was to be entitled to one delegate to the General Eldership. And while these actions were not accepted by the W. G. M. S., and so were non-effective, yet the providential trend was in that direction. For in 1894 **J. W. Kingston** offered himself to the W. G. M. S. as a candidate for the foreign field, and began to qualify himself as a medical missionary. In 1895 it decided to take up the foreign work along with the home work. In September of said year **Clara Landes**, of Iowa, having dedicated herself to foreign mission work, entered on a regular course of studies at the Brooklyn Institute, New York, for a course of preparatory studies. She was accepted by the W. G. M. S., and approved by the Board of Missions of the General Eldership. By February, 1896, arrangements were made to raise an "Outfit Fund" to provide necessary clothing, bedding, furniture, a small library and medicine chest. **Miss Landes** made tours during the Summer and Fall through nearly all the Elderships from Kansas to East Pennsylvania and Maryland. She was present at the General Eldership at Harrisburg in 1896, when the W. G. M. S. asked that the Constitution of said body be "so amended as to admit a Woman's Board of Missions, consisting of five persons elected by the W. G. M. S., which shall act jointly with the regular Board of Missions on all questions relating to foreign missions, and to home mission work of the W. G. M. S." This was done. Everything being in readiness, **Miss Landes** left her Iowa home September 24, 1896, for her far distant field of missionary work in India. On her way to New York she

stopped over to attend the session of the East Pennsylvania Eldership. October 28th she reached Brooklyn, N. Y., where she remained until November 1st, and then proceeded to Boston, Mass., where she boarded the "Armenian" and sailed for Liverpool, November 4th, and thence to Calcutta, India, from which point she wrote her first message home, on December 22nd. Her record as a devoted, self-sacrificing, efficient missionary in India is worthy of highest praise, and has received strong commendation from other missionaries in India.

Miss Landes was born near Harmony, Danville township, Des Moines county, Iowa. Her parents were devoted Christians, and trained their children in the ways of virtue and piety. She was converted at the age of thirteen, "the only convert of a Winter's meeting" held by **A. C. Garner**. The meeting was not a failure. An experience when sixteen years of age led her to place unusual trust in supernatural influence and guidance in all that concerned her, for when "all the doctor's reme-



Clara Landes.

dies were exhausted, she was cured by direct answer to prayer." She became almost a recluse, as "the only place she would go was to church." Having, however, made sufficient progress in her studies, she began teaching school. She further pursued her studies at Denmark Academy, Iowa, and in 1889 she entered Findlay College, and remained several terms. In 1892 she first revealed "to her friends what she felt it her duty to do"—to become a gospel minister. And so in 1893 she went to the annual session of the Iowa Eldership and applied for license. The Committee on License reported, that "after a thorough examination they had found her deeply impressed by the Holy Spirit to do public work for God, and that her field is the foreign work." "A Certificate of Membership" was granted her, and that "she be allowed to preach the gospel within the Iowa Eldership." In 1894 she received a Certificate of Ordination, and was appointed to serve the church at Arthur, Iowa, in 1895, as pastor. This year she attended the annual meeting of the W. G. M. S., held at Deweyville, Ohio, and offered herself as a can-

didate for the foreign mission field. It was decided that she should spend a year at the Union Missionary Institute, Brooklyn, N. Y., preparatory to leaving for India. During the Summer of 1896 she visited many churches and a number of Annual Elderships, and spoke on the subject of missions. She was a woman of deep consecration, self-reliance and independence of judgment bordering on wilfulness. She was inclined to mysticism, and in all her ways and work depended more on superhuman guidance as against the counsels of friends or the dictates of her own judgment. Yet she was extremely modest in her bearing, and most exemplary in piety, and became an efficient missionary.

It was not because the Church of God did not awaken to a consciousness of its world-wide mission, or its duty to bear the gospel message to the heathen, that so little was done prior to 1896. The General Eldership at its first session, in 1845, adopted this resolution: "Resolved, That this Eldership resolve itself into a Domestic and Foreign Missionary Society." The Annual Elderships early in their history took similar action. Ohio in 1848 adopted a "Constitution of a Missionary Society whose object is to send out and support both domestic and foreign missionaries." And in 1857 it directed ten-cent offerings to be taken from each member of the churches for the fund **James Colder**, of the East Pennsylvania Eldership, was raising to educate **Ting Ing Kaw**, a young Chinaman, and send him back and support him as a missionary in his native country. Considerable sums of money were secured by free-will offerings and pledges for this purpose in the years from 1854 to 1857 from the churches and brethren in East Pennsylvania, Maryland and West Pennsylvania and Ohio Elderships. The East Pennsylvania Eldership in 1857 declared that "the time has arrived to take some efficient measures to sustain a missionary in heathen lands." In 1875 it "commended to the Board of Missions the advisability of establishing a foreign mission at as early a date as it may find it practicable, in connection with the Board of Foreign Missions of the Central Association of the Free Baptist Church of New York and Pennsylvania." This was the beginning of a series of negotiations with representatives of the Free Baptist Church which continued for eighteen years. In 1876 **Dr. D. M. Graham**, Free Baptist, was present at the East Pennsylvania Eldership and delivered overtures for co-operation with the Society of said Church. To those the Eldership responded, that it would "heartily join in an effort to promote the work of the Lord in foreign lands, as it felt a deep interest in foreign missions." In 1877 **Dr. Graham** revisited the same Eldership, with **Dr. J. L. Phillips**, also of the Free Baptist Church, a returned missionary from India. The Eldership was so favorably impressed with their pleas that a committee "recommended that this body organize a Foreign Missionary Society." This was agreed to, and a Board of Foreign Missions was formed, which was instructed "to bring before the Eldership a definite plan of work in foreign missions." The Board consisted of five ministers and five laymen. **Phillips** was granted the privilege to canvass the churches for funds for the Board. The largest amount he secured from any one church was at Middletown, which gave him \$128.00. Altogether he raised during the Winter nearly \$1,000.00. This was preparatory to the meeting of the General Eldership in 1878, which **Phillips** attended. Said body, after hearing the inspiring, earnest addresses of **Phillips**, decided that "we immediately proceed to organize a Board of Foreign Missions of the Church of God in North America." With this Board, consisting of **C. H. Forney**, **M. S. Newcomer**, **J. W. Aukerman**, **R. H. Bolton** and **W. P. Small**, the Annual Elderships were to co-operate. In 1883 the Free Baptist Board of Foreign Missions elected **C. H. Forney** as one of its members, and later **J. R. H. Latchew** was a member. He was appointed in 1884 by the General Eldership to be Secretary and Treasurer of its Foreign Mission Fund. **Dr. O. B. Cheney** and **Dr. Ball**, Free Baptists, attended the sessions, and strongly urged co-operation. The Eldership resolved "that this body co-operate with the Free Baptist Church in foreign mission work." This was considered by **Latchew** and others as "our opportunity," as it gave the Church the privilege to send missionaries into the Free Baptist territory to co-labor with theirs. **Latchew** was instructed to write up the subject of foreign missions, to gather funds, and to be on the alert "for a man" to go to India. As to funds, the first response came from Buda, Ill., to the amount of \$3.00. Landisville camp-meeting, East Pennsylvania, came next, with \$28.00. The different Elderships endorsed the plan and promised help. Illinois Eldership in 1884 organized a Sisters' Foreign Missionary Society. By April, 1886, **Latchew** reported the receipt of \$515.75. In 1887 **Newton Hill**, of Kansas, offered to go to India; but on account of his ap-

parently delicate condition the Board did not accept him. At the General Eldership in 1890 **Latchaw** reported \$1,162.00. He was authorized to correspond with the Free Baptist Board of Foreign Missions with a view to securing a field in India apart from their work to which to send the missionaries of the Church. Though so far very little had been accomplished, the Free Baptist Board seemed not discouraged, and in 1893, through its representative, **Thomas H. Stacy**, submitted propositions for co-operation with it in its work in India. Of the two submitted the Eldership adopted the one which provided "that the Eldership of the Church of God shall be represented on the Executive Board of the F. B. F. M. S. in proportion to its membership and contributions to the foreign work compared with the membership and contributions of the Free Baptist denomination." It also resolved that the Eldership enter at once upon foreign mission work," and named **J. R. H. Latchaw** as a member of the Foreign Mission Board. The Board of Missions was given supervision of the work. The Board, however, decided, approved by the Eldership, "that the entire foreign mission work of the Church of God be placed in the hands of the Woman's General Missionary Society."

The W. G. M. S. sent out **Clara Landes** as its first missionary to India, who began her studies and work at the Free Baptist Mission House at Midnapore, India, about January 1, 1897. She at once developed an almost special aptness for work among the heathen, and early began "itinerating," with the ultimate purpose of selecting territory which should be exclusively for the Church of God. In this she co-operated with a committee named for that purpose. In December, 1898, she was in Ulubaria, Subdivision of Howrah District, upon which she finally decided as the territory for the Church. This was approved by the Joint Board of Missions on June 15, 1900. Here she witnessed the baptism of the first convert on May 3, 1900. She has continued her work in Ulubaria ever since, with the exception of a year's vacation at the expiration of her first term. She was quite successful in her work, and the results of her first ten years of faithful, diligent work were most gratifying.

But meanwhile the relations between the W. G. M. S. and certain other Woman's Missionary Societies became more or less strained. The Joint Board of Missions of the General Eldership did not prove as successful an expedient as had been hoped. There was considerable friction, so that some other plan was suggested at the General Eldership in 1899, but the plan of 1896 was continued. There were features in the Constitution of the W. G. M. S. which made it practically impossible for Societies of two or three Annual Elderships to join it. Then the idea of subordination to the Board of Missions of the General Eldership was not agreeable to some of the leaders of the W. G. M. S. Rather a spirit of independence prevailed; a disposition to claim autonomy for the W. G. M. S. Or as later asserted, that said Society is a co-ordinate body with the General Eldership. This developed in such proportions as to have the W. G. M. S. separately incorporated, and to amend its Constitution so as to relax the restraining power of the General Board of Missions. There were serious obstacles to co-operation on the part of several Eldership Societies. This was true of the W. M. S. of the East Pennsylvania Eldership, although **Lydia A. Forney**, of said Society, had been the first President of the W. G. M. S. for a short time, when she resigned, and later the Treasurer for four years. The East Pennsylvania W. M. S. framed a Constitution on April 26, 1893, and was fully organized at the Eldership in 1894, when **Miss Forney** was chosen for President, a position she has held ever since. She has also for many years been Missionary Organizer, appointed by the Eldership, and has labored and sacrificed year after year to advance the interests of the Society, of the W. G. M. S., and of missions in India. **Mrs. Kate C. Wiley** was the first Secretary, and **Mrs. R. H. Thomas**, Treasurer. These, with **Mrs. F. W. McGuire** and other true and noble women, have borne the burden of official positions in the W. M. S., and of the W. G. M. S. organized in 1903. The W. M. S. of East Pennsylvania Eldership was very desirous to be affiliated with the W. G. M. S., as was the W. M. S. of West Pennsylvania and the W. M. S. of Maryland. Conditions were embarrassing, but the obstacles to union seemed insurmountable. The W. G. M. S. would not amend its Constitution so as to receive these Societies. But on May 18, 1897, the W. M. S. of East Pennsylvania unanimously asked the W. G. M. S. to be received into organic fellowship with it. Conditions were, however, laid down which rendered such union "impossible." Hence, in July, 1897, this Society requested the Board of Missions of the East Pennsylvania Eldership to petition the Board of Missions of the General Eldership to grant it the privilege of

nominating a person or persons from time to time for appointment as missionaries to India, and to guarantee their support. This being granted, the Society was ready to accept candidates. On September 4, 1900, **Miss Viola G. Hershey** was accepted. She was requested to go to Findlay College for several years, when the Joint Board of Missions would appoint her. On June 19, 1902, **A. C. Bowers**, licensed by the West Pennsylvania Eldership in 1899, and **Mrs. Bowers** were also accepted. This was in harmony with **Miss Landes's** urgent plea to the General Eldership, to send out to India "more missionaries, two men this Fall with their wives." In this work the three W. M. Societies of East Pennsylvania, West Pennsylvania and Maryland and Virginia Elderships co-operated, without formal organic union, as there was no disposition to organize a rival W. G. M. S. either in form or name. "One W. G. M. S." for all the Elderships was the rallying cry of the workers and the churches, endorsed by **Miss Landes**. The reasons for this position were forcibly set forth by **Miss Forney** in a paper on "Reasons for co-operation for all our Missionary Societies" read at the annual meeting of the W. G. M. S. in 1901. No action, however, was taken by the W. G. M. S., "because it involves previous action by the General Eldership." Within the W. G. M. S. there was also less harmony than was desired. The cry for union of all Societies, hence, became almost universal, and the manner of securing it, and an equitable basis, became absorbing questions. **W. J. Schaner**, Conductor of the "Mission Work" in *The Advocate*, took up the matter and calmly discussed it, as did leaders in the General Eldership by correspondence. **Schaner**, in January, 1902, stated that "W. M. S. of East Pennsylvania is not a part of the W. G. M. S., the obstacle being the basis of union." In March, 1902, he emphatically urges union: "Let the W. G. M. S. be composed of the W. M. Societies of all the Elderships," which was the original design. And in her letter to the General Eldership of 1902 **Clara Landes** says: "Oh, that I could do or say something to help bring about union." This was the atmosphere in which the General Eldership convened at Idaville, Indiana, on May 28, 1902. The matter pertaining to the W. G. M. S. was referred to the Board of Missions, which brought in a unanimous report, in which it recommended: 1. That a convention be held at Findlay, Ohio, in June, 1903. 2. That said convention shall consist of delegates to be elected by each Eldership W. M. S., in number not greater than one-third the delegations from their respective Elderships to the General Eldership; but each Society shall have at least one delegate. 3. That it shall be the purpose of this convention to organize a Woman's General Missionary Society, adopt a Constitution therefor, and fix the ratio of representation. It further defined certain rights and powers of the proposed Society. The discussion was participated in by members of the W. G. M. S., who were made advisory members of the Eldership for this purpose. When the yeas and nays were called on the motion to adopt the Report they stood: Yeas, 60; nays, 4. That the action was not wholly approved by some members of the W. G. M. S. was made evident before the final vote, and was emphasized when later a resolution was adopted by a vote of 27 to 26, "instructing the Treasurer of the W. G. M. S. to turn over to the Treasurer of the General Eldership all Home Missionary money now in hand," which was \$1,862.67. Yet this was the identical action approved by leading members of the W. G. M. S. and the entire Eldership in 1893. It was an unavoidable corollary of the actions touching the proposed W. G. M. S., as it was to supercede and displace the W. G. M. S. of 1890.

So generally was this action sustained as a wise and efficient plan for the settlement of all past difficulties and for united and harmonious work in the home and foreign field that the positive sailing for India of three more missionaries was cause for congratulation. The Societies co-operating together to send out the three additional missionaries went to work with added zeal and courage. Money was soon collected for "outfit" and for "voyage" Funds. And by October 15, 1902, **A. C. Bowers** and **Mrs. Bowers**, and **Viola G. Hershey** were aboard the steamer "Hanoverian" in Boston Harbor, ready to sail for Liverpool. Thence by rail to London, whence, on October 31st, they began their long voyage to Calcutta, India. Thence to Midnapore, and to Ulubaria, which they reached about the middle of December, where they "received a hearty welcome." **Miss Hershey** was a native of Lancaster county, Pa., a member of the church of God at Landisville. She was a young woman of excellent character, which had for its chief adornment a meek and quiet spirit and devout godliness. In addition to her home and common school training, she spent nearly two years at Findlay College in special studies for her future work in India. She was a lay missionary, having never been

ordained to the ministry. She had sufficient self-reliance to brave unflinchingly the hardships of missionary life among the heathen. And she had a strong body and good health, an important qualification for a foreign missionary in a hot climate. **Mrs. Bowers** was not so robust; of quiet demeanor; a devout Christian and a faithful missionary's wife, ready to prove herself a help-meet to her husband in heathen lands. **Bowers** was a member of the West Pennsylvania Eldership, and was recommended as a young man of good natural talents, fair acquirements and a consecrated life. He had those traits of character which made him resolute in the face of dangers and difficulties, and which also might bring him into conflict with others equally firm in their convictions.

With these missionaries, appointed by the Board of Missions upon recommendation of Societies not in fellowship with the former W. G. M. S., working together in India, it seemed an auspicious hour for the Convention to meet to frame a Constitution and organize the one W. G. M. S. of the General Eldership in which all Eldership Societies would be represented. While there was quite general approval of the plan proposed by the General Eldership, there was some opposition, at first based largely on the action respecting the Home Fund of the W. G. M. S. But it was reasonably assumed that this would disappear when the Convention would meet and do its assigned work. By May, however, there were foretokens of more or less serious trouble, as the W. G. M. S. was called to meet at



A. C. Bowers and Wife, Miss Viola G. Hershey.

Columbia City, Indiana, but a few days before the convening of the delegates at Findlay, Ohio, where "very important business" was to come up. The opposition was led very largely by **Mrs. M. B. Newcomer** (nee **Berkstresser**), who at Columbia City was re-elected President. She was a regular ordained minister of the Illinois Eldership, having been licensed by the Standing Committee in December, 1880. She soon thereafter began writing for *The Advocate* in the way of a reporter of news of Church and Eldership work. She developed a vigorous, clear style of expression, and soon became a public speaker of acknowledged power and logical force. She was for a time Illinois Eldership Correspondent. A native of Illinois, she spent most of her time in that State. She was a regular pastor at Buda, Charleston, Martinsville and other points, and the assistant of her husband on other charges. In 1883 she was elected an alternate ministerial delegate to the General Eldership, and was also chosen to deliver the annual opening lecture of the Ministerial Association of the Illinois Eldership. In the Fall of 1886 she became a student at Findlay College. In 1887 she attended the General Eldership, before which body she preached one of the evening sermons. In 1889 she was elected a lay delegate to the General Eldership in 1890, of which she became a member. Her excellent character, her marked abilities and her qualifications as a public speaker and leader gave her prominence and influence in every capacity she was called to fill. Her presence at Findlay, though not a delegate to the Convention, was felt, in that she could do much to make or mar the work of that body. It convened on June 12, 1903, in the College Chapel. The enrollment of delegates showed that seventeen were present, to wit.: East Pennsylvania, 5; West

Pennsylvania, 2; Ohio, 3; Indiana, Iowa and Illinois, each 2; Kansas, 1. A temporary organization was effected, with **Mrs. C. M. Ritchie**, of Illinois, President; **Mrs. D. C. Komp**, Secretary, after which **Mrs. Charles Manchester** was chosen President, and **Mrs. G. W. Stoner**, Secretary. The Committee to draft a Constitution was **Miss L. A. Forney**, **Mrs. R. L. Byrnes**, **Mrs. Huldah Doyle**, **Mrs. D. C. Komp**, **Miss Lessie Landes**, **Mrs. C. M. Ritchie**, **Mrs. Abbie Dean**, being one from each Eldership Society. With one unimportant amendment the Constitution reported by this Committee was adopted after long deliberation. It was then approved by the Board of Missions. Monday afternoon and Tuesday morning, June 15th and 16th, were spent in the organization of the new W. G. M. S., which consisted of the following officers: **Miss Clara E. Stare**, President; **Mrs. Abbie Dean**, Vice President; Recording Secretary, **Mrs. Huldah Doyle**; Corresponding Secretary, **Mrs. G. W. Stoner**. Board of Directors—**Miss L. A. Forney**, **Mrs. C. M. Ritchie**, **Mrs. Charles Manchester**, **Mrs. Alice Geddes**, **Miss Clara E. Stare**. There was no disposition to disparage the work of the former W. G. M. S.; but with exemplary generosity its successful work was recognized. However, "in the union of all our Societies, according to the plan of the General Eldership," it "recognized a greater



Mrs. M. B. Newcomer.

force to carry on our mission work." In the same sentence it commended "the great sacrifice that our missionaries, **Miss Clara Landes**, **A. C. Bowers** and wife, and **Viola G. Hershey** are making." Thus the work outlined by the General Eldership in 1902 was carried into effect by the thorough organization of what said Eldership in advance called the "Woman's General Missionary Society," to take the place of the former W. G. M. S. The Annual Eldership Societies, or State Societies, were not disturbed at all, only their allegiance was changed, and they were now to co-operate with the new W. G. M. S. The old W. G. M. S. was declared to have finished its work, and the results were to be turned over to the new W. G. M. S., to take up the work in charge, as also that of the Societies in eastern Elderships which could not work with the former W. G. M. S. The new W. G. M. S. was representative, modeled after the General Eldership. Under it all Societies could work satisfactorily. This result had been long and earnestly desired, and it merited the faithful adhesion and co-operation of every Eldership and every State or Annual Eldership Society. The Brotherhood endorsed the actions taken at Findlay by an overwhelming voice. But even during the session of the Conven-

tion there was visible on the horizon a small cloud which was the augury of the coming storm. One of the delegates from Iowa resigned "as a member of the Standing Committee," and the other delegate was substituted in her place; but she also resigned later, and both ceased to co-operate with the Society. **Mrs. Joseph Rice**, of Danville, Iowa, was chosen to fill the vacancy on the Standing Committee. An earnest, active, loyal woman who, with others, maintained her allegiance to the General Eldership. The officials of the former W. G. M. S. at once began active work to reform their ranks; to create sentiment against the new W. G. M. S.; to maintain their organization; to hold western Societies in co-operation with it, and to retain possession of the mission field in India. In this they were so far successful as partly to divide the Ohio State Society; to capture a few Societies in Illinois, and to hold the Iowa State Society. But even in "Iowa there were many loyal members and ministers, who were not in sympathy with the actions of the former W. G. M. S." All other "State organizations of W. M. So-



Mrs. Clara M. Ritchie.

cieties fell in line with the new W. G. M. S." Also all the Elderships, except Iowa, which was divided. **Clara Landes**, either of her own volition, or through home influences, declined to accept the appointment from the new W. G. M. S., and to turn over to it the work in India, and cast in her lot with the former W. G. M. S. And before the middle of December, 1903, "the President of the former W. G. M. S. ordered **Clara Landes** to give the new missionaries," regularly appointed before the new W. G. M. S. was organized, and welcomed to Ulubaria, India, in 1902, "notice that they must vacate the mission home in India, and seek a home elsewhere." They accordingly removed, and temporarily located at Chandernagore, Bengal Province, India, while selecting a permanent field for future work in accordance with instructions from the W. G. M. S., in August, 1904. Bogra District was finally selected, in the eastern part of the Province of Bengal, with an area of 1,359 square miles, about 200 miles north of Calcutta. The town of Bogra had a population of 5,000, and there they established their headquarters. **Bowers** and

Mrs. Bowers, and **Miss Hershey** reached Bogra in February, 1905, and since then have continued their work in that District, though **Bowers** proved unfaithful, and in the Fall of 1907 accepted work under the American Baptist Missionary Union, of Boston, Mass. During the Winter of 1903-4 the lines became clearly drawn, and one of the most acrimonious controversies began that was ever conducted in any ecclesiastical body in recent years. To gain better vantage ground in the fight the former W. G. M. S. secured a legal Charter from the State Department of Illinois. In April, 1904, it instituted legal proceedings "to prevent the General Eldership W. G. M. S. from using its name and collecting money under its name." In Illinois one of the most devoted and efficient supporters of the new W. G. M. S. was **Mrs. Clara M. Ritchie**, of Warrensburg.

She was a native of Illinois. Raised a Congregationalist, and at her conversion, when fifteen years old, joined said Church. Three years later she was immersed and united with the Baptist Church. At the age of twenty-two she became acquainted with the doctrines of the Church of God, and in 1871, with her husband, she became a charter member of the Fairview church, and a few years later she and her husband were instrumental in organizing a church of God in



Miss Mary Witsaman.

Warrensburg. For a numbers of years she was a school teacher. She always possessed a missionary spirit. At North Bend, Iowa, in 1890, she assisted in the organization of the W. G. M. S., and was a trustee for many years, and at various times was a member of its Board of Missions, as in 1896 when **Clara Landes** was sent to India. In 1903 she became a member of the new W. G. M. S., and was elected Secretary of the Board of Directors, a position she has since held. She was equally active and prominent in organizing the Illinois W. M. S. in 1886. Of versatile talents, she has for twenty-five years been active in the journalistic field. She rendered excellent service in behalf of the new W. G. M. S. not only in the Illinois Eldership, but in Missouri, Kansas, on the Pacific Coast and elsewhere.

In June, 1904, the first formal "effort was made by the Board of Missions of the General Eldership to end the unfortunate controversy." The Board manifested a strong disposition to go the fullest length consistent with loyalty to the General Eldership's action in effecting harmony and causing "a cessation of hostilities." But results of the most limited character were possible. The old W. G. M. S. was determined to maintain its organization and continue its work in India. As the General Eldership was to meet in 1905, the thoughts of all were turned to that body for a solution of the perplexity problem. The Iowa Eldership

took official action, petitioning said body "to set apart a special time during the session, sufficient for a free and deliberate consecration of the relative merits of any and all grievances of the W. G. M. S. of 1890 relative to the acts or actions of the General Eldership, or any of its Boards or Agents." Instead, however, after some brief discussion, a committee was created, consisting of **C. H. Forney** and **I. A. MacDannald**, of the East Pennsylvania Eldership; **C. T. Fox**, of Ohio; **G. W. Byrnes**, of West Pennsylvania; **I. W. Markley**, of Indiana; **J. S. Walls**, of Illinois, and **C. Fatland**, known as the Judiciary Committee, Special, which was to present "what in its judgment would constitute a good and reasonable basis for general co-operation in carrying out the plan agreed upon in 1902, and put into



Miss Leah Becker.

effect by the Convention at Findlay in 1903." There was no receding from the position taken in 1902. The Committee's Report recognized the right, under Article XVIII. of the Constitution, of the Missionary Society, or Board of Missions, of any Eldership to employ, send out and support foreign missionaries; but under such rules and regulations as may be approved by the Board of Missions of the General Eldership. Under this Article it granted the Iowa W. M. S. and certain local societies in Illinois and Ohio to continue to support **Clara Landes** and her co-laborers, "all meanwhile laboring for general co-operation." The Home Fund was also directed to be paid back to the former W. G. M. S. so as to remove this "grievance." Suggestions looking toward ultimate union in co-operation with the Society organized in 1903 were also made. The Report was unanimously sustained. It did not result in the peace, harmony and union expected, though most mag-

nanimous in its provisions. It was soon misconstrued, largely misapprehended, and became the occasion for the renewal of the strife in a more virulent form, though it secured the approval of every Annual Eldership. The most radical misconception was that it gave a new lease of life to the former W. G. M. S.; that it gave it official recognition, and that the General Eldership now had two W. G. M. Societies. Under this misapprehension the old W. G. M. S. accepted **A. B. Chamberlin** as "a candidate for the foreign field" in 1905, and in June, 1907, reported his appointment and the reappointment of **Clara Landes** as missionaries to India. This the Board of Missions disapproved, unless they would co-operate with the W. G. M. S. of 1903. Though they would not agree to do this, the former W. G. M. S. employed them and sent them out. **Miss Landes** arranged to return to



A. E. Myers.

America on a vacation, leaving India the 19th of April, 1906, and reaching Vancouver May 29th. Because of the indisposition, and even opposition, of the former W. G. M. S. to formulate a practicable basis of unification of the two Societies, on April 25, 1906, a "Commission" was appointed to do this work, composed of the members of the Judiciary Committee, Special, of the General Eldership of 1905. It met at Findlay, Ohio, June 12th. A Basis of Union was agreed upon, and was signed by all the members. It was reported to the Board of Incorporation, every member of which was present, and after a few minor changes the Roll was called, and every member voted for its adoption. It was then to go to the Societies for approval. But as the Board of Missions had adjourned to meet at Danville, Iowa, to confer with **Miss Landes** and the Board of Managers of

the old W. G. M. S., it was placed in its hands. Before this meeting the basis was approved by the Board of Directors of the W. G. M. S. of 1903. It was disapproved by the Board of Managers in actions submitted to the Board of Missions: "We cannot endorse the plan submitted by the Commission." It expressed a "readiness to confer with the representatives of the Society of 1903." Three members of said Society being present, conferences were held, but were fruitless. Discussions in The Advocate were resumed, and every phase and aspect of the subject canvassed from the view-point of loyalty to the General Eldership. The Commission resumed its work, and its conclusions were generally approved. All the Annual Elderships adopted resolutions in unison with the propositions it sub-



H. W. Cover.

mitted. Its final actions were sent out by the President Secretary from Harrisburg, Pa., December 22, 1908, and every item was adopted by a vote of 6 to 1. They were approved by the Executive Board of the General Eldership; submitted by that Board to the General Eldership at Fort Scott, in May, 1909, and, together with "The Final Action on the Missionary Question," were adopted by yeas, 63; nays, 0; absent, 5. This officially eliminated the W. G. M. S. of 1890, and required all Woman's Missionary Societies, local and State, to unite with the loyal Societies and co-operate with the W. G. M. S. of the General Eldership.

This unsettled condition from 1903 to 1909 militated seriously against the foreign mission interests. And as the time was approaching for Miss Hershey to return home on furlough it became a matter of concern what to do to continue the work in Bogra, India. But at the meeting of the East Pennsylvania W. M. S.

in October, 1907, the offer of "**Miss Leah Becker** to become the companion of **Miss Hershey**, was accepted, she having been in India for nine years. This in a measure filled the vacancy occasioned by the capricious defection of **Mr. and Mrs. Bowers** in 1907. In June, 1908, **Miss Mary Witsaman**, of South Milford, Ind., applied to the Board of Directors for appointment as missionary to India, and was accepted.

Miss Witsaman was converted at the age of seventeen years, and at once began to work for the Master. Her education was obtained in the common schools of Indiana, and at two institutions of higher learning from which she held certificates. In other ways she availed herself of all possible privileges for self-culture. Being impressed as early as 1906 that foreign mission work was her sphere of Christian endeavor, she surrendered her will to the divine will, and began preparation for



Mrs. C. I. Brown.

her chosen calling. After touring to a limited extent among the churches, assisting in gathering funds for an outfit and the voyage, she sailed for India the latter part of October, 1908, reaching Calcutta Friday, November 13th, and the following Monday proceeded to Bogra. **Mrs. Becker** returned to the United States in 1909, and united with the church of God at Mt. Joy, Pa., having formerly been in fellowship with the Christian and Missionary Alliance. She expressed a desire to return to India as a missionary for the churches of God. She was accepted by the W. G. M. S., and on November 12, 1910, "sailed for far-away India to again take up the missionary work." **Miss Hershey** expressed a desire to have a furlough of one year, beginning in the Spring of 1910; but she agreed to defer her return another year, until her term of service should expire. **Miss Becker** having arrived at the Mission Station in India, **Miss Hershey** made all necessary arrangements, and on February 12, 1911, embarked for her native land, landing in San Francisco,

California, April 13th, reaching Harrisburg, Pa., April 22nd. She spent a year and six months in America; not a year of rest, but largely a year of activity and mission work. At the annual meeting of the Board of Directors of the W. G. M. S. June, 1911, **Aaron E. Myers** made application to go as a missionary to India. He graduated at Findlay College in the class of 1911. He was accepted, but was directed "to pursue a course of special study for one year." He was a member of the church of God at Elizabethtown, Pa., and had been ordained to the ministry by the East Pennsylvania Eldership. An unassuming young man of exceptional character, with fair natural talents, of robust health, he gave promise of usefulness in his new field of labor. In the Spring of 1912 **Howard W. Cover**, native of Highspire, Dauphin county, and pastor of the church of God at Columbia, Lancaster county, made known his determination to enter the foreign mission field. A graduate of Findlay College, for three years pastor of the church at Columbia, he was qualified intellectually and spiritually for mission work. Being of fine physique, there was promise of ample strength for the self-denials and hardships of life as a missionary in India. On Tuesday, October 22, 1912, his marriage to **Viola G. Hershey** was celebrated at the home of the bride's parents,



Mrs. O. B. Huston.

Long Villa Farm, near Landisville, Lancaster county, Pa. Farewell services preparatory to sailing were held at Harrisburg, Highspire, Elizabethtown, Landisville, Lancaster and Philadelphia. On October 31st the three missionaries boarded the steamship *George Washington* and sailed for Cherbourg, France; thence overland through France and Switzerland and Italy, where on December 4th they embarked for Colombo, South of India, and reached Bogra on New Year's Day, 1913.

During these ten years of unremitting care and disinterest labors on the part of the W. G. M. S. organized in 1903, there were encouraging indications of success in the foreign field. At home evidences of confidence multiplied year by year. Unexampled harmony and unanimity of sentiment prevailed in the Society, and a spirit of earnest co-operation spread throughout the Elderships. Much of this was due to the judicious management, as well as to the mild and gentle temperament of the leaders in the work. There were few changes in the personnel of the Society and its Board of Directors. It had but three Presidents in the ten years. **Miss Clara E. Stare** served in that capacity from 1903 to 1909. She was a native

of Decatur, Ill., whose father was a prominent layman of the Church in that State. Mild and of a domestic disposition, she possessed those virtues which invite friendship and affection, but do not so much dazzle the public eye. Only because she declined to serve longer, notwithstanding importunities from all quarters, was her successor, in the person of **Mrs. C. I. Brown**, elected in 1909. **Susan Hoffman Brown**, wife of **Dr. C. I. Brown**, "who went at noontide, when life is so full" to the better country, served only about four months. She died September 9, 1909, and was buried near her childhood home, at Woodbury, Bedford county, Pa. She was a woman of fine character, of excellent judgment, of good talent and of Christlike spirit. For some years prior to the organization of the W. G. M. S., of which she became President, she was prominently identified with the foreign mission work in East Pennsylvania. In 1903 she was one of the five delegates from the East Pennsylvania W. M. S. to the Convention to organize the new W. G. M. S. From that date to the close of her beautiful and useful life she ceased not to do her full share of the work of the Society. On January 5, 1910, the Executive Board of the W. G. M. S., by correspondence, elected **Mrs. O. B. Huston** President of the Society and of the Executive Board. The wife and widow of a faithful, loyal minister of the Illinois Eldership, she had years of training for Christian work. She had proved her fitness for her new position by her diligence and efficiency in the discharge of her official duties. Her work in connection with the Illinois W. M. S. and local societies where her husband was pastor recommended her for higher positions.

DIVISION VIII.

HYMNOLOGY.

DIVISION VIII.

HYMNOLOGY.

"The divine spirit of poesy," says **Sherwood** in "The History of the Cross," is "incarnated in large portions of the Old Testament Scriptures, and in the genius of such men as **Milton, Dante, Watts, Cowper, Toplady** and the **Wesleys**, and which has found expression in many grand old hymns of the Christian Church." By the sacred songs of these renowned men a hymnology slowly accumulated through the centuries as a priceless inheritance to the church. Great has been the influence of these sacred songs on the tastes, the devotions, the religious sentiments and the spiritual development of the church. Pre-eminently the Christian religion is the religion of music and song. Paul speaks of the singing of psalms and hymns and spiritual songs in such a way that his words have been by some interpreted to place these compositions on an equality with canonical Scriptures, including all Christian hymns which grow out of the word of God. They have been at least the poetic medium through which to give expression to the devotional feeling of Christian hearts. This is eminently true of the hymns of **Doddridge** and **Watts**, the **Wesleys**, **Luther**, **Knox** and scores of others. Many of them possessed rare lyrical excellence, and breathed the religious fervor of believing hearts, and became expressive of the varied Christian experiences of millions of devout souls. Hymnology relates to the hymns and sacred lyrics composed by authors of a particular country, or period, or of authors, or of any particular Church. Modern English hymnology has been regarded as "the beginning of a new dispensation in the Christian church." **Watts** is recognized as its founder, and the most prolific authors of sacred song are found in a cycle of seventy years of which he is the center—1713-1783. About two hundred other hymnists have made contributions to hymnology in small quantities, though of such a character that the church will not suffer their hymns to die. Hymnals are a little over four hundred years old, for it was in 1505 that the *Unitas Fratrum* (Moravian Church) was the first to publish a hymn-book in the Bohemian language, which contained versions of old Latin hymns, together with many original compositions, mostly by **John Huss** and **Bishop Luke, of Prague**, who was the editor. These hymns were a power in the Church and in the land; gave public life to worship; were familiarly sung by nobles and peasants in their homes, and they set forth the gospel in strains which captivated the hearts of thousands in the Catholic Church. The first English edition of the Moravian Hymn-Book was printed in the United States in 1813. In other Churches hymn-books were at first generally published by individual publishers, or firms. This was true of the United Brethren Church. Its first hymn-book was published in this way in 1807, and the first English hymn-book ordered by its General Conference was published in 1849. The same incidents are a part of the history of the Evangelical Association. Its first hymn-book was published by **John Walter** in 1810. In 1816 a large work was compiled under authority of an Annual Conference, and accepted by the General Conference.

Winebrenner followed in the steps of these pious men, though he published his first hymn-book relatively much earlier. In 1825, before churches of God were organized, he published a song-book entitled: "A Prayer-meeting and Revival Hymn-Book; or, a Selection of the Best Psalms and Hymns and Spiritual Songs from Various Authors, and for the Use of Social Prayer-meetings and Revivals of Religion." An epitome of the nature of the work in which he was engaged is revealed in this title. It was "entered in the Eastern District of Pennsylvania, 1825." It was a pocket edition, and its popularity is seen in the fact that in 1848 **Winebrenner** issued the tenth edition, and it continued to be the only hymn-book of the Church until 1859. It was the private property of **Winebrenner**. He was one of the best compilers of hymn-books of the century. As early as 1841 an effort was made by the East Pennsylvania and the Ohio Eldershops to buy the stereotype plates of this hymn-book. It was what now is called "a monopoly," of which all the profits went to **Winebrenner**. The desire prevailed to secure this "monopoly" for the Church. Under official actions by these Annual Eldershops subscriptions were taken for a Fund to buy the plates. Slow progress was made,

and so in 1849 **Winebrenner** published "a new and improved edition of the German and English Revival Hymn-Book." Again in 1853 another edition was issued, although the General Eldership in 1848 directed that a committee should be appointed to compile a new hymn-book, combining with it a Sunday-school hymn-book. The Ohio Eldership in 1843 had already taken some steps to the same end. It created "a committee of nine to act with reference to the preparation of a Church Hymn-Book." This was done after the plan to buy from **Winebrenner** the plates of the Revival Hymn-Book had failed. **Winebrenner** was not averse to the Ohio idea; but he insisted that the three Annual Elderships should work together; that a joint committee should be appointed. Under the caption—"Co-operation Defended"—he wrote two editorials which would apply at any time when there were divided counsels. It developed into a somewhat sarcastic and virulent controversy, as it largely hinged on the matter of net proceeds which should go to the Church to be used in supporting missions. But in July, 1844, Ohio yielded, and asked for a Joint Committee. In 1848 the question was not agitated at the General Eldership. But in 1851 the West Pennsylvania Eldership took up the matter, and declared that "we need a selection of hymns approved by the General Eldership, and published under its authority." The same year the General Eldership "appointed **Winebrenner** to make a collection of hymns for the new hymn-book." The project lay dormant for three years, when in 1854 the General Eldership directed the Board of Publication to publish a hymn-book, to be the property "of said body." **Winebrenner** began its compilation, but he was not expected to do the work without remuneration, and the Board had no means even to pay him the \$300.00 promised for his part of the work. In July, 1855, he reported that "the manuscript was partly completed; but there are no funds to proceed." August, 1855, it was announced that the new hymn-book project was "still slumbering." It was estimated that the first edition would cost \$2,000.00. In November, 1855, a pro rata division of this amount was made, as follows: East Pennsylvania, \$716.66; West Pennsylvania, \$300.00; Ohio, \$444.44; Indiana, Illinois and Iowa, each \$179.63. If these amounts were promptly raised the book could be off the press in the Spring of 1856. This was not done, and the matter went over to the General Eldership of 1857, when the progress made was reported, and the statement made that "now only the means are wanted." After considering sundry plans to secure the means, an apportionment of \$1,500.00 was decided upon, as follows: East Pennsylvania, \$600.00; West Pennsylvania, \$200.00; Ohio, \$350.00; Indiana, \$100.00; Illinois and Iowa, each \$125.00. As the Elderships at once proceeded with their work after the Fall sessions of 1857, **Winebrenner** and the Board of Publication resumed their labors with renewed diligence. The work was to be ready by May 1, 1858. But delays followed. May 11, 1858, **Winebrenner** announced that "I have partly finished compilation and indexes;" but it was not until a meeting of the Revision Committee in October, 1858, when **Winebrenner** "presented the manuscript to the Committee." The Committee "highly praised" the work. **Winebrenner** stated that he had used "great pains to get up a superior and standard work," which no competent critic could call in question. Waiting for funds, in March, 1859, **George Ross**, member of the Board, announced that the "issue of the Hymn-Book in a few months is a fixed fact." May 12th another bulletin announced that "400 pages are already stereotyped." July, 1859: "The Hymn-Book will soon be ready for delivery." But patient expectancy was so wrought up that when the Illinois Eldership convened, October 1, 1859, it put on record on its Minutes that "a stray copy of the new Church Hymn-Book found its way to our Eldership." The Eldership was "highly pleased." Ohio said: "It more than meets our expectations." This was the common sentiment. The first edition of 1,984 copies was exhausted by New Year's, 1860, and a second edition of 1,515 was printed in January, 1860. **Winebrenner** deserves the highest praise for the almost perfect work he did in the preparation of the manuscript of this Hymn-Book. It is true that some of the hymns are "perfectly frigid versification," and others only "versified doctrine;" little blame attaches to the compiler, for such defects are found in all hymn-books.

The Church Hymn-Book with all its superior features did not retain its popularity long. As early as 1875 the General Eldership heard and heeded the "demand for a hymnal," or a "Church Hymn-Book with suitable music." A great change had come over the spirit of the churches; an age of whims; a capricious, hysterical, frivolous age. It demanded frequent changes, some of the popular song-books lasting only a few years. Few of them had new hymns which had in

them the breath of immortality. Their standard of poetry was not exalted. **Sherwood** criticises them as "containing too much 'gush,' 'sentiment,' human passion and machinery. There is less Christian doctrine, or serious, pious thought in them, less of the divine flavor, and richness, and depth and varied experiences." They do not compare with those rare and inspired hymns of **Watts**, and **Cowper**, and **Toplady**, and the **Wesleys**, which are found in all our best Church Hymn-books, and which have contributed so largely to the edification and spirituality of God's people in ages past. It was, however, the cry for music with the hymns which created the demand for a new song book. Hence, the resolution considered by the General Eldership in 1875 ordered "the Board of Publication to compile and publish a Hymnal, or the Church Hymn-Book with music." While it failed of adoption, the question would not rest, and in 1877 the Illinois Eldership and several others instructed their delegates to use their influence in favor of publishing a Church Hymnal. It was considered an "absolute necessity," as the Church Hymn-Book was being displaced by popular music books. As a result of this persistent and general agitation the General Eldership in 1878 appointed **C. H. Forney** and **M. S. Newcomer** a committee to be added to the Board of Publication, and instructed them to provide a Hymnal for the use of the churches of God. Later, in 1881, **George Sigler** was added to the Committee. Becoming impatient of delay, in October, 1879, the Executive Board called attention to the action of the General Eldership. In June, 1880, the Incorporate Board did the same, and desired to know why the Board of Publication failed to carry into effect the action of 1878. Annual Elderships took up the subject in the Fall of 1880. But the members of the Committee were quietly at work, and on December 7, 1881, it announced that it had "completed its work, and the book is in the hands of the printer." February 22, 1882, the new Hymnal was ready. The verdict on the work of the Committee was "generally very favorable."

Winebrenner had some talent for poetry. Not only as a judge of good religious poetry; but also as a writer of hymns. He wrote a dedicatory hymn which was used when the Lancaster bethel was dedicated. In 1855 he published a dedicatory hymn:—

"On bethel's solemn ground,
Great God, we've met to-day,
To dedicate this house to Thee;
To preach, to sing and pray."

And a little later another:—

"Here stands another bethel."

He also wrote an "Eldership hymn":—

"Indulgent God of love and power,
Be with us at this place and hour;
Smile on our souls, our plans approve,
By which we seek to spread Thy love."

His hymn on baptism is partly hortatory:—

"People of the living God,
Walk the way that Jesus trod;
Down into the water go,
Be baptized, your faith to show."

One of his revival hymns was an earnest prayer:—

"Spirit of God, Thine influence shed
On us, and all around;
Hallow this place, and bless Thy word,
Make every heart to bound."

A prayer-meeting hymn was a devout prayer:—

"Teach us, O Lord, aright to plead
For mercies from above;
O come and bless our souls indeed
With light and joy and love."

He also wrote a hymn on Feet-washing:—

“The Church of God believes it right
To think and do as Jesus bade,
When on that dark and doleful night
He gave His law, and plainly said.”

Not less than a dozen of these hymns were put in *The Church Hymn-Book*; but only the last one is in “*The Church of God Selection of Spiritual Songs*.”

J. W. Weishampel had a vein of poetic sentiment, and wrote some very good verse. Two of his productions are found in *The Church Hymn-Book*. The one on Feet-washing:—

“Behold! our blessed Lord
Met with His chosen band,
And said to them in act and word:
‘Keep this, my plain command.’”

It then rehearsed in rhyme the incidents in John xiii. The other one is on “*The Heavenly Reunion*,” with a sprightly chorus:—

“Ye saints of God below,
Lift up your longing eyes;
And let your thoughts to glory go,
Away beyond the skies.”

His earliest published hymns appeared in *The Gospel Publisher*, when in 1840 he became its Editor:—

“When Jesus left his Father’s throne,
Where he in brightest glory shone.”

In 1848 he published in *The Advocate* one of his best poems on “*The Institution of Washing the Disciples’ Feet*.” It had some similarity to **Emerson’s** *Threnody*, considered one of the finest productions of this versatile genius. Another one the same year on “*The Existence of God*” has recognized merit. One on “*The Expiation*,” in 1852, is quite superior:

“In the morning of creation it was said by God and prophet,
That the world should know redemption, by a sacrifice divine.”

He published a number of camp-meeting and prayer-meeting hymns in German when he was Editor of *The Kundschafter*. In humorous vein was his lyric on “*The Red Shirt*.” One of his last, and the most pathetic of all his poems, was headed: “*How is it Now?*” “on the happy death of **E. H. Thomas**”:—

“By the side of the bed where the sick saint lay.”

It has been well said that “poetry’s future is immense.” And this is true of the churches of God. There have been many of its ministers who have essayed to write poetry. This is natural, for poetry is the strongest part of what is called religion, because “in the very broadest and grandest sense that can be given to the words, poetry is religion.” Besides, the diffusion of the poetic talent is more general than is frequently supposed, and if there are few poets of high distinction, there are many versifiers of more than mediocre ability. One of the earliest writers of the Church who sought publicity, after **Winebrenner** and **Weishampel**, was **Wilhelm Bauermeister**, a German preacher. In 1841 he published a poem of eleven stanzas, entitled, “*A Pilgrim*”:—

“Arm ist hier mein stand und leben,
Leidensroll und oft betrübt;
Doch min Gott had es gegeben,
Weil er mich so sehr geliebt.”

He was followed in 1849 by two ministers of widely divergent tastes and temperaments. **S. B. Howard** was argumentative rather than poetic. He lacked the power of poetic imagery. He wrote, “*Where is Wisdom?*”

“Tell me, ye pilgrims of earth,
Ye sages learned, or sons of mirth,
Ye men of wealth, or fame renown—
Tell me where wisdom may be found.”

The other was **H. L. Soule**, a Perry county, Pa., farmer's boy with exceptional poetic powers. This was revealed in song and sermon, in his hunger for classic poetry, in his descriptive faculty. But he was not disposed to write poetry, but appeared twice, at least, in print. In 1849 he wrote "Lines on the death of **Sister Megrew**":—

"Weep not for her, Jehovah saith,
For I will take her by a stroke;
Bow to the scepter of my power,
And be submissive to thy lot."

In 1852 he wrote a fine poem entitled, "Ode to Death," which has some resemblance to passages in **Dante's** "The Vision."

In 1851 **John A. Plowman**, a matter of fact man, published a "Baptismal Hymn":—

"In the writings of the gospel an ordinance we find,
And in the third of Matthew this ordinance enjoined;
Enjoined on all believers who witness, like the Son,
Who came and was baptized by his forerunner John."

In 1855 **James Colder** published a "hymn" to be used at a "Musical Festival" held at Mt. Joy, Pa., February 5, 1855:—

"We come, O God, thy praise to sing,
And name thy goodness, rich and free;
With heart and life we tribute bring—
May it acceptance find with thee."

And in 1858 he composed a hymn doubtless to be used in the Sabbath-school, entitled

"A Song of Welcome."
"Welcome, friends, welcome all,
Whom here to-day we meet;
Your presence fills our hearts with joy,
And makes our labors sweet.
Awhile we leave our happy homes,
And to this lovely place,
With joy in every heart we come,
A smile on every face."

Three years earlier, in 1855, **Geo. W. Wilson** published his first poem:—

"The Returning Sinner."
"What a wretch, O Lord, am I!
Made of earth, and born to die;
Must endure eternally
Peace or endless misery.
Thou to me a law hast given,
Perfect as the light of heaven;
But against the law I sin—
Most rebellious I have been."

He did not re-enter the domain of prosody until 1880, when he published "From Shore to Shore." A few months later, December 29, 1880, he published

"Memorial of **Dr. George Ross**."
"Awake! Awake! of muse of sacred song,
An elegy prepare of this sad news!
Put on thy mourning habit, dark and long;
A solemn dirge to sing; do not refuse!
Hark! from the East the mournful news we hear
Of one that's fallen by the hand of death!
A man, a Christian; yes, a brother dear,
His soul surrendered with his mortal breath."

There was good sentiment in it, but as poetry, open to criticism. **Wilson** was a reasoner; he was not a poet. Yet beginning again to woo the muses in 1902, he published a half dozen poems in as many months. He continued at intervals to publish his poetic productions during 1903, numbering nearly one dozen. There

was nothing frigid or dull about them. They were sententious, strong in expression and elevated in conception. But they were mainly versified doctrine. He was a vigorous, trenchant writer, and probably no reader, and less a student, of poetry. In July, 1906, the shadows were growing long, and in that month he published:—

"Reflections on the Near End of This Life."

"A few more steps below, and then
My earthly race is run;
So near the end of life, that when
My work will all be done,
I'll go to my eternal rest,
With all the ransomed and the blest."

This was his last contribution, and on February 6, 1907, he went to that land of which in its closing couplet he sang:—

"And by a living faith I see
My rest, my home eternally."

In 1861 another poet of the younger generation of preachers, who had little taste for fiction or poetry, was tempted to clothe his thoughts in rhymes. He had done so years before to read to near associates to a much greater measure; but in 1861 he gave to the public a poem entitled:—

"There Shall be No Night There."

"Rejoice, O ye children of sorrow, rejoice,
For a time will soon come, saith Jehovah's voice,
Wherein there shall be neither day, nor yet night,
But the darkness, now thick, shall be flooded with light."

This was followed by the song, adapted to some popular music often heard some years before, entitled:—

"The Saints' Rest."

"Far away in glory
Where the angels sing,
In their heavenly beauty
With their King,
Are the holy mansions
Where the saints shall rest
Free from cares, forever blest."

Chorus:—

"Then to the Father,
Jesus their King,
Unceasing anthems
They shall sing;
For the blood that bought them
And the grace that saved,
Bringing them to heaven, their rest."

This was followed in December, 1861, by

"The Unfading Choice."

"No time so fair that will not wear
Upon our natures frail;
So golden morns which grace adorns,
Will soon with age be pale.

"Oh, then in youth walk in the truth,
Prepare for worlds on high;
Hear Wisdom's voice, and make the choice,
That crowns you when you die."

Evidently his lute broke, for its sounds were not heard thereafter, though for many years Editor of *The Advocate*, and a copious writer.

And now after a lapse of years "young *Lochinvar* comes out of the West," in the person of *M. S. Newcomer*. The hymnody peculiar to him was characterized as a rule by emotional and rhythmical language. It was not mere rhyme, but was

often strikingly metrical. It was artistic in form, subjective and meditative. Much of his poetry which appeared in print was not intended for singing, but consisted of odes of a good degree of beauty and power. He first appeared in print on January 28, 1880, with a poem entitled "The Hour Cometh," written on the accidental death of a Christian brother in Missouri. It contains some noble strains. He wrote the Semi-Centennial Hymn, used at the services held at Philadelphia, which was "authorized to be sung by every congregation at the Memorial services in October." He wrote a "Poem" which was read at the laying of the corner-stone of Findlay College in 1884:—

"Rising temple, speed thy glory!
God has set thy pillars fair,
'Neath the gild of song and story,
In the secret place of prayer.
Thou art but the milestone speaking
To the rushing flood of years,
As we hasten thou art keeping
Record of our hopes and fears."

The mixing of his metaphors was one of the defects of Newcomer's poetry; but the literary expression was quite superior. In March, 1897, he published

"The Day is Breaking."

"The stars are fading from the sky,
The purple glints the golden light;
Tears can not dim the wakeful eye,
Which sweeps the breaking vault of night.
They are not dead! Though now they seem
Merged in the pledge of Summer's dream:
The day is breaking, let me go!"

Many of his poems were published in "Golden Gleanings." Some of these were like the blast of a trumpet, while others were on subjects which gave "the wide horizons grander view." He was ambitious to fill a larger place in the hymnody of the Church, and on the Committee to publish the Hymnal he expressed a desire to write a number of hymns. But the book being a "Selection" of a hymnal published by Scribner & Co., with no alterations except the insertion of a dozen hymns on Feet-washing, this could not be done. However, the Hymns Nos. 830 and 832 were written by him.

Another Illinois minister composed and published a few poems in 1889. **J. Bernard** was moved to write in verse on the Johnstown flood, a task which demanded talent of a high order.

"The Conemaugh Wail."

"The waters rushed through the Conemaugh
Swifter than the eagle flies;
Many to untimely deaths did go
Under the surging tides.
And many wept in the Conemaugh
When so many to untimely deaths did go."

In August of the same year he wrote "Rachel Weeping for Her Children." A month later he wrote:—

"Hero of Calvary."

"Thou hero bold of Calvary,
Lift high thy crimson shield;
To all proclaim thy victory,
Make all thy foes to yield."

Bernard had the two angels of sincerity and conscience to guide him in his poetic dreams, but powers of imagery were not developed.

An ode to the steamship "Furnessia," caught in a storm at sea, on which **T. W. Bellingham** was returning to the United States, inspired him to write, in January, 1896:—

"After a Storm at Sea."

"Furnessia, thou brave and gallant ship,
On thee we stand, and patiently do watch and wait,
Until the star of hope shall rise and sit
Across the pathway, bringing blessings while we wait."

It has been said that without meter and without form there can be no poetry; but these alone do not constitute poetry. As the religious element predominated in **Bellingham** he excelled in writing hymns. He was a member of the Ohio Eldership. In September, 1897, he published:—

“Power From on High.”

“The Savior of men, who on Calvary’s tree
Purchased redemption for you and for me,
Rose from the grave triumphant and brave,
And now reigns in glory, the sinner to save.”

On a few occasions **A. P. Stover**, of the East Pennsylvania Eldership, ventured into the field of poesy. For the issue of *The Advocate* of January 2, 1901, he wrote:—

“The Closing Century.”

“The years have come, the years have gone,
And many changes have been wrought;
The men of brains and thrift have done
That which of old the fathers thought.”

He wrote a hymn to be sung at the services incident with the preaching of the Opening Sermon of the Eldership in 1901 at Mt. Carmel, Pa., when he was pastor.

L. B. Hartman, of Ohio, had the poetic temperament, but was deficient in the facilities which must accompany it. He published a poem suggested by his sermon, “The Trilogy,” to be sung to the tune—Chestnut Hill:—

“The work of God you see,
Divided by the Lord;
So made of parts just three,
According to his word.
To each of these an ordinance stands,
Mid Zion’s walls, by Christ’s commands.”

In 1876 he published, in lighter vein,

“Voices of the Storm.”

“I love to hear the rattling rain
Beat wildly on my window pane,
And echo back the night’s refrain
When day is lost in night.”

J. Dennis, of Maine, wrote some verses in 1874, one on

“Washing Feet.”

“Oh, that my Lord would count me meet
To wash his dear disciples’ feet.”

W. N. Yates, a few times, while minister in Philadelphia, Pa., composed poems which were well received by the readers of *The Advocate*. Gifted with the power of vision, of imagination, and of easy expression, were his tastes in the line of poetry or hymn-writing, he would stand equal with the best in the Church. In May, 1901, he published a short poem in two parts: “The Preacher’s Sunday Morning”—“The Preacher’s Monday Morning.” The latter reads:

“The holy day is past. Some hearts believed
The story, and put their faith in Jesus Christ.
But scattered here and there is a doubting Thomas,
Who declares he never will believe until he sees
The sermon practiced. So now, dear Lord,
Help me this week to live in such a way
That in my body may be seen the marks
Of this same Jesus. Until the doubter,
Seeing Christ in me, may cease to doubt,
And call him Lord.”

E. Tatman, of Indiana, essayed to write some hymns for publication. The first, “A Dream of the Last Day,” lacked in the metrical element, and gave no evidence of adequate powers of imagery for so awe-inspiring a subject. When he appeared in the role of a hymnist, in December, 1899, it was in

"A Call to Duty."

"Zion's walls are falling,
Many watchmen are asleep;
Jesus he is calling,
Go and feed my sheep.
Will you go, my brother?
Or will you stay at home?
Shift your duties on another,
And let the sheep still farther roam!"

Better was his

"I Am Crucified With Christ."

"I am standing at the cross,
Down by the Savior's side;
The world to me is dross,
With Christ I'm crucified."

H. W. Kruzan, of Illinois, who was licensed in 1898, began the publication of hymns nearly a year earlier, on November 17, 1897, on "A Resurrected Hope." In some of his hymns were found flowers of literature most fragrant. He seemed to possess a picture gallery of pure imagination, stored with lofty and lovely images. He never desecrated his high powers, nor burned incense before unhallowed shrines. His second poem, December 8, 1897, was:—

"The Beautiful City."

"I hear of a beautiful city
With streets that are paved with gold;
With walls that are of jasper,
And wonders yet untold.
They say this city lies over
Death's dark and gloomy way,
And that 'tis heaven so glorious,
One bright, eternal day."

He also wrote "Christmas," and a touching sonnet about "my little boy, climbing on my knee," saying, "Papa, sing for me to-day." And possibly out of a sadder heart was born the elegy, "Only a Lock of Hair," which was "worth to him more than gems or gold." His "Memories of Childhood" touches a responsive chord in every heart. Prominence was given in *The Advocate* to

"Am I Contented?"

"I dream by day; yes, fondly dream,
And as I dream I ask:
Am I contented with my lot,
Each toilsome, irksome task?
Life's sunshine, is it bright enough,
Or would I change its hue?
Am I contented? This I ask
Each hour the long day through."

With equal power of penetration he wrote "Mother, Home and Heaven," "I Shall Rest," "'Tis Night," "He is Risen," and "At the Window," and a half dozen more.

During the period **Kruzan** was making his contributions to the Church's hymnody, three other poets for a day shone in the ecclesiastical skies. The first was **H. D. Boughter**, a student at Findlay College, who published, April 5, 1899,

"A Voice From Heaven."

"There comes to man in accents sweet,
The voice from God the heart to greet;
Oh, listen to the strains of love,
Descending from the throne above."

W. W. Anderson, West Pennsylvania, on May 10, 1899, gave to the readers of *The Advocate*

"Then and Now."

"With trembling soul I used to sing:
'Simply to thy cross I cling';
But now on solid rock I stand,
And walk with Jesus hand in hand."

The President of Findlay College in 1900, **C. Manchester**, sought to illustrate the dictum, that "the poets, better than any other moral teachers, lead us to 'the great in conduct, and the pure in thought.' " He wrote other poems, but on March 21, 1900, he published

"Four Tests."

"We ask for honor and power,
But shrink from drinking their cup,
We go to Jesus the Master,
To ask for a place higher up.
We long to sit at his right hand,
We want his glory and fame,
But shun the path of the Master,
Who went to glory through shame."

"Faith in the Coming of Christ" was the subject of a poem by **H. D. McIntyre**, January 22, 1902:—

"I see the golden city with unbeclouded eyes,
I see the holy angels descending from the skies;
I hear the voice of Jesus that summons home his blessed,
Farewell, farewell to death and grave, we enter into rest."

In November, 1900, **B. D. Eden's** name, of West Virginia, appears as a poetical contributor. As a prose writer he manifested certain attractive peculiarities. There was a cheerfulness and vivacity in his pulpit discourses which prepared his readers for piquant poems from his pen. His first contribution was

"Sin vs. Grace."

"What is this that makes me lame,
That burns my soul with lasting shame,
And makes me dread that precious name?
Sin!"

He wrote "Advocating The Advocate," and "Too High," also in the interest of **The Advocate**, both about the Holidays of 1900. Three years later he again took as his theme: "Take The Advocate." But on March 30, 1904, he selected a theme better suited to metrical versification, and wrote

"My Grace is Sufficient for Thee."

"When the burden of my soul
Called for the sighs and tears,
Jesus heard my humble prayer,
He took away my fears."

C. D. Rishel when pastor at Carlisle, Pa., in 1895, put his Christmas thoughts in poetic phraseology in a lyric called

"Farewell Old Christmas Day."

"Yes, Christmas comes, and Christmas goes,
Like Autumn winds and Winter snows;
Like rippling brooks and ringing bells,
The glorious news it always tells,
It tells us of a Savior's love,
Who left his mansions far above;
Who came with good intent to earth,
To give to man immortal birth."

A new name appeared among the poets in June, 1901. **Forney O. Eakin** wrote

"God in Nature."

"God made the lilies fair,
And every flower that blooms;
The birds are from his care,
He decked them all with plumes."

And two years later he published

"The Church Tramp."

"A tramp's a man without a home,
So far and near his feet do roam;
No aim in view, he wonders on,
He begs a crust, and then is gone."

In the next eight years more than that many new aspirants for poetic laurels came into the open. Chas. T. Ishler, of Illinois, May 13, 1903, wrote

"Courteousness."

"The verdure of earth comes forth in its season,
The trees rise forth from the sod;
The entire universe reveals infinite reason,
Because back of all is the infinite God."

F. W. Whittington, of Arkansas, on June 1, 1904, published

"Our Departed One."

"We sat with her when dying,
And tenderly held her hand;
And listened with eager yearning,
To catch the words she said."

During 1905 and up to March, 1906, W. H. Engler, of Maryland, published eight poems, of different metrical forms. The last was a heart-prayer:

"Stay Thou With Me."

"Stay thou with me, blessed Savior,
While my days are passing by;
For I see the shadows near me,
And the night it draweth nigh."

One of the pioneer missionaries to Texas, E. Marple, much later in life ventured into the inviting realm of poetic composition. He published two hymns, one on January 24, 1906, on

"The End."

"When the evening shades of life are come,
And life's work is nearly done,
Through many days of toils and cares
From the days of youth they were,
Even down to hoary hairs,
But how sad the end is here."

The other was "An Evening Song," which he sang February 17, 1909. He was far more of a logician than a poet.

T. M. Coleman, of Iowa, on May 2, 1906, without "the electric flame of the poet's genius," composed and published a readable poem, with a chorus, on

"Christ's Second Coming."

"Our Savior is coming once more to the earth,
And coming with power to cleanse it from death;
All sin will be banished and death flee away,
With joy, then, and gladness we'll hail the glad day.
A day long expected and loved by his saints,
O glory hallelujah! he heard their complaints,
And banished their sickness, sorrow and pain,
And nothing can hurt them, or grieve them again."

Geo. M. Hulme, West Pennsylvania, on May 30, 1906, gave to the public a production entitled:—

"The Lord Bless Thee."

"How shall he bless thee?
Not with earth's vain, empty blessing,
Joys that fade in their possessing;
Not with earth's poor, scanty treasures;
But with blessings of him
Whose light can not fade, nor dim."

A lyric poem, of rather exalted sentiment, was published by **J. W. Kingston**, Ohio, in January, 1902:—

"Mother's Grave."

"Step lightly here, for sacred clay
Enriches well this place, and
Makes it bear a force that is not seen.
'Tis not such clay as turns from ploughman's share;
But such as well compounded
Holds in its solution a ruby pearl."

On June 13, 1907, Findlay College observed its "Silver Jubilee," on which occasion **S. G. Yahn**, President of the Board of Trustees, delivered the "Jubilee Address." He closed it with a poem of three stanzas, of which the first is quoted here:—

"As we calmly view the bygone years,
And the pathway marked by toil and tears,
God's guiding hand we plainly see,
In this, the year of jubilee."

As a close, careful thinker he shines with a luster he could not acquire as a poet, for he is numbered with the

"Men who possess opinions and a will;
Men whom desire for office does not kill;
Men whom the spoils of office can not buy."

The author of "Burning Themes," **O. A. Newlin**, then of Fort Scott, Kansas, is the author of what might be called a sermon in rhyme, which has been well commended. It is

"The Passion of Christ."

"For three full years our Savior trod
The dusty plains, to work for God;
Without a pillow for his head,
No sumptuous table for him spread."

He has poetic ideals, and has given to the public other productions, of greater poetic merit.

While this limited hymnology of the ministry of the Church of God lacks the merit to make an epoch, it has in its measure fulfilled the true conception of the aim of poetry: "To console the afflicted; to add sunlight to daylight by making the happy happier; to teach the young and gracious of every age to see, to feel, to think and therefore to become more actively and securely virtuous."

DIVISION IX.

BIBLIOGRAPHY.

DIVISION IX.

BIBLIOGRAPHY.

Bibliography is a science which deals with the description of books, including details of authorship, editions, dates, etc. It is not necessarily general, or exhaustive. It may be restricted to a language, to an age, to a country, or to a Church, or subject. With this liberty the Bibliography of the Church of God will be limited to books, pamphlets, sermons, tracts and like publications of ministers of said body in so far as they have been reviewed or advertised in its periodical publications. As nearly as may be they will be arranged chronologically under the names of their authors.

I. Winbrenner, J. A Compendium of the Heidelberg Catechism; or, Method of Instruction in the Christian Religion, as the same is taught in the German Reformed Church and schools in North America. A. D. 1822. 47 pages.

Prayer-Meeting and Revival Hymn-Book. German and English. A. D. 1825. The title was changed in later editions, a number of which were published, as this was the Hymn-Book in use by the churches of God until 1859.

A Brief View of the Formation, Government and Discipline of the Church of God. A. D. 1829. English and German editions. Under authority of the General Eldership of 1884, a new edition of 500 copies was published, revised by a committee appointed by the General Eldership, consisting of **G. Sigler, C. H. Forney, R. L. Byrnes** and **W. B. Allen**. 50 cents. Introduction to the Revised Edition by **C. H. Forney**.

Christian Baptism. A sermon delivered by **Elder John Winebrenner** at Harrisburg, Pa., August, 1830, on the occasion of his own baptism. A revised edition, with Introduction by **C. H. Forney**, was issued by the Board of Publication of the General Eldership in 1873.

A Reference and Pronouncing Testament, with a Gazetteer. "Ready for delivery" April 29, 1836.

Sermon on Baptism. Preached in the City of Lancaster, Pa., on a Baptizing Occasion, in the Bethel of the Church of God, on the 17th of December, 1842. A new edition was published by the Board of Publication in 1878.

Winebrenner on Regeneration. A series of sermons delivered in Lancaster, Pa., in July, 1844, on What Regeneration is Not. The Nature and Properties of Regeneration. The Causes. The Inconclusive Evidences. The Conclusive Evidences. The Necessity of, from the Scriptures and from the nature of Things.

In connection with **I. D. Rupp** he published The History of Religious Denominations in the United States. And **J. Winebrenner & Co.**, published a Second and Improved Portrait Edition of this work in 1847. He wrote the "History, Doctrine, Polity and Statistics of the Church of God" for this publication.

J. Winebrenner & Co., also published "Wandering Souls" and "A Pronouncing and Pictorial Bible and Theological Dictionary."

A Pamphlet, "History of the Church of God," as contained in The History of Religious Denominations, published in 1848.

In July, 1848, he began the compilation, under authority of the General Eldership, of "Biographical Sketches of the First One Hundred Ministers of the Church of God."

"The Law of Tithing," a reproduction in pamphlet form of a series of editorials on the subject. Issued in 1848.

In 1853 he published "a choice collection of Church Tunes," "a Christian Library of Music," entitled, "The Seraphina." A new edition was published by **George Ross** in 1862. The music was in "round and patent notes."

The sermons published in monthly issues in 1859, as "The Monthly Preacher," were published in book form in 1860, under the title of Doctrinal and Practical Sermons. Also simultaneously "The Christian Ordinances," one sermon on each of the three Ordinances.

In 1859 he completed the compilation of The Church Hymn-Book, and superintended its publication.

"Letter on Slavery, and Various Rejected Articles Addressed to **J. Colder**" were published in pamphlet form in 1858.

II. **Flake, Jacob**, in 1844 published "The Christian Miscellany." It was a duodecimo volume, bound in colored muslin, containing a brief Biography, and short treatises on doctrinal and practical subjects. Price, 37 ½ cents.

III. **Harn, G. U.** A sermon on Washing the Saints' Feet was elaborated by **Harn**, in 1846, into an 80-page booklet, 32 mo. form. Price, 25 cents. He left unfinished at his death valuable manuscript of a much larger work on other subjects.

IV. **Bamberger, J. H.** As was the more general practice among ministers in earlier years, **Bamberger** kept a "Journal of his Life." This, with Miscellaneous Writings, Outlines of Sermons, etc., was published by **Winebrenner** in 1849, after **Bamberger's** death, by authority of the General Eldership. It had 342 pages.

V. **Weishampel, J. F.** **Weishampel** took up the unfinished "Biographical Sketches of the First One Hundred Ministers of the Church of God," which **Winebrenner** began in 1848, and completed the compilation in May, 1858. It was printed in September, 1858, with this title: "The Testimony of One Hundred Witnesses," a volume of 250 pages; price, 50 cents. Between 1857 and 1860 **Weishampel** published a sermon in a neat pamphlet, entitled, "Revivals and Revival Measures," which was "intended to remove the objections to those measures in the minds of many who oppose them."

VI. **Myers, J.** "Chronicles of American Fanaticism," published in October, 1855. In 1860 he issued in pamphlet form "A Missionary Sermon," or "The Gospel Sphere." In 1866 he completed the translation of "An Explanation of the Apocalypse."

VII. **Swartz, A.** The work entitled, "The Trial of Mr. Pedo-Baptist," was the outcome of a debate on baptism, a book of 300 pages, published in October, 1856, and considered "a valuable work." Price, 75 cents.

VIII. **Stewart, Ellen.** In May, 1858, **Mrs. Ellen Stewart** announced the preparation of an Autobiography. It appeared in June, 1859, entitled, "Life of **Mrs. Ellen Stewart**, together with Biographical Sketches of other Individuals; also a Discussion with two Clergymen, and Arguments in favor of Woman's Rights, with Letters by herself on different Subjects." 16 mo.; 250 pages.

IX. **Marple, E.** In 1859 he published in a pamphlet "The Difference Between the Church of God and the Disciples." In 1868, "The Doctrine and Polity of the Church of God briefly but plainly stated, with its Relation to American Slavery." In July, 1900, he issued his work, "The Two Sabbaths," "a successful refutation of the old Jewish Sabbath under the New Dispensation" (**B. Ober**). In 1903 a finished manuscript on "The Immortality of the Soul." This is a biblical and scientific investigation of the Immortality of the Soul against the Soul-sleeping Theory and Material Infidelity. Also "A Brief History of the Ancient Religions, with a Scientific Solution of the Resurrection."

X. **Hartman, L. B.** In 1860, he delivered a sermon on the Ordinances, which he enlarged and published with the title, "The Trilogy of Gospel Ordinances." It is "a critical exposition of their nature and harmony, setting forth and elucidating the Bible claims and authority for classing Feet-washing among them." In 1882 he published "The Two-fold Foundation of Christian Life." It was an Annual Sermon, 14 pages. In 1898 appeared his work, "Divine Penology, The Philosophy of Retribution, and the Doctrine of Future Punishment Considered in the Light of Reason, Science, Revelation and Redemption."

XI. **Byers, D. S.** The Illinois Eldership in 1860 made the only public record of a pamphlet published by **Byers**. It repudiated part of its contents.

XII. **Owens, J. C.** The General Eldership in 1863, through a committee, examined the manuscript of a "Bible Question Book for Sunday-schools" submitted by **Owens**. It approved it, and directed the Publishing Committee to secure and publish it. The East Pennsylvania Eldership in 1864 took up the matter, and published it under the title of "A Scriptural Compendium for Sabbath-Schools." "An excellent little book."

XIII. **Kiner, F. F.** He was the Chaplain of the Fourteenth Iowa Regiment of Volunteer Infantry, and in 1863 published "One Year's Soldering." Cloth, 255 pages, 16 mo., 50 cents. He also published "The Bible Expositor."

XIV. **Thomas, E. H.** In 1865 **Thomas** published "The Church Record," a splendidly arranged blank book in which to keep complete records of a local church. While authorized by the East Pennsylvania Eldership, it was the personal property of **Thomas**. In June, 1903, a new edition was published by direction of the Board of Publication, it having become the property of the Board.

XV. **Plowman, J. A.** "A Sermon on the Institution, Form, Administrator,

Subjects, Mode, Design and Benefits of Baptism" was published by **Plowman** in 1866.

XVI. Bolton, R. H. The first attempt at authorship by **Bolton** was in 1861, when he published "Plain Theology; or, My Reasons for being a member of the Church of God;" 45 pages; price, 12 cents. "Review of **Rev. C. C. Gould's** Pamphlet entitled 'John's Baptism not Christian Baptism,' and of **J. H. Beckwith's** 'Immersion not Baptism.'" A pamphlet of 15 pages; price, 15 cents, published in 1866. He also published a pamphlet about the same time with the title "Church Book," "a very interesting, exegetical and critical little work." **Bolton's** Semi-Centennial Sermon in 1876 was a defense of the Doctrine and Polity of the Church of God. This he revised and enlarged, and published by authority of the Board of Incorporation of the General Eldership under the title of "Plea of the Church of God" a booklet of 76 pages. It reached its fourth edition, when in 1884 the General Eldership directed a new issue of 1,000 copies to be published. "The Bible Student's Guide in Church Matters" was published in 1868. In 1877 he issued a small Tract on the name of the Church, entitled, "The Church of God." "Bible Students' Assistant" was published in 1878. His pamphlet on "Sanctification" was published by the Board of Publication in 1879.

XVII. Wilson, G. W. "The Qualifications and Duties of Ministers in order to Efficiency" was an Opening Sermon delivered in 1866 before the Ohio Eldership, of which 1,000 copies were ordered printed.

XVIII. Stamm, J. S. "A Sermon on Christian Self-Examination," published in 1868; 36 pages, 20 cents. "A very able discourse" (The Advocate).

XIX. Marston, C. C. "Wandering Pilgrim," a pamphlet of 59 pages, published June, 1869. "It delineates very beautifully the life and history of the prophet Elijah."

XX. Owen, W. O. He published in a neat pamphlet the dedicatory sermon preached at Shippensburg, Pa., November 13, 1870, entitled, "The Glory of the Church."

XXI. Ross, George. He was a publisher rather than an author. He republished prior to 1875 "The Seraphina," "Das Christliche Gesang-buch," "Die Verordnung Des Fuszwashens," "Das Haus Gottens und Dessen Zuehor," by **Winebrenner**. In 1880 he published "Biography of Elder **John Winebrenner**," of which he was the author. It is a pamphlet of 22 pages.

XXII. Long, A. H. In 1877, a Tract on "Baptism," printed by the Board of Publication. In 1878, a volume entitled, "Popular Sermons," of which he published 600 copies. In 1905, a Tract on "Scriptural Baptism," and one on "The Ordinance of Washing the Saints' Feet."

XXIII. Sigler, George. "Centennial Thanksgiving Sermon," preached at a union meeting at Philadelphia, 1876. Sermon on "Washing the Saints' Feet," in 1879. A Tract on Feet-washing, published by **George Ross** between 1875 and 1878. A Semi-centennial Sermon on "The Church of God in 1880," delivered in the Fourth Street Bethel, Harrisburg, Pa. In 1901 he wrote a series of articles for The Advocate, which in 1902 he republished in an attractive pamphlet of 65 pages, entitled, "The Holy Spirit Grieved." Price, cloth, 50 cents; paper, 25 cents. In 1910 a Tract on "Christian Citizenship." Commendatory resolutions were passed by different Elderships on these publications.

XXIV. Brown, J. I. "History of the Church of God in Maine," of which 2,000 copies were printed by direction of the Maine Eldership, in 1880.

XXV. Ober, B. He published about this time a pamphlet of 32 pages on "Errors of Divine Healing; An Investigation of Modern Inspiration and Divine Healing; also an Essay on Conversion." Price, 20 cents. Another pamphlet was on "The Evil Effects of Popery and Church Divisions."

XXVI. Mills, H. He published his "Biography" in pamphlet form about 1880.

XXVII. Jackson, S. D. C. In 1881 "Sermons," a pamphlet of 21 pages, containing three sermons, entitled, "The New Song," "Who can be Saved," and "The Importance of Ministerial Culture." The last was "delivered by request before the Ministerial Association of Illinois."

XXVIII. Richmond, I. S. In 1882 he published in book form fourteen "lectures" delivered at various times and places, containing 102 pages, and entitled, "Lectures: Theological and Historical." In 1888, "Lectures on Pilgrim's Progress." In 1899, "Waymarks in Sacred History," a book of 390 pages. "It is

terse, clear, comprehensive" (Advocate). These works were highly commended by the Illinois Eldership.

XXIX. Newcomer, M. S. In 1872-3 he had a discussion on secret societies in The Advocate with **G. W. Wilson**. These were published in 1873 by **C. H. Forney**, in a pamphlet of 92 pages, with the title, "Discussion on Secret Societies." **J. Mackey** congratulated him, in an appended letter, on his "masterly and well-timed attack upon, and exposition of, the evils of Secret Societies." In 1885 he published a "Proposition" to issue "A Book of Poems" of from 250 to 300 pages. Price, \$1.00, in plain muslin. His "Lectures on Preaching" were delivered before the Illinois Eldership in October, 1886, and 1,000 copies were by request of the Eldership published by the Board of Publication in a pamphlet of 50 pages. "Golden Gleanings" appeared in 1891, being made up of original poems, extracts of prose writings, etc. Many of the poems have exceptional merit. In 1903 he published a small "Treatise on the Church of God." Pamphlet, price, 10 cents. The "Opening Sermon," a pamphlet of 17 pages, was preached before the Iowa Eldership in 1906. He prefaced a "Note," stating that "the following sermon created a great sensation." Criticisms were decidedly adverse by "three-fourths of the auditors."

XXX. Winbiger, Charles F. An address on "The Church and Ministry in Earnest," delivered before the Ohio Ministerial Association in 1887. A sermon on the theme, "What is the Proper Action of Baptism?" Published in 1887. In 1894 a longer sermon: "What is Christian Baptism, and to Whom Should it be Administered?" In 1901 he gave to the public a work on "Christian Science and Kindred Superstitions." Cloth, 12 mo., \$1.00. In 1909 he published an exhaustive treatise on "Suggestion: Its Laws and Application." It gives in forceful terms the "principle and practice of Psycho-Therapeutics."

XXXI. Bartlebaugh, G. A. In 1884 he prepared and published a Pictorial Chart, 2 feet, 9 inches by 2 feet, suitable for framing, entitled, "The Way to Ruin and the Path of Life." It illustrates the narrow and the broad way.

XXXII. Schoch, J. F. Gathering his material while on a tour to the Holy Land, he published "From the Hudson to the Jordan," prior to the General Eldership of 1887, which commended it as a work which "will prove to be a considerable addition to our literature."

XXXIII. Rishel, C. D. In 1887, and for several consecutive years, he published a "Year Book of the Church of God," of nearly 100 pages. Price, 50 cents. "An excellent production." In 1890 appeared a pamphlet of 84 pages, entitled, "The Life and Adventures of David Lewis, the Robber and Counterfeiter." In 1899 he published a "Church Directory for Cumberland County, Pa."

XXXIV. Stout, A. P. In 1888 he published "A Map of Palestine," giving the "Journeys and deeds of Jesus." Also a "Worker's Map of Palestine," and a "Chronology of Christ's Life."

XXXV. Forney, C. H. In 1883, by direction of the Board of Publication, he collated and edited his editorials on trine immersion, feet-washing and the Love Feast, and published them in book form, under the title, "The Christian Ordinances," a book of 198 pages. "Clear in statements, strong in argument, true to history, in harmony with the divine word, and worthy a place in every library as a standard authority upon the subject upon which it treats" (General Eldership in 1884). Price, 80 cents. "Riches of Christ," published in 1890, was the Opening Sermon preached at the East Pennsylvania Eldership of said year. "Christianity and the College," published by the Board of Trustees of Findlay College, was the "Dedicatory Oration" of that institution, which took place June 20, 1888. "The Philosophic Basis of Ordinances" was published by **C. I. Brown** in 1906. It is in two parts. Part I. treats of the three Ordinances as to their philosophic basis, being "an indirect, but conclusive, proof that Feet-washing is a divinely instituted Ordinance." Part II. discusses "the Bible Doctrine of Sanctification." It is a book of 93 pages, bound in cloth and in paper. "It is a strong book" (Yahn). "The discussion of the Ordinances is largely on new lines, and is a convincing argument in favor of the faith we profess on these debated questions" (Advocate). He revised and edited "Jewett on Baptism," republished by **D. M. Bare**.

XXXVI. Hanson, E. F. In 1884, he published a work on "Demonology; or, Spiritualism, Ancient and Modern." It contained valuable information. Pages, 310. He was a member of the Maine Eldership.

XXXVII. Wiley, Alexander. In 1878 he published "Vol. I., Part I., Sermons," twelve in number, being the first issue of his "Literary Productions" "after

vacating my place in the active ranks of the ministry." He died about two years later, aged 35 years, 5 months and 19 days.

XXXVIII. **Yahn, S. G.** "Bible Study," a small work, 1887. In 1899 his Opening Sermon, "The Teaching Function of the Churches of God," was published in a 16-page pamphlet by **Wm. H. Guyer**. In 1893 he published "A Brief History of the West Pennsylvania Eldership" "during the past fifty years," of 53 pages. It was valuable as a historical hand-book. Findlay College celebrated its "Silver Jubilee" June 13, 1907, and **Yahn**, as President of the Board of Trustees, delivered the Address, which was published as "Series IV., March, 1908, of Findlay College Bulletin of Information."

XXXIX. **Reitzel, Charles F.** He was a prolific writer and publisher. He began in 1900 with an 8-page Tract, "Bible Name for God's Church," of which he sold 20,000 copies, at 25 cents per hundred. In 1902 "Robert Woodknow's Difficulties in Finding a Church Home" was published, with an Introduction by **C. H. Forney**. It was the most popular book yet published, the fourth edition having been issued. In 1904 appeared "The Head Covering for Women," a clear presentation of the subject in a 12-page pamphlet. Also "I Don't Believe in Missions," a 4-page Tract, nearly 10,000 copies were sold. "The Sheathed Sword," a sermon delivered March 14, 1897, before the Col. P. B. Housum Post, No. 309, G. A. R., Chambersburg, Pa. In 1905 appeared "A Message to the Churches," a 4-page Tract, 6,000 copies. Also "Sin: Its Results—Its Cure," a booklet of 64 pages, bound in cloth and paper. "Church and State," in paper and cloth binding, was published in 1907, and has been revised and enlarged for the third edition. A booklet of 32 pages, 13th thousand. "Paul's Conversion," of which 1,500 copies were sold in a year's time, appeared in 1911. The story is "told in couplets," and is fascinating and instructive.

XL. **McGuire, F. W.** A facile writer, **McGuire** has been doing the Church excellent service with his pen. He and **Reitzel** were collaborators for awhile in 1898 in issuing Tracts. **Reitzel** had a small printing office, and did the printing, while **McGuire** furnished the manuscript. In this way they issued these Tracts: "The Washing of the Saints' Feet," "The Church of God," "Five Points on the Mode of Baptism," "God's Name for God's Church," and "Ye Must Be Born Again." In 1902 **McGuire** published in pamphlet form, "Take Heed to Thyself," a Baccalaureate Sermon delivered at the Millersville Normal School. In 1904, two Tracts: "The Sabbath," and "The Church of God: What is It?" Each was sold at 25 cents per dozen. "Paul's Confession," Opening Sermon of the East Pennsylvania Eldership, published in 1898. "Oranges and Razors," a 33-page pamphlet, of which the formative idea may be suggested by the thought: "Nothing but true love is able to reform," found on the title page. In March, 1907, he published "The Man Without a Soul," a 79-page booklet, in which in admirably written sentences and in logical arrangement he proves the "conscious immortality of the soul."

XLI. **Stover, A. P.** "Three Lectures on the Sunday-School," in which three topics are treated in a careful and instructive manner. Published in 1900.

XLII. **Newcomer, Mrs. Mary B.** "In Memory of Rev. W. I. Berkstresser," a fine booklet of 59 pages, "written and arranged by his Sister." "Auto-Biography and Memorial of Rev. M. S. Newcomer, D. D." Arranged by **Mrs. Mary B. Newcomer**, 1911.

XLIII. **Walls, J. S.** "In Memory of Elder W. B. Allen. Written and arranged by his Friend." A booklet of 42 pages.

XLIV. **Wilson, A.** "Origin of the Church of God," 1901.

XLV. **Miller, Samuel.** He published three fair-sized pamphlets "for free distribution": "Recollections of the History of the Origin and First Organization of the Church of God in North America," in 1895. "A Tract," which "briefly surveys the creation of man, the violation of God's Law, the restoration of man and free salvation," in 1902. "A Tract," "Religion in the Home and in the Family," 1904.

XLVI. A Committee of the W. G. M. S., **Miss L. A. Forney, Mrs. D. C. Komp** and **Mrs. C. Manchester**, prepared and published "A Course of Studies on India" in 1910, 72 pages, illustrated.

XLVII. **Newlin, O. A.** "Burning Themes and Heavenly Manna," issued in 1902, is a book of 236 pages, best cloth binding, with a variety of topics: Temperance, Card-playing, the Social Dance, Fairs, Divine Healing, and the Joy of Harvest, the Passion of Christ, the Alpha and Omega, etc. A cheaper and smaller edition was also published. "Union Revival Meetings: How to Promote Them,"

1911, 25-page pamphlet. Another pamphlet containing three sermons, and three booklets of Poems, issued in 1911. The poems are called "Devotional," "Humorous" and "Nature Poems."

XLVIII. **Bellingham, J. W.** In November, 1897, "Hymns and Poetic Gems," a booklet whose contents were "written at different times during the first years of his ministry."

XLIX. **Woodworth, Mrs. Maria B.** A Book of Sermons, published in 1902. She had also published a Hymn-Book, to which "additions of soul-stirring songs" was made in 1911.

L. **Covert, W. R.** In 1902 he published "Synopsis of Lectures on the Problems of the Phenomena of Matter, Mind and Magnetism." Price, 25 cents. "A vigorous thinker" (The Advocate).

LI. **Lovett, W. W.** A 4-page Tract, "containing seventeen reasons why the Churches of God practice Feet-washing as an Ordinance." Price, 15 cents per 100.

LII. **Gable, J. W.** "Spiritual Counsels and Encouragement" was published in 1907. "A thoughtful work, can be read with spiritual profit."

LIII. **Kingston, J. W.** In 1902 he prepared a Book of Forms for Ordinance Meetings, Marriages, Burials, etc., which was approved by the Illinois Eldership, and published.

LIV. **Guyer, Wm. Harris.** In 1910 he published "James Arminius," in which he discussed his early life, the revolt against Calvinism, his teachings, and his character and works. Cloth, 75 cents; paper, 35 cents. This was followed in 1911 by "Our Mother," and by "Memories of Our Old Homes." Both bound with decorated covers. Price of the former, 30 cents; of the latter, 50 cents and 35 cents. Both books are written in admirable spirit, and must deepen the love of children for their mothers, and awaken a sense of the true relation of the Home to the Church and the State.

LV. **Kipe, Samuel A.** September, 1911, "Some Fundamental Questions Relating to the Churches of God and Their Doctrines, and Their Scriptural Answers." It is in the form of questions and answers, the latter being mainly quotations from the Scriptures.

LVI. **Hershey, Viola G.** Near the sunset of the year 1912, there came from the press of The Central Printing and Publishing House, Harrisburg, Pa., a splendid, profusely illustrated volume entitled, "Glimpses of Bogra," India, with an Introduction by **Lydia A. Forney**. Price, \$1.50 net, printed on fine, calendered paper, ornamental cloth binding. It contains excellent portraits of **Viola G. Hershey** and **Howard W. Cover**, who were married just before sailing for India.

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